THE STRUCTURE
OF THE UNIATE TURAU-PINSK EPARCHY
IN THE 17TH AND 18TH CENTURIES
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Spis treści

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Introduction

The history of the Greek Rite of the Catholic Church\(^1\) – beginning with the Union of Brest of 1596 – is an integral part of both the history of the Roman Catholic and of the Orthodox Church. The intention of its creators – the bishops of the Orthodox archdiocese of Kiev (often called “traitors” in the Orthodox apologetics) – was not to create a new religious organization; they rather aimed at a union with the Roman Catholic Church. It was only at the end of the 16th century that the intensified activities led to a clear emergence of new organizational structures of the Orthodox Uniate Church.\(^2\)

The importance of the Uniate faith in the history of the Commonwealth seems to be underestimated by researchers. Rarely do they emphasize the role played in the Commonwealth by the organizational structures of the Union, and yet this church had – according to calculations of W. Kołbuk – 4.5 million of the faithful gathered in 9,452 parishes, meaning twice as many as the Roman Catholic Church.\(^3\) The number of believers of the Uniate Church reached nearly 4.7 million people.\(^4\) These statistics illustrate the size of the thriving church organization and lead to the conclusion that it must have influenced the history of the Church in Poland.

In modern literature, measures have been taken to verify the data and to resume research concerning the structure of each of the Uniate diocese. It is not easy, because – as W. Kolbuk emphasized – sources for establishing the

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\(^1\) It is the most appropriate name which identifies the Union formed after 1596. In literature, including contemporary works, the name Uniate Church can often be found, which is a terminology mistake: the Church is in fact a separate religious organization, whereas in the case of a Union we have one Catholic Church, within which there is the Eastern rite, also known as the Greek one.

\(^2\) Also known as Greek Catholic and Greek Uniate Church. The term Uniate Church is used in this part of the dissertation in the sense of the Eastern rite of the Catholic Church. By no means is it a separate church.


\(^4\) Ibidem, p. 50.
structure and size of some dioceses, such as the Diocese of Turaŭ–Pinsk, are missing. Therefore, the task taken by the author of this work – an attempt to determine the organizational structure of that least known Uniate eparchy and indicate its role in the history of the Church in Poland – seems to be even more of a challenge.

1. The Turaŭ-Pinsk Diocese in Historiography

The historiography of the Union of Brest and the structures of the Uniate Church formed after its conclusion has long been the subject of interest for researchers. Major changes in the religious landscape of the Commonwealth since the end of the 16th century have evoked and still evoke various attitudes of researchers to the issue of the Union, often dependent on the assessment of national or religious authors of the studies. For example, the 19th century Catholic historians emphasized primarily the defence of “the true
Introduction

faith” and noted a kind of religious messianism, typical of Romanticism. It can certainly be explained with the participation of Russia in the partitions of Poland, which led to that country being considered as the conqueror and the one to blame for the bondage in the lands of the Commonwealth.

Research on the history of the bishopric in Turaŭ-Pinsk (Orthodox and Uniate) started in the 19th century; the important papers containing factual material (where the bishopric in question was discussed rather against the background of the whole Orthodox Church) include the works by Archimandrites Ambrose and Nicholas and Russian researchers W. W. Zwieryński and A. Ratszyn. While in many cases they are very inaccurate, with gaps in references to sources, they still contribute much to the study of the history of that eparchy. An important publication for the oldest history of the principality and city of Turaŭ was a book by M. Gausman. Two other works: История русской церкви by Makarij (Mikhail Bulgakov), in which we find information of the Orthodox Turaŭ-Pinsk Eparchy, and История русской церкви by Yevgen Golubinsky – a synthesis of the history of Orthodox Church in the bishopric under consideration – undoubtedly also contain valuable material.

The second half of the 19th century supplemented the historiography of the discussed Diocese with the perspective of the history of the Russian Church,
with an attempt to erase some disgraceful facts from the history of the Roman Catholic Church and Uniate Church at the expense of blaming the Orthodox Church for all evil, so characteristic of the literature of that period. Such a tone is noticeable, among others, in the works by Edward Likowski, a Catholic priest, archbishop of Poznan, who tried to argue that the Catholic mission had liberated Ruthenia from the influence of Moscow.\textsuperscript{13} A similar view of that author was included in his work \textit{Dzieje Kościola unickiego na Litwie i Rusi w XVIII i XIX w.} – written for a competition organized by the Historical and Literary Society in Poznan in 1875, to show the internal and external causes of the collapse of the Uniate Church in Ruthenia and Lithuania in the 17th and 19th centuries.\textsuperscript{14}

In this work – widely used by researchers due to high quality factual material presented in it, especially concerning the 18th century – Likowski primarily focused on outlining the reasons for the liquidation of the Union. Just like in the \textit{Unia brzeska (r. 1596)}, which historians of the Church\textsuperscript{16} often refer to despite the passage of more than a century, he did not avoid some mistakes and opinions not used in historiography any more. Contrary to the objective facts supported by sources, he tried to convince the readers that the introduction of the Union in Eastern Commonwealth occurred in a gentle manner, consistent with the spirit of the Enlightenment.\textsuperscript{17}

Another publication notable in the light of the discussed subject is the dissertation of Jan Fijałek, the first work in Polish historiography containing the outline of medieval bishoprics of the Eastern Church in Ruthenia and Lithuania. The Orthodox Diocese of Turaŭ-Pinsk\textsuperscript{18}, recognized by the author as the least well-known, was also discussed there.

The history of the Diocese of Turaŭ-Pinsk occurs in the studies of 19th century Russian historians as well. At the end of the century, it was mentioned, among others, by A. Milovidov, whose book \textit{O sytuacji prawosławia i narodowości ruskiej w pińskim księstwie udzielnym i mieście Pińsku przed rokiem 1793}\textsuperscript{19},

\begin{footnotes}
\item[16] Ibidem, \textit{Unia brzeska…}, Warszawa 1907.
\item[17] Ibidem, \textit{Historia unii Kościola ruskiego…}; ibidem, \textit{Unia brzeska…}
\item[19] А. Миловидов, \textit{О положении православия и русской народности в пинском уделном княжестве и городе пинском. До 1793 года}, Москва 1894; another important work by the author is: \textit{Церковно-археологические памятники Пинска}, Москва 1898.
\end{footnotes}
summarizing the short history of the discussed eparchy, so far remains the only independent study on Pinsk and the Pinsk principality. The author tried to prove the thesis that what resisted Catholicism and Polish Catholic propaganda “was (as early as in the 12th century) the Ruthenian nationality, based on the Ruthenian language and Orthodox faith”. This statement is clearly to be viewed in the context of the era in which the book was created. It must be remembered here that Milovidov was one of the promoters of the Russian thesis, dominant in the 19th century, claiming that the Union was the result of religious fanaticism of Sigismund III and the conspiracy of the Jesuits, who, in secret and through propaganda, easily found supporters among senior Union hierarchy and the laity.  

Not surprisingly, the author assesses negatively the Union of Brest itself, and puts the emphasis in his treatise on the element of deliberate Commonwealth policy aimed at Polonization. He writes:

И вотъ надъ такимъ то чисто‑пусскимъ и православнымъ городомъ въ конце XVI в. собрались черные тучи, имѣвшая впослѣдствiи гибельное для него значенiе. Эта, шедшая съ Запада, туча была польскiй католицизмъ, стремившiйся окатоличить и ополячить природное русское населенiе, стиль его во едино съ собой и тьмъ поддержать начавшей дряхлить организмъ Рѣчи Посполитой. Первыя попытки католической пропаганды среди западно‑русскаго населенiя начинаются давно и усиливаясь со времени Ягайло, когда съ этой цѣлью проникают въ массы русской освѣдомленности разныя католическiе монашествующiе орdera, какъ это было въ Пинску, давшемъ прiютъ сначала францисканцамъ (1369 г.), затѣмъ доминиканцамъ (1542 г.). но эти попытки были не удачны: народъ крѣепко держался отѣйеской вѣры, и объ эту твердость разбивались всѣ усилiя католическiхъ миссiоне‑ровъ. Въ половинѣ XVI в. послѣднiе получили для себя большое подкрѣпленiе въ лицѣ иезуитовъ, призванныхъ собственно для борьбы съ протестантизмомъ, свившимъ себѣ гнѣздо въ Вилнѣ и по всей Литвѣ (преимущественно среди Литовской аристократiи) и серьезно грозившемъ опасностiю католицизму.  

20 Ibidem, p. 35.  

21 Ibidem, pp. 32–33: „Nad takim oto rdzennie ruskim i prawosławnym miastem pod koniec XVI wieku zebraly się czarne chmury, które mialy dla niego zgubne skutki. Chmury te, nadciągajace z Zachodu, symbolizowały polski katolicyzm, który dazył do tego, by otoczyć i spolszczyć rdzennych ruskich mieszkańców, złączyć go ze sobą w całości i w ten sposób wiersz zaczynając podpadać organizm Rzeczypospolitej. Pierwsze próby propagandy katolickiej wsród zachodnio‑ruskiej ludności zaczynają się dużo wcześniej i nasilają się za czasów Jagielly, kiedy w tym celu przenikają do miejsc osad ruskich różne katolickie zakony, jak było to w Pińsku, który dał schronienie najpierw franciszkanom (1369), później dominikanom (1542). Jednak owe próby nie były udane: nadór mocno tkwił w wierze ojcowskiej i o nią rozbijaly się wszystkie próby misjonarzy katolickich. W połowie XVI wieku otrzymali oni znaczne wsparcie
Apart from Polonization, Milovidov sees another significant enemy of Orthodox faith on the territory of Pinsk – the Polish right of patronage, whereby laypeople often not Orthodox, received from the king in the form of benefices rich monasteries, churches and Episcopal Cathedrals, benefited from their income, chose and approve candidates for bishops, abbots of monasteries and the clergy. The extreme development of simony, the destruction of churches, godless life of hierarchs, the pursuit of profits, the violation of the provisions of the sacred and canonical Church regulations, resulting from the usurpation of secular power over the 16th century, caused bitter complaints about the hierarchy on the part of the promoters of the Orthodox Church. Some of them, having lost the hope of repairing the existing church order, began to see the only way out and rescue for the West Ruthenian Orthodox Church in a Union. As regards western Ruthenian nobility, until the end of the 16th century, under the influence of Polish education, they also noticeably began to move away from the tradition: the Ruthenian outfits and customs were abandoned, even the language chosen in secular and private life was Polish.\footnote{Ibidem, p. 34. “Происходившее вследствiе этой узурпации свѣтской всласть крайне развитiе симонiи, разоренiе церквей, безнравственная жизнь iерарховъ, по­гоня за наживой, нарушенiе святоотеческихъ и каноническихъ постановленiй цер­кви, въ продолженiе всего XVI в. вызываютъ горкия жалобы на iерархiю со стороны ревнителей православiя. Нѣкоторые изъ нихъ отчаяваясь въ исправленiи существующаго церковнаго порядка, начинали видѣть единственный выходъ и спасенiе для Запад­но-русской церкви въ унiи. Что касается западно-русскаго-дворянства, то оно къ концу XVI в. подъ влiянiемъ проникающаго изъ Польши образованiя, также замѣтно начало измѣнять родной странѣ: бросало нацiональное платье, родные обычаи, даже языкъ въ общественной и частной жизни начало предпочитать польскiй”.
See also: М. Довбищен­ко, Право патроната и распространение унии в Украине и Беларуси конца XVI – первой половины XVII века (на материалах Волынского воеводства), [in:] Die Union von Brest..., pp. 208–235.}

This view must undoubtedly be considered as characteristic of the Russian Orthodox promoter who saw the Union as the enemy and blamed it for the perversion of orthodoxy. It is clear that the Orthodox were opposed not only by the Uniates. Significant “credit” in this field goes also to Cossacks at a time when they reached Pinsk, and Peter I during the 1701–1721 war. A. Milovidov, however, seems not to remember these facts. Apparently he deliberately presents some aspects of the problem unilaterally, selecting them, evidently for a purpose.

Apart from these few studies devoted exclusively to the discussed issue, the works on the history of monasticism, also containing information regarding the discussed eparchy, should be mentioned too. This issue was dealt with, among
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others, by: J. N. Szapow, M. I. Blchowa, A. Mocia, the above–mentioned A. Milovidov, W. Ryczka, and F. I. Titov. Also D. I. Dowgiało, W. Mosiejczuk and I. Citkouski had interesting references to individual monasteries: in Leszcze near Pinsk and the Epiphany monastery church in Pinsk, the Holy Trinity church in Slutsk and the Introduction (of the Holy Virgin Mary to the temple) church in Kupiatyczne. References to monasteries also appear in the works devoted to sightseeing and selected aspects of the history of Belarus. An article by E. N. Filatov on monastic life in the Orthodox Turaŭ eparchy also proved to be important in the historiography.

Ukrainian historians, especially M. W. Downar-Zapolsky and A. S. Hrushevsky, who dealt with the history of Polesia (the region where there was the Turaŭ–Pinsk eparchy) also had a significant place in the historiography of the

23 Ibidem, Архив упраздненного Пинского Лещинского монастыря, Москва 1900; ibidem, Пинский Богоявленский второклассный монастырь, „Минские епархиальные ведомости“ 1900, № 10–1.
28 М. В. Довнар-Запольский, Белорусское Полесье, Киев 1895; А. С., Грушевски, Пинское Полесье...
Union. Another person who should not be ignored is M. Hrushevsky, even nowadays considered to be one of the most prominent Ukrainian historians, the author of *Історія України–Руси*. Although the theses presented in that work are already outdated in the context of 20th-century studies, the value of the contained factual material is not to be underestimated – it should serve historians as an introduction to any research of the Eastern Church. That study, together with the accompanying documents, is particularly valuable for researchers of the history of Turaŭ-Pinsk Eparchy because it contains basic information about the Duchy of Pinsk in the 12th–13th centuries.

In the post-war period, interest in the history of the Uniate Church did not decline, yet the way of looking at the issue changed. The attention of historians focused especially on the problem of relationships between the Church and the State, its attitude to the peasants and the use of that class. Among the latest studies, the work Православные монастыри Беларуси, where we can find information about the various Orthodox monasteries and parishes, including the Diocese of Turaŭ-Pinsk, is particularly noteworthy.

During the communist era, the most intensive research on the subjective topic was conducted at the Catholic University of Lublin, thanks to Ludomir Bieńkowski, the author of numerous works greatly extending our knowledge

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32 Наши духовные ценности: в 12 вып., редкол.: Л. Ф. Анцу, вып. 5: Православные монастыри Беларуси, сост.: С. Э. Сомов [и др.], Минск 2003. Out of the duty of a historiographer, encyclopaedic works must also be mentioned which complement the insufficient scientific literature: a specific source Рэлігія і царква на Беларусі: Энцыкл. Даведнік, Рэдкал.: Г. П. Пашкоў і інш., Минск 2001; an Orthodox encyclopaedia including more than ten volumes: Памятник Православной энциклопедии. Русская Православная Церковь, Москва 2000; a factual chronicle of the “Memory” series: Памятник Гісторыка-дакументальная хроніка Слуцка: у 2 кн. – кн. 1, Минск 2000.
of the Eastern Church.\textsuperscript{33} His best known and most frequently cited treatise concerning the organization of the Eastern Church in Poland\textsuperscript{34} was based on thorough knowledge of the literature and sources, including not only printed works, but also archival materials from Vatican, which greatly helped the author focus on the functioning of the Church in the 17\textsuperscript{th} and 18\textsuperscript{th} centuries. Taking into consideration the period in which the said work was created – the years of the communist regime, strongly unfavourable for in-depth study of the religiosity of the faithful of the Orthodox or Uniate Churches – the value of the work and its author’s unique insight in discussing the structures of individual eparchies of the Uniate Church must be emphasized all the more. Although the diocese of Turaŭ-Pinsk was described there to the least extent because of the lack of available sources, the monograph by Bieńkowski had been the basis of our knowledge of the organization until the end of the 20\textsuperscript{th} century. Especially valuable material contained therein is the tables, providing us with the knowledge of the number of parishes, the faithful, priests and monasteries of the discussed eparchy in 1772.\textsuperscript{35}

Another researcher who played a major role in Polish historiography of the history of the Church in Russia during the Middle Ages was Andrzej Poppe. His works greatly enrich our knowledge about the origins of the Orthodox Church, its structure and size.\textsuperscript{36}

In the field of research into the history of the very Turaŭ-Pinsk eparchy, the contribution of Antoni Mironowicz is not to be underestimated. Even in his habilitation dissertation, he took the subject of the Union and the Orthodox Church in the time of King John Casimir\textsuperscript{37}; other works by the author also focus on the history of the Orthodox Church in the Commonwealth, from the Piast


\textsuperscript{35} Ibidem, p. 1045.


\textsuperscript{37} A. Mironowicz, \textit{Unia i prawosławie za Jana Kazimierza}, Białystok 1996.
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

dynasty to the contemporary times. In a recently published study, the researcher outlines the formation of the Turaŭ diocese, pointing out the fact that Pinsk was an insignificant town at the moment of creating the eparchy.\textsuperscript{38} For our discussion, a monograph by the same author, discussing the Orthodox Diocese of Turaŭ-Pinsk up to the end of the 16th century, is important as well.\textsuperscript{39} All these publications certainly help to understand better the history of the Turaŭ-Pinsk bishopric.\textsuperscript{40}

After 1989, more interest in the Uniate Church in Belarus is noticeable, manifested in scientific sessions devoted to this subject.\textsuperscript{41} The more important texts describing the issue discussed may include the works by prof. S. Marozowa\textsuperscript{42}, W. Koman\textsuperscript{43}, W. Paszkiewicz\textsuperscript{44}, and W. Sosna\textsuperscript{45}. What is also noteworthy is a very interesting reconstruction of the events in the 16th century in the eparchy of Turaŭ-Pinsk by W. Teplova\textsuperscript{46} – a text based exclusively on printed sources, without taking into account any manuscript materials, which are not yet available for that century. This study is particularly useful when reconstructing the policies of Orthodox bishops of the bishopric.

In historiography, there is no synthetic perspective, which would comprehensively describe the history and issues associated with each eparchy. One exception is the work by two scholars, A. Gil and I. Skoczylas. The first, related to the Lublin Institute of Central and Eastern Europe, presented in two publications the history of the Chełm diocese in terms of particular subjects: the first publication covers the period up to the Union of Brest, the second, the Uniate


\textsuperscript{40} Ibidem, \textit{Kościół prawosławny w państwie Piastów i Jagiellonów}, Białystok 2003.

\textsuperscript{41} \textit{Матэрыялы мiжнароднай наўковай канференцыi: ‘Гiстарычная памяць народаў Вялiкае Княства Лiтоўскага i Беларусi XIII–XX ст., (Гродна 3–5 лiпеня 1996), книга 7, Гродна 1996; З гiсторyї унiяцтва ў Беларусi (да 400-годдзя Брэсцкай унii), ред. М. В. Бiч, Мiнск 1996.}


\textsuperscript{43} У. Кoman, \textit{Я. Руцкi і станаўленне унiцкай Царквы}, [in:] \textit{З гiсторyї унiяцтва ў Беларусi…}, pp. 54–70.

\textsuperscript{44} У. Пашкевич, \textit{Унiцкая царква ў Беларусi ў пачатку XVIII ст., [in:] \textit{З гiсторyї унiяцтва ў Беларусi…}, pp. 77–84.


period.\textsuperscript{47} A supplement to these publications is a work by W. Bobryk dedicated to the clergy of the studied diocese.\textsuperscript{48}

In contrast, a Lviv scholar, Ihor Skoczylas, presented the whole history of the Halych eparchy.\textsuperscript{49} The book was published in early 2011, and it is not yet known in historiography, hence it requires a broader discussion here. I. Skoczylas presented in it the history of the Eparchy from the 12\textsuperscript{th} to the end of the 18\textsuperscript{th} century – both in the times when it was an Orthodox diocese, and when it belonged to the Uniate Church. This is the second such a rich historiography monograph including a comprehensive description of the history of the Uniate and Orthodox diocese (the first was studies by A. Gil concerning the diocese of Chelm).

In the first chapter (Історіографічна спадщина та джерельний інструментарій), the author outlined the historiographical heritage and widely discussed sources related to the discussed issues. In particular, it takes into account the confessional, social and political factors which influenced the dynamics of the study of the Orthodox Church history. Skoczylas argues that the emergence of interest in the eparchy in the 17\textsuperscript{th} and 18\textsuperscript{th} centuries results from contemporary social conditions, and the works of that period include the data from the initial stage of research on the past of the eparchy. They are characterized by a creative adaptation of Polish chronicles, accumulation of the source Orthodox narrative with a predominance of record methodology and the characteristics of literary and evidential methods of writing. Research on the history of the Eparchy of Galicia (Lviv) was primarily conducted primarily by scientists of the Galician and Podolian historical school. They became systemic at the moment of formation of a regional centre in Kamyanets-Podilsky. There was definitely less interest in studying the history of the Galicia eparchy, which can be explained by the long-term dominance of scientific production by Moscophiles, who treated the tradition of the Orthodox Church as an important element of the political and confessional ritual movement program (обрядовий рух).

Among the research methods, Skoczylas mentions in his study e.g. the method of Julian Pelesz, which shows a qualitatively new stage in the development of Church history research, as part of which the modern approach to research was characteristically adapted by the intellectual circle of Galicia. He also describes the methodology adopted by Ivan Rudowicz, who resigned from confessional

\textsuperscript{47} A. Gil, Prawosławnna eparchia chełmska do 1596 roku; ibidem, Chełmska diecezja unicka 1596–1810...


\textsuperscript{49} І. Скочиляс, Галицька (Львівська) епархія XII–XVIII ст. Організаційна структура та правовий статус, Львів 2010.
periodization typical of the time and focused on inner cultural and religious life. Besides, Skoczylas notes that at the end of the 19th century, a secular trend whose emergence was associated with the Lviv M. Hrushevsky Historical School competed with Orthodox Church historiography in Galicia, and in the Soviet times, Marxist and atheist systems and concepts prevailed. Although some researchers managed to retain their independence, the scientists of this period mostly emphasized the values of church brotherhoods in early modern history of Ukraine.

Chapter II (Початки християнства у Прикарпатті та заснування Галицької епархії) shows the specificity of the Galician ecclesiological tradition of 15th–18th centuries, determined by the dispersion of institutional contacts with the Moscow archdiocese. We learn that in the 13th–14th centuries, the Lviv eparchy extended its cultural and religious model to cover the East Roman population of the Carpathian region and the Lower Danube river (Нижнього Подунав’я), establishing there solid foundations for another specific regional subculture – Vlacho-Slavia Orthodoxa. In turn, the Soczawa archdiocese played an important role in the maintenance and development of the religious culture of Galician Ruthenia and Podolia in the 15th century and the first half of the 16th century and is still in a close institutional relationship with Halych and Lviv. Moldovan landowners and boyars financed many initiatives of Orthodox Ruthenians in church architecture, painting and writing codes (Книгописанні). Soczawa also served as an intermediary between Constantinople in the Balkans and the Galician eparchy (archdiocese), supporting the import of South-Slavic and Late Byzantine written relics.

The author describes in an equally interesting way the Uniate times of the Diocese of Lviv, meaning the period after 1700; he notes that the date is a turning point – from then on we can talk about a new cultural and religious model – Slavia Unita\(^50\) – as an element of defining the Uniate identity, and more broadly: the ecclesial program of the Orthodox Church of Kiev, associated with Rome, which included the preservation of “ancient Ruthenia” (including the Church Slavonic liturgical and “ordinary”, colloquial language), identification with Catholicism by careful introduction of Latin religious symbols (“новин”) and the unification of social practices. Slavia Unita in the St. Jur version is designed to find the delicate balance between the Slavo-Byzantine (Slavia Orthodoxa) heritage of Eparchy of Lviv and its Catholic “face”. This allowed it, on the one hand, to become part of the Ukrainian-Belarusian Ruthenia, and on the other, to be aware of belonging to Roman Christianity. This innovative solution was to develop new Uniate re-

religious symbols, which opened up great opportunities for dialogue with Latin communities and was used to demonstrate the unity of faith with the Catholic Church. The 1830s brought the Union triumphalism, which was established on the basis of local tradition and was particularly noticeable in the second half of the 18th century, at the time of priest Lew Szeptycki. The triumphalism accepted the religious and ethnic unity between Galician–Lviv Ruthenia and Podolia, but only in the *Slavia Unita* and outside the Orthodox culture. Representatives of the local Uniate community were usually labelled as *ritus Graecia latino Uniti*, and since 1774 (in Galicia) they have been officially called “Greek Catholics”.

The third chapter of that publication (Юрисдикційний статус) concerns the legal status of a diocese. The author extensively describes specific features of the legal status of the Eparchy of Lviv as part of the Kiev archdiocese and Little Ruthenia Archeparchy. The ambiguous ecclesial status of the Uspen Cathedral in the 15th century was emphasized there; moreover, the important role of the historical memory of the Galician archdiocese and topos for the formation of Galicia (Lviv) Orthodox tradition as a regional variety of Kiev Christianity was highlighted. A significant part of the chapter is a discussion of the history of the Uniate trend the in Lviv episcopate at the end of the 16th century and in 17th century as well as ecclesial and socio-cultural circumstances of the “new Union” of Joseph Szumlański in 1700. In the context of the process of shaping new Uniate identities, the issue of the unity of the Ukrainian cultural and religious space in the 18th century was discussed on concrete examples from the life of the eparchy.

In the fourth chapter (Правове становище) the influence of secular laws of the Galicja-Volhynia Principality and the Polish-Lithuanian Commonwealth on the legal status of the eparchy was shown. The author also used and took into consideration the research issues associated with the use of Canon Law relics and the theological ideas of different origins – both the ones related to the whole Church and the particular ones – on the territory of the eparchy. Skoczylas also mentioned in his work the privileges of the eastern patriarchs and the relationships with and influence of the Holy See, which in those times had a large legal impact on the eparchy. The new element here was a discrepancy between the equality of rites and confessional tolerance declared in the Commonwealth and the practice of the Latin “cultural imperialism” existing in the Church.

Chapter Five (Уряд владики. Генеза організаційної структури єпархії) concerns bishop’s management and the origins of the organizational structure of the eparchy. Given the lack of research on this topic in the Ukrainian historiography, the author focused mainly on explaining the principles of shaping the territory of the eparchy and its borders, the genesis of bishop’s rule in the Eastern Orthodox Church, also discussed the powers of Galicia (Lviv) bishops and the peculiarities of the organization of the institution of Orthodox power.
In a nutshell also presented canonical and customary principles of the regional districts and the role of pastoral oversight mechanisms for the consolidation and unification system eparchy.

In Chapter Six (Культурно-релігійні ініціативи й адміністративні реформи епископату), the most comprehensive one, concerning cultural and religious initiatives and administrative reforms of the episcopate, Skoczylas – the first in the historiography of Ukraine – uses extensive factual material, so he keeps track of the interaction between the Ruthenian culture and the eparchial court. As part of this ambitious task, he selectively analyses the cultural-religious initiatives and administrative reforms of St. Jur Cathedral and comments on personal characteristics and the level of socio-cultural and political involvement of Galicia (Lviv) bishops as factors having a significant impact on pastoral activities and the overall dynamics of the reforms carried out by them.

Skoczylas’ work should be considered as important for the whole historiography of the Uniate Church due to the fact that it sets new standards – both in methodology and in the treatment of history. This approach is unique because it is devoid of ideology and religious trends.

Another researcher whose work contributed a lot to the research on the Uniate Church is W. Kolbuk. This researcher conducted a comprehensive quantitative analysis concerning all the dioceses, and even attempted to count the parishes of the Uniate Church. The Turaŭ-Pinsk eparchy, however, was discussed relatively modestly. The author explains this as follows: “Of all the Uniate dioceses, the sources for the small eparchy of Pinsk are the most scarce. In this case, we only have few printed sources and a certain, little possibility of supplementing them using indirect sources. This only gives us the possibility to approximate the probable state of the territorial (parish) structure of the diocese in the 18th century. Anyway, there is not even the hope of finding more sources, since 19th century works, so helpful in the study of other dioceses51, say very little about their existence.” It is difficult to agree with the pessimistic tone noticeable in these words. In the light of recent studies, saying that there was even hope to find sources on this – so far least known – Uniate eparchy seems rather inaccurate. As the research by D. Liseuczykau and W. Walczak shows, sources from the 17th century (allowing to determine the structure) are indeed scarce but the situation changed in the second half of the 18th century, when there were more frequent visits to parishes. 52 Documents remaining after

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51 W. Kolbuk, Kościoly wschodnie w Rzeczypospolitej około 1772 roku..., p. 22.
52 Д. В. Лісейчыкаў, Схаваныя уніяцкія прыходы Пінскага павета канца XVIII – першай трэці XIX ст., „Архіварыус” 2006, вып. 4, pp. 117–129; See. also the text by this scholar on family relationships of Uniate clergy between the 16th and 19th centuries in the Belarusian-Lithuanian lands; it also contains information about the eparchy of Turaŭ-Pinsk: Фарміраванне свяцкіх саюзаў сярод уніяцкага святарства беларуска-літоўскіх земляў
the visits allow modern scholars to reconstruct an approximate map of the Uniate parishes, their financial situation, patrons of individual churches etc.

The researchers mentioned above, D. Liseuczykau and W. Walczak, as well as K. Prokop\textsuperscript{53}, are the authors of the newest studies. The first of them – a young employee of the State Historical Archive in Minsk – focuses on the religion only half of the Turaŭ-Pinsk eparchy, namely the part of Turaŭ. In his articles published in Poland, he informs readers, among others, of archive records available in Minsk, unknown to Polish historians.

A slightly different perspective of looking at the issue is assumed by W. Walczak, who has concentrated on determining the parish and deanery structure of the Turaŭ-Pinsk Uniate diocese of the basis of numerous sources stored in the archives of Minsk, Vilnius, St. Petersburg, Vatican and London. The reconstruction can be regarded as closest to the real picture of the structure of the Turaŭ-Pinsk eparchy, at least for the second half of the 18\textsuperscript{th} century.

The work K. Prokop, in turn, only refers to the Catholic diocese from the late 18\textsuperscript{th} to the 20\textsuperscript{th} century, and – apart from a brief introduction – consists primarily of biographies of individual Catholic bishops\textsuperscript{54}, based on a rich source base, including Vatican archives (files of information processes), and – above all – the Diocesan Archive in Drohiczyn. This study is also useful for scholars studying the history of the Orthodox Church and the Union; we find in it a number of references of the Catholic Church to other religious groups.

\section{Manuscripts}

In the study of issues of the Turaŭ-Pinsk Uniate eparchy, manuscripts were the most important for the author of the dissertation. Most of the sources cited in the work have not yet been cited and used in the literature of the subject, which gives confidence about the discovery of new materials and describing issues that have been missing from the historiography. The most important manuscripts helpful in creating this work are discussed below.


\textsuperscript{54} The work, as the author writes, “is not ... even a substitute for the synthesis of the history of the Minsk, Pinsk and Drohiczyn bishoprics. The intention of the writer’s words was merely to introduce the figures of leaders and governments of these three particular Churches, so strongly connected with one another”, ibidem, p. 12.
It is fitting to start the review with the basic set of archive records from the archive in Minsk (Нацьональны гістарычны архіў Беларусі), where there is a valuable source of visits from the years 1777–1787. (Фонд 136, оп. 1, No. 41240). These are copies of visits carried out in the years 1777–1778, as well as 1786 and 1787. The visitors’ handwriting is well decipherable. Lists of churches from the period after the liquidation of the Union, which are particularly useful for determining (Фонд 136, оп. 1, No. 41240) the number of churches after 1795, the intensity of taking over the churches by the Orthodox etc., also come from that archive. These materials are written in Polish, and are also legible.

In Minsk, at the Museum of History and Culture of Belarus, (Нацыянальным музее гісторы і культуры Беларусі) there is a receipt book documenting visits to the Wyhonov parish in 1758 and 1776.

In St. Petersburg, the most important sources for the discussed issues include materials from the Archive of the Institute of the Russian Academy of Sciences (Інститут Истории Российской Академии Наук), where the most important are collections no. 52 (P. Dobrochotow) and no. 57 (D. I. Zubircki). In these collections we find many documents, mainly for the history of the Turaŭ-Pinsk eparchy of the 16th and 17th centuries. There are documents confirming visits and extracts from municipal courts, as well as lists, inventories and letters.

Subsequent collections of manuscripts important for the history of the Uniate eparchy are located in the Department of Manuscripts of the National Library (Российская национальная библиотека), where in the collections: Автографи Дубравскаго (фонд 971), Polonia Q1 F1 we can find materials concerning the sejm of the Commonwealth, sejm instructions etc. The documents available here are particularly important for the political and military history of the Commonwealth, whereas few of them refer to religious relations.

Materials stored in Vatican are also used in this work. Among those belonging to Archivio Segreto Vaticano, the following proved to be particularly in-

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The first set primarily includes reports and accounts sent by nuncios or other persons from the Commonwealth to the Secretariat of State and individual Congregations. In the set Segreteria di Stato, Polonia, in turn, we find letters and reports by nuncios and their registers, created at the Secretariat of State of the Holy See. Vatican materials provide a very interesting, different perspective of Polish affairs. Most of the documents stored in the above collections are a description of the situation of the Roman Catholic Church; however, we also find there references to the Orthodox or Uniate Churches.

At the same time, we should be aware of the great dispersion of the source material. In the archives of the East, the problem is still the availability of archival materials – for example, we know that the History Institute of the Russian Academy of Sciences has some sources which are not described, and thus inaccessible, including the ones concerning the discussed diocese. Hence it can be concluded that the study of Turaŭ-Pinsk Uniate eparchy will be developed and verified.

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Due to the nature of the sources in this dissertation, the main emphasis was placed on the discussion of the structure of the Turaŭ-Pinsk diocese. The first chapter describes the history of the Orthodox eparchy until the end of the 16th century, and so the time just before the conclusion of the Union of Brest, which changed the religion situation of the Commonwealth. Another part of the discussion is the history of the Uniate Turaŭ-Pinsk eparchy, with particular emphasis on political and military history, which – in the opinion of the author of this paper – had a significant effect on the inhibition of the Union development on these areas in the 17th and early 18th centuries. The next, third, section, is a description of monastic life, also containing a brief discussion of religious life centres. It is only limited to basic information about the monasteries, as the Uniate monasteries were not subject to the jurisdiction of the Turaŭ-Pinsk bishop.

The fourth chapter concerns the structure of the discussed diocese. The most important problem which the researchers had to meet in the course of

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research was to establish parish and deanery networks, so far never tackled in literature in a competent manner. The study presented in that part of the dissertation mainly includes a discussion of the deanery and parish structure for the 17th and 18th centuries, with mention of particular parishes. Complementing this information is an attempt to outline the image of the clergy, their level of education and – what deserves special attention as an issue not taken so far – an attempt to reconstruct, on the basis of the sources, the number of clergy. Since it was impossible to create a separate characterization of the clergy. Since it was impossible to characterize the clergy of the Turaŭ-Pinsk eparchy separately, the topic was discussed in the context of the whole Union.

The work is completed with annexes, which include documents allowing to further complement the data that are missing in the body of the work, including written reports to the Holy See and the lists of parishes with numbers. It should be noted at this point that when editing of sources, a publishing manual drafted by Kazimierz Lepszy was used59, and translations of the cited sources – unless the name of the translator is mentioned – were prepared by the author.

The book is also enriched with maps which are the result of several years of work. The cartographic method allowed us to recreate the appearance of the Turaŭ-Pinsk eparchy in the 18th century, which resulted in marking parishes and deaneries boundaries on the presented maps, which can be regarded as particularly important findings. However, it should be noted that the marked areas are approximate and their aim is to show the reader how its appearance changed. Placing only points on the maps, which is the most correct method in terms of methodology, would be less clear, so I assumed it would be most convenient to mark the areas of individual deaneries with colours (which shows the size and proportions in relation to others) and the whole area of the eparchy (which shows its size in comparison to other Uniate dioceses).

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59 Instrukcja wydawnicza dla źródeł historycznych od XVI w. do poł. XIX w., ed. K. Lepszy, Kraków 1953.
CHAPTER ONE

The Formation and Functioning of the Turaŭ-Pinsk Orthodox Eparchy Until the End of the 16th Century

1. Turaŭ or Pinsk? – the Founding of the Orthodox Diocese

The year 1596, i.e. the time of the conclusion of the Union of Brest, constitutes a clear turning point in the history of the Orthodox and Uniate Churches. Since then, each of the confessions began to function on its own, assessing the event that occurred in a different way. The Uniates perceived the Union of Brest as a return to the days before the East-West Schism (1054 r.)¹, whereas the Orthodox as a betrayal of their religion.

The origins of the Eastern Church in the Ruthenian lands date back to the reign of Vladimir the Great, to whom Christianity owes the status of the spe-

¹ The literature recognizes the East-West Schism of 1054 as a turning point in the history of both traditions: the Roman and the Eastern one; however, it is overlooked that the Church had de facto been divided much earlier, i.e. at the end of the 7th century. The turning point, according to the author of this work, was a council or synod (depending on the point of view: for the Orthodox it was a council, for the West a synod only). For more information about this little known council see: The council in trullo. Revisited, ed. by G. Nedungatt, M. Featherstone, Roma 1995; H. Ohme, Das Concilium Quinisextum und seine Bischofsliste. Studien zum Konstantinopeler Konzil von 692, Berlin–New York 1990; ibidem, Das Quinisextum auf dem VII. ökumenischen Konzil, „Annuarium Historiae Conciliorum“ 1988, No. 21, pp. 326–344; A. M. Ritter, Das Konzil von Konstantinopel und sein Symbol. Studien zur Geschichte und Theologie des II. Ökumenischen Konzils, Göttingen 1965; J. Munitiz, Synoptic byzantine Chronologies of the councils, „Revue des études byzantines“ 1974, p. 32, pp. 147–186; F. X. Murphy, P. Sherwood, Constantinople II et Constantinople III, Paris 1974; S. Sakač, Qua ratione patriarchis Constantinopolitanis favebimus canonibus synodi Trullanae antiromanis auctoritas parta et aucta sit, „Acta IV. Conventus Velehradensis“, Olmouc 1925, pp. 81–99.
pecific religio licita in these areas.² It is unclear to what extent the prince’s actions were dictated by religious sentiments. It is certain, however, that by promoting Christianity he wanted to prevent the expansion of pagan worship, so dangerous for the state structures. The Christian religion posed a semblance of a strong impact, and Vladimir chose to modernize his state and society through an ideological consolidation of its ruling class and by acquiring ideological instruments of influence on the whole society.³ The adoption of Christianity and the baptism of Ruthenia in 988, became therefore an important step towards the formation of a church organization.⁴ The sources confirm that the Church, which was growing and gaining influence in the Ruthenian lands, at the time of Vladimir had already had nine eparchies: in Kiev, Novgorod, Chernigov, Rostov, Volodymyr-Volynsky, Belgorod, Tmutarakan, Polotsk, and Turaŭ. Another two dioceses – in Pereiaslav and Yuryev – were built during the reign of his successor, Yaroslav the Wise, whereas the others as late as in the 12th and 13th centuries.⁵

One of the least known of the dioceses, both Orthodox and Uniate ones, is the diocese of Turaŭ (Turaŭ-Pinsk). This chapter, devoted especially to this eparchy, will present the collected information on the eparchy formation and functioning.⁶


³ A. Poppe, Państwo i Kościół na Rusi w XI w., Warszawa, 1968, pp. 15–16.

⁴ According to a legend, they were pagan princes Tur, David and Peter, who were baptized during the reign of Kievan princes Askold and Dir (9th century). Anatolij Arximandrît, Воспоминание о древнем православии Западной Руси, Москва 1867 [Репринт. Белорусский экзархат Московской патриархии, Минск 1990], pp. 12–13. Ю. А. Лабынцаў, Тураўскія легенды. Памяць. Жыткавіцкі раён, Минск 1994.

⁵ The attempt to reconstruct the oldest eparchy network in Ruthenia was taken by e.g. Е. Е. Голубинский, История русской церкви, vol. 1, part 1, Москва 1901, pp. 333–344, 664–703, for 11th century – Polish publication by A. Poppe, Państwo i Kościół, passim; A. Mironowicz, Organizacja Kościoła prawosławnego na ziemiach ruskich w XI–XIII wieku, [in:] Ecclesia – Cultura – Potestas, eds P. Krasa, A. Januszek, W. Polak, Kraków, 2006, pp. 69–84.

⁶ About the formation and functioning of the eparchy, see: W. Walczak, Powstanie i funkcjonowanie prawosławnej eparchii turowsko-pińskiej [in:] Україна крізь віки: Збірник наукових праць на пошану академіка НАН України професора Валерія Смоля, Київ 2010, pp. 291–
The earliest history of the Turaŭ-Pinsk eparchy are connected with the tradition according to which the diocese based in Turaŭ had been supposedly established by Vladimir I. This legend originated in the 14th century, and even in the 17th and 18th centuries was preserved and passed on in various types of documents. It was easier because of the record of the year 988 in *Powieść minionych lat* that Turaŭ, next to Novgorod and Polotsk, was obtained by Sviatopolk I, which may support the idea of the precedence occurring only during the reign of Sviatopolk II. Among the scholars of the history of the Turaŭ eparchy there were historians such as E. Golubinsky, J. Szczapow, and J. Łabycnau, who regarded the above-mentioned sources to be so reliable that they adopted the thesis that the diocese we are interested in was established at the beginning of the 11th century, as it indeed seemed quite
probable in the view that Vladimir the Great, as the newly baptized, allowed the formation of various dioceses in Ruthenia. However, upon a closer look at the situation in which the Rurik reigned, we can see some indirect evidence which conflicts with the possibility that the Prince created a church organization. It should also be remembered, and explicitly pointed out here, that very often the period of formation of individual states was shrouded in legend. M. Hrushesky writes that in the absence of reliable source information, the idea of the formation of any dioceses in the reign of Vladimir should be treated as a hypothesis. The majority of scholars agree with that and unanimously assume the date adopted by Golubinsky, Szczapow and Łabucynau is unreliable due to the lack of justification in the sources. They further indicate indirect evidence...
according to which Turaŭ had not served any significant administrative or political function at the turn of the 11th century. It only gained importance from the year 1088, when it became the capital of a separate principality ruled by Sviatopolk Iziaslavich (the former Prince of Novgorod and the future ruler of Kiev). Sviatopolk lived in Turaŭ in the years 1088–1093, and – according to Andrzej Poppe – the formation of the bishopric in Turaŭ should be associated with his activity as a prince of the Turaŭ land (the same as it was in Volodymyr-Volynsky during the reign of Sviatopolk’s brother, Yaropolk Iziaslavich – in the years 1078–1086). This supposition seems to be justified by sources, so it can be assumed that the bishopric in Turaŭ was formed shortly after 1088 as part of the Orthodox archdiocese of Kiev. This eparchy probably covered

Włodzimierz wraz z swoim synem i jego małżonką...”. Thietmar Chronicle, translation, introduction and comments by M. Z. Jedlicki, Poznań, 1953, chapter 72, p. 570. Another argument for the formation of the Turaŭ-Pinsk Orthodox eparchy at the end of the 11th century is the text originated in the 12th century Słowo o Marcinie, which testifies to the existence of the cathedral in Turaŭ even before 1144, when the eparchy was administered by bishops: Joachim, Simon, and Ignatius. М. Д. Приселков, Очерки по церковно-политической истории Киевской Руси X–XII вв., „Записки историко-филологического факультета Санкт-Петербургского университета” 1913, part 66, pp. 332–350.

13 In literature one can find a different position, which recognizes Turaŭ as an important town, to the extent that Vladimir sent his elder son there. The importance of this town was also connected with the fact that it was the base for further expeditions of Slavic military units and families to Lithuania. А. Миловидов, О положении православия и русской народности в пинском удельном княжестве и городе Пинске до 1793 года, Москва 1894, к. 4.

14 It should be noted that – as in the case of Turaŭ – the formation of the bishopric in Volodymyr-Volynskyi is commonly linked in the contemporary literature to the times of Vladimir the Great, although for nearly a hundred years it has been known that it was formed shortly before the year 1086. Cf. the comments in: А. Гил, Prawosławna eparchia chełmska do 1596 roku., Lublin–Chelm 1999, pp. 54–56. Also cf.: М. Гаусман, Исторический очерк местечка Туров, прежней столицы Турковского княжества, Минск 1877, passim.


16 A. Mironowicz is also of the opinion that it is necessary to speak of the diocese of Turaŭ, at least at the beginning of its existence. Powstanie diecezji turowskiej, pp. 36–48. The origins of this diocese were discussed here together with various legends.
the areas of the former duchy of Turaŭ and Pinsk (Polesia), whereas in subsequent years the areas of Southern Podlasie and Black Ruthenia were occasionally subordinate to the bishops of Turaŭ. From indirect arguments it can only be concluded that this bishopric could only be founded during the reign of Vsevolod (1078–1093), when Turaŭ became the capital of the princely district of Sviatopolk II. It is known that Sviatopolk II moved from Novgorod to Turaŭ in 1088, which shows the increasing importance of that town and provides a basis for assuming the occurrence of an impulse to establish the episcopal see here. As noted by A. Poppe, taking the authority over the territory constituting part of the proper estate of Kiev highlighted more distinctly the right of the Izyaslavich’s son to succeed after Vsevolod and at the same time promoted Turaŭ in the hierarchy of district princely centres. H. Gelzer’s conclusions should certainly be considered as inaccurate and exaggerated, as according to him the formation of the diocese in Turaŭ dates back to the 13th century, which is evidenced not only by the reasons discussed above but also by the first mention of Bishop Joachim of Turaŭ from the year 1144. A. Poppe explained that error made by the German researcher with his incorrect reading of the record: Rostov, instead of Turaŭ.

An important factor which contributed to the development of the Orthodox Church in these areas (especially around Pinsk) was the geopolitical position. These areas, at least during the Middle Ages, had not experienced such devasta-
tion as Kiev, Pereiaslav, Chernigov, and Volodymyr. Only Turaŭ was the object of an attack of the enemies as it had been burned and ravaged in 1185. It was then, as it seems, that Pinsk, located in a place difficult to access, began to play a greater role.23

The relationships of the discussed eparchy with the Orthodox Kiev archdiocese are also reflected in the cathedral of Turaŭ. It was built as dedicated to the Dormition of the Mother of God (the Uspensky council), which undoubtedly confirms its close relationship with the monastery in Pechersk24, from which probably came its first bishops. We know from the Tale about Martin the Monk that in Turaŭ, in the bishop see, Simon, Ignatius and Joachim were successively bishops, for whom Martin the Monk served as a court cook.26 Their work was continued by Cyril of Turaŭ, who was in service during the years 1175 to 1182, followed by bishop Laurence (1182–1184).27

The eparchy of Turaŭ was formed from the division of the Volodymyr diocese, which originally included the lands assigned to Yaropolk I by Vsevolod in 1073, and from the Volhynia, Polesia, and Transnistria, so at the end of the 11th century it included the cities: Turaŭ, Pinsk, Brest, Kamyanets, Kletsk, Horodno, Drohiczyn, and Bielsk.28 In 1086 there was a division of these lands, which led to the formation of the structure of the Turaŭ area. This area was then given to the

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23 A. Milovidov writes about a few attacks of Tartars in Pinsk, but they should be treated as single cases. A. Миловидов, О положении православи..., pp. 10–12.
25 A. Mironowicz, Kościół prawosławny za Piastów i Jagiellonów, Białystok 2003, pp. 29–30; G. Podskalsky, Chrześcijaństwo i literatura..., p. 57.
26 Собрание Русских Летописей, vol. II: Ипатьевская летопись, Санкт-Петербург 1908, col. 627; Д. И. Абрамович, Жития святых мучеников Бориса и Глеба и службы им, Петроград: Издание Отделения русского языка и словесности Императорской Академии наук, 1916 [Памятники древнерусской литературы, 2], p. 199. The Tale about Martin the Monk probably dates back to the 12th century and tells of the miraculous healing of a monk by the martyrs Boris and Gleb. The Tale mentions that during the period of life of Bishop Jerzy, Martin left the service as a cook, and he had previously served three consecutive bishops: Simon, Ignatius, and Joachim. Therefore, we can be sure that this eparchy existed as early as in 1144, before the time of bishop Jerzy. G. Podskalsky, op. cit, p. 57.
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

The bishopric of Turaŭ and included Polesia with Brest. Little is known about the structure and functioning of the Orthodox eparchy of Turaŭ-Pinsk. However, thanks to the research by A. Poppe, we know the outline of the boundaries of individual Ruthenian dioceses in the 11th century.

The map of Orthodox dioceses in the Archdiocese of Kiev in the 11th century (A. Poppe, Państwo i Kościół na Rusi w XI w., Warszawa, 1968).

The symbol IX indicates the Turaŭ-Pinsk diocese.


2. The Orthodox Turaŭ-Pinsk Eparchy in the 12th to 16th Centuries

The boundaries of the diocese of Turaŭ outlined above did not last long. It changed as early as in the first half of the 12th century, when individual principalities were divided. Thus, during the reign of Vladimir II Monomakh, Yaroslav, the son of Sviatopolk II, took in his possession – as a sovereign principality – Turaŭ and Volhynia. But he soon came into conflict with the Grand Duke, and had to give away the Principality of Volhynia. In 1125, part of the duchy of Turaŭ was given to Vladimir, who in turn lost it as a result of civil wars.31 The following, sixth son of Vladimir II divided the principality of Turaŭ again, this time into the parts with the capitals in Turaŭ and Mazyr. It is known that already in the middle 12th century, the eparchy of Turaŭ included, among others, the areas of Polesia with Slonim, Brest, Horodno, Volkovysk, and Drohiczyn.32 Although constant fighting over districts continued during the 12th and 13th centuries33, the princes of Pinsk were able to maintain the independence of their principality until the middle of the 13th century. However, this changed in 1241, when the bishopric see was moved from Turaŭ to western Polesia, i.e. to Pinsk. It must be noted here that the researchers do not agree on the date. In literature of the subject, opinions can be found about the alleged moving of the capital of the duchy, which took place after 1185, when Turaŭ was completely burned and ravaged by the Tartars, whereas Pinsk, due to its geographical location guaranteeing difficult access to the town, survived and was able to subdue the administratively destroyed town.34 However, we may be dealing with two periods: first the diocese see was moved, then the state administration. A certain inconsistency in time should be assumed here, as the bishopric see usually followed the prince's court, not the other way round.

31 A. Mironowicz, Kościół prawosławny w Polsce, p. 75.
32 Н. И. Теодорович, Город Владимир Волынской губернии в связи с историей Волынской иерархии, Почаев 1893, pp. 6–7.
33 Since that time, we can talk about the Turaŭ-Pinsk eparchy. Although this name (derived from the duchy of Turaŭ-Pinsk) is also used for an earlier period, it should be regarded as a terminological error. Turaŭ in the 11th century played a much more important role than Pinsk, which became important only in the 12th century. As is shown by archaeological research conducted in the settlement of Pinsk, the cultural layer and the embankment date back to the 11th century. T. Rawadina, Nadpiś na korczagie iz Pinska, „Краткие Собщешения о Докладах и Полевых Исследованиях Института Археологии AN СССР” 1957, No. 70, pp. 150–153.
34 А. Миоловидов, О положении православия.…, p. 17. Pinsk was most severely damaged by the Tartar troops in the 16th century (the archive in the Leszcze monastery and the Pinsk chronicle by monk Teophanes were destroyed then) and in the 17th century, in the years 1654–1656, when the whole town was burnt down. Ibidem, pp. 12–13.
In the middle 14th century, the administratively distinguished diocese of Turaŭ included churches in Turaŭ, Mazyr, Luczyce, Davyd-Haradok, as well as monasteries in Turaŭ, Mazyr, and Morocz. It was not until the 16th century when the lands of the districts of Davyd-Haradok and Mazyr were included in the diocese of Turaŭ.\(^\text{35}\)

In the 14th century, the diocese of Turaŭ-Pinsk was included in the boundaries of the Grand Duchy of Lithuania\(^\text{36}\), but Pinsk – although conquered by Lithuania – did not lose its position. It seems that the Grand Duchy of Lithuania did not interfere much in the internal political relations in the Principality of Pinsk\(^\text{37}\), and the princes of Pinsk apparently lived quite well with the Lithuanian princes, which could be indicated by fraternization of families confirmed by mixed marriages. Under the Lithuanian rule, the nobles of Pinsk expanded their territory, i.e. they included Mazyr and a greater part of Volhynian Polesia in it. Pinsk was also subject to development as a commercial city.\(^\text{38}\)

In 1341, the archdiocese in Halych was revived. As it seems, it was established by Casimir the Great as part of the compromise reached with Ruthenian boyars. Six years later, it included, apart from bishoprics in Halych, Volodymyr, Przemyśl, Lutsk, Chelm, and Smolensk, also the diocese of Turaŭ-Pinsk we are interested in.\(^\text{39}\) During this period, the lands of Black Ruthenia with

\(^{35}\) After the administrative reform in the 1560s, the churches of the Turaŭ-Pinsk diocese were in the districts of: Kiev, Mazyr, Navahrudak, Pinsk, and Rečyca.

\(^{36}\) The exact date of submission of the Pinsk principality to the Grand Duchy of Lithuania is not known. It is known, however, that at the time of Gediminas, Pinsk was already part of the Grand Duchy of Lithuania and was the capital of a sizeable administrative district, which included the areas of the mouth of the Pripyat River to the Dnieper, i.e. the lands: the duchy of Turaŭ-Pinsk, Mazyr with part of Volhynian Polesia, A. Миловидов, O положении православия..., pp. 16–17; J. Wolff, Ród Gedymina. Dodatki i poprawki do dzieł gr. K. Stadnickiego „Synowie Gedymina”, „Olgierd i Kiejstut”, „Bracia Władysława Olgierdowicza Jagielly”, Kraków 1886, pp. 19–20 (Yuri Vladimirovich, prince of Pinsk from the Rurik Dynasty, when dying in 1292, left a widow, sons and a brother, Demid. The fate of the princes is not exactly known, but they were certainly deprived of their property by Gediminas, who gave their heritage, Pinsk, to his son Narimantas).

\(^{37}\) А. Миловидов, О положении православия..., p. 16: „Litwa, zachowując jedność zewnętrzną, nie próbowała zsnięczyć ich wewnętrznej organizacji państwowej, tak że w rzeczy samej nie stracili oni swej indywidualności politycznej, swojego pierwotnego ładu, praw i prawnawnych zwyczajów: nie ruszmy rzeczy starych i nie wprowadzajmy nowych”.


Navahrudak, Horodno, Slonim, Vawkavysk, Slutsk, and Kapyl, as well as the north-eastern part of Volhynia, were symptomatically under the jurisdiction of the Turaŭ-Pinsk authorities, but that changed at the turn of the 15th century, as the estates of the diocese were successively diminished, and eventually were limited only to the areas of Polesia.⁴⁰

The next two centuries in the history of Turaŭ-Pinsk eparchy are quite a problematic time for researchers due to insufficient source material. However, Valentina Teplova tried to reconstruct that time and managed to identify the names of the Turaŭ-Pinsk bishops holding the office during the period of 15th–16th centuries.⁴¹

Although the property of the bishop was protected by the state, there were cases when landowners undermined it in the 15th century, and in later centuries, including the time of the Union. These events were even recorded in the royal privileges as a justification for confirmation of the inviolability of bishop’s property. We now know about a similar event connected with the properties of Pinsk in the early 16th century.⁴² We know that the city was then assigned to Maria Goštautės, shortly after the death of her husband Semen Olelkovich, the son of Alexander (Olelko) Vladimirovich, Duke of Kiev. King Alexander Jagiellon bequeathed Pinsk to her from the heritage of the Olelkovich family⁴³.

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⁴⁰ Я. Н. Щапов, Туровские уставы XIV в., pp. 254–271.
⁴² We know that King Casimir IV Jagiellon gave the lands of Pinsk to the Duchess, wife of Semen Olelkovich and “iey potomkom dał y darował, wszakosz iesi kron iego m[oś]cz dobr Pińska potrzebował by, tedy księżnie równymiż oddać powinni”. Lietuvos Metrika, vol. No. 1 (1380–1584), Vilnius 1998, No. 543, p. 112.
“Princess Maria first ruled in Pinsk alone. In 1473, commissioners, who came to the place, delivered a judgment on the issue of the border between Princess Semenova and Prince Ivan Yuryevich. Then, jointly with his son, Prince Vasil Semenovich.” After the childless death of her sickly son, Vasil Olelkovich, in 1495, it was Princess Maria, along with her daughter, Alexandra (Olona) who ruled the principality of Pinsk. After Princess Alexandra had entered into matrimony with Fedor Ivanovich Yaroslavovich in 1499, “unwilling to share power with her son-in-law, received in January 1499 from the Grand Duke Alexander a confirmation of the privilege given to her by King Casimir concerning her rule in Pinsk and at the same time, together with her daughter …, demanded that … the prince Semen Mikhailovich Alexandrovich allowed her to participate in Slutsk and Kapyl.” After the death of Princess Maria (1501), King Alexander gave Pinsk and its dependencies to her daughter and to Fedor Yaroslavovich. He, as a widower (Helena died in 1518), gave to Jonasz, the bishop of Turaŭ and Pinsk, the fund confirmed by the privileges granted by the Grand Duke Vytautas and King Casimir the Great for the

44 J. Wolff, Kniaziowie litewsko-ruscy..., p. 329.
45 We know about the joint rule of Princess Maria and her children in Pinsk from the privileges, see: Ревизия пущ и переходов звериных в бывшем Великом княжестве Литовском с прибавлением грамот и привилегий на входы в пущи и на земли, составленными старостами Мстиславским Григорием Богдановичем Воловичем в 1559 году с прибавлением другой актовой книги, содержащей в себе привилегии, данной дворянам и священникам Пинского повета, составленной в 1554 году. Приготовлены к печати начальником Центрального архива и его помощниками. Издания Виленской археографической комиссией, Вильно 1867, pp. 84, 95, 113, 126, 282, 287, 230. Maria Goštautas died in 1501. The Duchy of Pinsk after the death of Maria’s daughter, Olona, passed into the hands of Maria’s husband, Fedor Ivanovich Yaroslavovich (from the Rurik dynasty). After his death, Pinsk was ruled by Queen Bona. Testament Maryny z Trab Gasztoldówny Semenowej Olelkowiczowej, księżnej kijowskiej, AGAD, A collection of parchment documents, No. 7391. We know about the joint rule of Princess Maria, her children, and her son-in-law in Pinsk from the privileges, see Ревизия пущ и переходов, pp. 84, 95, 113, 126, 282, 287, 230. The privilege of Sigismund the Old, who confirms the decree of King Alexander between Wasjan, the bishop of Turaŭ and prince Fedor, ИРИ РАН, col. 52 (П. Доброхотова), оп. 1, No. 14 (11.4.14), к. 1.
47 J. Wolff, Kniaziowie litewsko-ruscy..., p. 329.
Turaŭ episcopate for the properties of Olhomle, Simonowicze, Radziwiłowicze and Wilcze.⁴⁹ Prince Fedor died childless three years after his wife, in 1521, and his principalities were handed over to King Sigismund I the Old.⁵⁰

Another case of violating episcopal property was a dispute between the Turaŭ-Pinsk bishop Wasjan (1495–1509) and princes Jan Yaroslavovich and Teodor Ivanovich Yaroslavovich, who started to build churches in the area of the Turaŭ-Pinsk eparchy without the knowledge and consent of the bishop. The churches were staffed with clergy subject to the prince’s jurisdiction. The dispute was only settled by king Alexander Jagiellon, who agreed with the Turaŭ-Pinsk bishop.⁵¹

The rule of Olelkovich and Yaroslavovich families, from which the characters of both the stories described above was a golden period for the development of the Orthodox Church in the Turaŭ-Pinsk bishopric.⁵²

⁴⁹ ИРИ РАН, col. 52 (П. Доброхотова), оп. 2, картон 14, No. 3/15-1, the fund dated February 15ᵗʰ, 1518, Turaŭ). Territorial claims against the bishops of Turaŭ-Pinsk were present for the next centuries. Copies of the privilege of Prince Fedor: ИРИ РАН, col. 52 (П. Доброхотова), оп. 2, картон 14, No.: 3/15-2 (a copy from the 18ᵗʰ century), 3/15-3 (a copy dated November ⁷ᵗʰ, 1671, Pinsk, issued at the request of Bishop Martin Białozor), 3/15-4 (a copy dated March ³ᵈ, 1627, Warsaw, A confirmation letter of king Sigismund III, given to the bishop of Turaŭ, Grigori Mikhailovich, as the confirmation of the fund of prince Fedor Yaroslavovich, approving the rights of the bishops of Turaŭ to the properties); 3/15-5 (³ᵈ March 1627, Warsaw, A confirmation letter of king Sigismund III, given to the bishop of Turaŭ, Grigori Mikhailovich, as the proof of the “fund” of prince Fedor Yaroslavovich, approving the rights of the bishops of Turaŭ to the properties). Territorial claims against the bishops of Turaŭ-Pinsk were present for the next centuries.

⁵⁰ These were the lands of: Horodno, Rogaczew, Kletsk, Kobryn and Pinsk, and their surrounding areas.

⁵¹ ИРИ РАН, kol. 52 (П. Доброхотова), оп. 1, no 35 (11.4.35), k. 1. Although such situations were very frequent, cases of good cooperation are also known (e.g. in 1522, when Sigismund the Old granted another charter to the Turaŭ-Pinsk bishop). K. Piekiewicz, Wielkie Księstwo..., pp. 159–160. There were also cases of good cooperation between landowners and the Turaŭ-Pinsk bishops. One example can be the cooperation between bishop Marcin Białozor and Krystyna Anna of Lubomierz, who simply ordered “świaszczennikom Popom Religiey Greckiey w Księstwie turowskim tak w mieście, jako i po wsiach będącym, przy zaleceniu łask. … Abyście wszyscy Wle[eb]nemu] Księżę Białłożorowi ... posłusznemi byli według nadanych przywilejów i ustaw Świętej Pamięci przodków moich”. ИРИ РАН, kol. 52 (П. Доброхотова), оп. 2, картон 14, no. 3/36, k. 1.

⁵² Ibidem, pp. 20–21. The Ostrogski family played a great role in shaping land ownership in the Turaŭ-Pinsk eparchy, as Turaŭ had been the estate of hetman Konstanty Ivanowich Ostrogski since 1508. He received this town for zealous pacification of Michał Glinski’s rebellion (apart from Turaŭ, he also got the villages of Storożowce and Danielewicze at the same time, and tenement houses in Vilnius; in 1609. r. Pelcza, Ptrycza and Poworsko were added to his estate). Archiwum książąt Lubartowiczów Sanguszków w Sławucie, vol. 3, published by.
Iwan Czystowicz wrote about it this way:

“Both families were faithful to everything that was Ruthenian. Their rule was characterized by strengthening the Orthodox Church in Pinsk and all its area of influence, which is referred to as the ‘golden age’ of Orthodox Church in Polesia.”

It was members of those families who prevented an attempt of concluding a church union in 1441, when the main promoter of concluding the union, pseudo-Isidore, was chased out of Kiev, and guaranteed the inviolability and intensive development of the Kiev-Pechory Lavra. In the town of Pinsk, they founded two churches: Dmitriew and Stawieck ones. Besides, they tried to prove their devotion in each situation. Adopting the modest title *By the grace of God...* , they granted land to estate administrators, collected taxes to their treasuries etc. True, they did not assume the authority of the Grand Duke of Lithuania, but they had significant freedom within their own land, which is confirmed by complaints of Pinsk townspeople to kind Alexander about prince Fedor collecting excessive taxes. The king’s reply was: “Коли тот есмо дали ему тоть городь у отчину, маеть его держати такь, какь то отчичь прибавляючи и расширяючи, какь то сам нальбиць разумьючи, какь то господань отчинный свое имьние, бодлугь даныши и листовь отца нашего.”

As already mentioned, after the death of Fedor Yaroslavovich, his property (Pinsk with the houses and estate belonging to it, a castle in Plecko, Horodek, Rahachow with their towns and estates) went to the hands of king Sigismund I.
In 1523, the Pinsk area with manors in Kletsk, Horodek, Rahachov and their towns and estates became the ruler’s gift for his wife – Bona. The queen’s rule allowed the Pinsk region to bloom, and her policy drew people from the Crown to the land. A characteristic feature of her rule in the Pinsk principality was unknown before, new Polonization factors in the social and political life (actually, not only in Pinsk but also in the area of Lithuanian Ruthenia). The queen started to support Catholicism, granted estates to Pinsk Franciscans, and in 1542 brought the Dominican Order there. This is how A. Milovidov summarized her reign in Pinsk:

“Her rule in Pinsk was the beginning of intensifying Polish elements in Lithuanian Ruthenia and particularly in Pinsk. Although in accordance with the common principle of the Lithuania politics ‘not to touch the roots’, to act in accordance with customs established long before, ‘like in the ancient times’, she also shows respect for the local heritage, confirms charters and letters issued by her predecessors to town churches and priests of Pinsk, but as a Catholic, she openly supported Catholicism: granted estate donations to Pinsk Franciscans, and during her reign, in 1542, a Dominican monastery was created in Pinsk. Then, as a mercenary, spoilt woman devoted to secular life, using the right of patronage, traded with the Pinsk episcopal...
cathedral, by which she caused great temptations and confusion among the Orthodox circle. Finally and most importantly, multitudes of Poles followed Bona to Pinsk, took official positions here and started intensified Polish colonization of the Pinsk principality and other estates under the queen’s rulership.

Even on 8th October 1523, the queen granted her first charter to Pinsk boyars, and then on 4th March 1524 and 2nd December 1524. She also confirmed the charters for the Jewish community, determining the place for a school and cemeteries for them; what is more, she many times supported the residents of the Pinsk principality in court proceedings concerning the setting of boundaries between individual lands.

Queen Bona tried to keep the estates of Turaŭ-Pinsk bishops, displaying determination, reacting immediately when the estates were at risk, and that was especially after the deaths of particular bishops. The attempts to seize Uniate property made the queen to issue special letters in which she informed “boyars, townspeople and any other subordinates of the Turaŭ bishopric” of the death of the bishop and the newly-appointed one.

The golden age of the independent Turaŭ-Pinsk principality ended in 1556, when it was joined to the Crown and thus lost its independence, and Pinsk in 1569 became a district town. For the Turaŭ-Pinsk bishopric, a time of crisis began, which should not be connected with any particular local problems; more probably, it was the result of the general crisis of the Orthodox religion in the whole Kiev Archdiocese. The activity of Bona, especially in the economic as-

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65 А. Миловидов, О положении православия..., pp. 23–24
66 J. Wolff, Ród Gedymina..., p. 112.
67 On 18/08/1533, Bona confirmed the document of 29/08/1506 drawn up in Pinsk, in which Teodor Ivanovich Yaroslavovich granted the Pinsk Jews a site for a school and cemeteries, Archiwum Państwowe w Krakowie, Oddzial I Archiwum na Wawelu, A. Sang., Teki Rzymskie, teka II/8. k. 31–34.
69 E.g. in 1549 Bona applied for the Trotsk starost, Rev. Janusz Jurewicz Dąbrowski, to immediately return the estate unlawfully seized from the Turaŭ bishop. Dąbrowski had taken advantage of the death of bishop Warłaam and tried to take over part of the episcopal property. Letter from Bona to Janusz Jurewicz Dąbrowski of 13/02/1549 from Warsaw, ИРИ РАН, kol. 52 (П. Доброго́това), оп. 2, картон 14, no. 3/26.
70 It happened e.g. in 1552, when Bona sent the information of the death of bishop Wasjan and appointing a new one. Letter from Bona to townspeople, boyars, elders, decurions and all the subordinates of the Turaŭ bishopric, 14/05/1552 from Warsaw, ИРИ РАН, kol. 52 (П. Доброго́това), оп. 2, картон 14, no. 3/30-1; 3/30-2 (copy).
71 Ibidem, pp. 24–25. Queen Bona transferred serfdom estates to the residents of Polish lands. This occurred e.g. in the case of the land of Seltsy, which she gave to the Pinsk and Kobrin starost, Stanisław Falczewski (3rd May 1555). Lietuvos Metrika, no. 352, p. 80.
pect, allowed certain activation in the region, but the second half of the 16th century was, unfortunately, the time of stagnation. The distance of the patriarchate to the Orthodox in Poland (despite the reform attempts of Jeremy II during his visit in the Commonwealth) at the end of the 16th century caused the acceleration of activities planned by the Roman Catholic side for a long time, aimed at concluding a union and subordinating the Orthodox Church to the Pope. Leoncjusz Pelczyński was the most ardent supporter of introducing a union in the Commonwealth, which was an opportunity for the Orthodox Church and the hope for a revival of its image, but also brought the risk of gradual loss of its Ruthenian identity (at least this was the fear of the Orthodox).

Summarizing the discussion of the history of the Orthodox Turaŭ-Pinsk eparchy in the 12th–16th century, it is also worth mentioning the changes occurring in its structure. According to the records of 1552, in Pinsk there were 14 churches: dedicated to St. Dmitry (the council one), St. Athanasius (the castle one), St. George, St. Nicholas, the Resurrection, St. Onuphrius, St. Symeon the Stylisthe, St. Stephen, the Holy Trinity, St. Michael, Nativity of the Blessed Virgin Mary, St. Elijah, St. Fedor, and two monastic ones: St. Barbara and Dormition of the Mother of God. Over the next fifty years or so, the church of the Holy Spirit and the Revelation with a monastery were built. So at the moment of the Union entering Pinsk, there were already 18 Orthodox churches there and three monasteries, which must be regarded as an impressive number, only equaled by Vilnius, Vitebsk, Polotsk, Volodymyr-Volynsky, Halych and Kiev.

In 1573, prince Konstanty Wasyl Ostrogski, a powerful advocate of the Orthodox faith, lord over the Turaŭ estate, had a great influence on staffing the Pinsk cathedral, controlling the clergy of the Turaŭ-Pinsk bishopric. It resulted in placing there a priest from the castle church in Pinsk, Cyryl Terlecki (1576–1585). He was granted the bishopric on 7th August 1576 by Stefan Batory.

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72 According to lists not existing any more, in 1522 there were even 800 houses in Pinsk, including 28 which belonged to Jews residing in Pinsk as early as in the times of Vytautas, who had granted them some privileges. There were fewer Catholics, who did not have the right to land property in Lithuania Ruthenia until 1564, and the rest were the Orthodox. A hundred years later, if the Polish sources describing the uprising in Pinsk in 1648 are correct about their religion and nationality, there were 1,500 houses in Pinsk and the town had up to 30,000 Orthodox defenders. It indicates the Orthodox tradition in the area. A. Миловидов, О положении православия..., p. 26.


74 In the Turaŭ part of the bishopric, K. Ostrogski gave more than a dozen villages for his jurisdiction, one out of which was to provide maintenance for the church in Turaŭ. T. Kempa, Konstanty Wasyl Ostrogski (ok. 1524/1525–1608) wojewoda kijowski i marszałek ziemi wołyńskiej, Toruń 1997, p. 242.

75 Акты, относящиеся к истории Западной России, собранные и изданные Археографической комиссией, т. III (1544–1588), Санкт-Петербург, 1848, № 65, pp. 188–189.
Prince Ostrogski himself continued to control the situation, maintaining close contacts with the Pinsk diocese. We know of his letter of 1576, in which he expresses his worries about the morals of the clergy of that eparchy and condemns great irregularities, immoral behaviour of priests and disorder in churches.\textsuperscript{76}

* * *

The history of the Orthodox Turaŭ-Pinsk diocese until the end of the 16\textsuperscript{th} century was the time of changes on the religious map of the Commonwealth. The eparchy, formed approx. in 1088, had both its periods of development and of inhibitions. Until the end of the 12\textsuperscript{th} century, the situation had been very favourable: in the time of Sviatopolk II (1087–1113), the diocese extended its territory, including, among others, the biggest towns of the region: Turaŭ, Pinsk, Brest, Kamyanets, Kletsk, Slutsk, Horodno, Horodok, Zdzitava, Nobel, Dubrovica, Kopyl, Lyakhavichy, Sniatyn, Drohiczyn and Vawkavysk. The first of them, Turaŭ, became one of the most significant intellectual centres in Ruthenia in the 12\textsuperscript{th} century. Great merit for this goes to Cyryl, the bishop of Turaŭ in the years 1158–1182, whose tradition was closely connected with the Orthodox Church. His memories provided the basis for a specific religious awareness in the area.

Unfortunately, the golden age of the eparchy finished with the fragmentation of Poland and the resulting political instability, which had a negative impact on the discussed diocese as well. Not only did it have to accept the decreasing prestige but also the loss of the areas which were alternately incorporated into the Lithuania, Halych and Kiev archdioceses. In the 15\textsuperscript{th} century, Turaŭ lost its importance and the function of the episcopal capital was taken over by Pinsk.

In the second half of the 15\textsuperscript{th} century, the Orthodox eparchy started to develop again. Thanks to foundations and endowments of successive owners of the Turaŭ and Pinsk principality (especially important were the families: Olelkovich – Semen, Maria and Vasil, Yaroslavovich – Ivan, Fedor and Helena, and the powerful Ostrogski family – Vasil Fedorovich and Konstanty Ivanovich) could develop the Orthodox church activity in the area.

Unfortunately, the level of the clergy and the general situation of the Orthodox people in the Commonwealth resulted in their failure to see the way out of the crisis and possibility to reform the religion. Those problems, among others, made it possible for the Union to emerge in the early 17\textsuperscript{th} century – the religion which tried to replace the Orthodox Church.

\textsuperscript{76} М. В. Дмитриев, Православие и реформация: реформационные движения в восточнославянских землях Речи Посполитой во второй половине XVI в., Москва 1990, p. 111.
CHAPTER TWO

The History of the Uniate Turaŭ-Pinsk Eparchy

It is difficult to accurately reproduce the origins of the Uniate of Pinsk eparchy, due to the lack of sources which would allow to learn them. It is known, however, that they are inextricably linked with the Bishop of Pinsk, Leonty Pelczycki (1585–1595, after his death, Sigismund III appointed the ordinary of the discussed diocese, a supporter of the Union, Kobryn archimandrite Jona Hohol [1596–1602]) to the Pinsk throne.

Bishop Leonty Pelczycki (1585–1595) before his death – along with the Archbishop of Kiev, Michael Rahoz (1589–1599) and bishops Cyril Terlecki (of Lutsk, 1576–1585), Hipacy Pociej (an Orthodox bishop of Volodymyr and Brest, 1593–1596, Halych and Lviv Archbishop, 1599–1613), Grzegorz Zahorski (of Polotsk) and Dionizy Zbirujski (of Chełm) – signed the provisions of Uniate councils. In Rome on 23rd December 1595, during the pontificate of Clement VIII (1592–1605), the Union was concluded and announced in Brest on the Bug River (then in Lithuania) in the St. Nicholas Church on 9th October, 1596.


3 Акты, относящиеся к истории Западной России..., pp. 34–36. During the Synod of Brest, Orthodox Archbishop of Kiev, Michael Rahoz (1589–1599) and five other bishops: Hipacy Pociej, Cyryl Terlecki, Grzegorz Herman, Dionizy Zbirujski and Jona Hohol, with three archimandrites,
1. A Difficult Period in the First Half of the 17th Century

The available sources say little about the early years of the studied Uniate Diocese. There is no information to give an overall picture of the situation in the Turaŭ-Pinsk bishopric. Only fragmentary data are known, which allow us to conclude that the Union took over the Orthodox parishes in the Pinsk part, and it failed to do the same in the Turaŭ part, where the Orthodox population manifested their opposition to the takeover of Orthodox parishes by the Uniates.4

The Union, however, grew stronger and stronger in that eparchy, and at the beginning of the 17th century already had its fruitage, e.g. a letter of 1609 confirming the unity with the Roman Catholic Church, signed among others by Jakub Hrymaszewicz who did the service in the St. Nicholas Church in Mazyr.5

Acquisition of the Union in Polesia proceeded rather unevenly. We know that in the eastern parts of the Turaŭ-Pinsk bishopric it was accepted more slowly and with greater resistance, which largely resulted from the geopolitical situation. In the east – in contrast to the western part of the eparchy – the Orthodox faith was more deeply rooted. Probably in the first half of the 17th century, only a few churches in the Turaŭ land become Uniate.6 The difficulty with accepting


4 Already in 1600, Sigismund III granted a Uniate protopope to the Pinsk clergy. Институт российской истории Российской академии наук в Петербурге (hereinafter referred to as – ИРИ РАН), col. 52 (П. Доброхотова), оп. 1, № 12 (11.4.12).


6 Д. Лісейчыкаў, *Фарміраванне сеткі уніяцкіх парафій на тэрыторыі „Тураўскай епархіі“ ў 1596–1795 гг.*, [in:] *Kościół unicki w Rzeczypospolitej*, ed. W. Walczak, Białystok 2010, pp. 87–106. In the early seventeenth century, we see a gradual shift towards the Union, which was confirmed in the act of 25/07/1609, by which the Orthodox clergy submitted to the
the Union in these areas resulted, among others, from the presence of Cossack troops in that region in the 17th century, who based their fight on slogans of the defence of Orthodox faith and liberation from the oppression of Catholics and Uniates. Granted, the resistance to the Union was a symptomatic phenomenon in the 17th century. It began about 1616 – materials which testify to the frequent protests of Mazyr townspeople against the Union come from that period (the deanery of Mazyr was then the largest).7 In the years 1620–1632, in turn, as a result of anti-Union activity of the Orthodox people, an Orthodox diocese was restored in the areas of the Polish–Lithuanian Commonwealth.8

Apart from fights for church properties, the very Uniate clergy was the problem. There were some complaints, including complaints against the bishops of Turaŭ-Pinsk, that worship was not celebrated in accordance with the canons and clergy did not represent the adequate level. Anna Chodkiewicz born Ostrogska became one of the complainants against the Uniate clergy; she claimed that despite admonitions, children were not properly taught by the priests9. The same person also became a party to the conflict with the contemporary Uniate bishop, Grzegorz Mikhailovich. The first dispute concerned the lands of the bishop of Turaŭ-Pinsk taken over by the Duchess in early 1720s. It was to be ended with the decision of King Sigismund III, who ordered the return of goods illegally acquired by the Duchess.10 However, she did not comply with the decision of the king and continued to develop her possessions at the expense of the Uniates.11 In the late

Roman Catholic Church. This act was also signed by a clergyman of the St. Nicholas Church of Mazyr, which shows that the Union at the beginning of the 17th century reached even the eastern regions of the Turaŭ-Pinsk bishopric, see АСДЗСР), vol. VI, Вільна 1869, p. 157.

7 Хроніка Убарцкага Палесся, ed. А. І. Атнагулаў, рэд. В. Н. Насевіч, Мінск 2001, p. 51.

8 Ibidem. In 1632, the instructions to the Warsaw Convocation mention the attitude of the Uniates to this situation – they saw it as a threat to further progress the Union. Ich M[o]ściom Panom Posłom Powiatu Pińskiego Contenta starożytności praw przywilejów i konstytucji sejmowych, Российская национальная библиотека, Санкт-Петербург (hereinafter referred to as РНБ), Авторги Дубравского, ф. 971, No. 127, No. 43, k. 189–190v.

9 Letter of the Vilnius voivodess, hetmaness of the Grand Duchy of Lithuania, Anna Chodkiewicz born Ostrogska, concerning the carelessness of the Turaŭ clergy and the obligation of the Bishop of Turaŭ and Pinsk to ensure that worship in churches be celebrated in accordance with the canons of the “Greek religion”, and that young children were educated at the expense of the clergy and learn Polish and Latin. ИРИ РАН, coll. 52 (П. Доброхотова), op. 2, картон 14, № 3/7.

10 05/03/1627, Warsaw: A letter from king Sigismund III to Anna Chodkiewicz, Duchess Ostrogska, requiring 3,000 measures (of 60) Lithuanian groshe[n], and a return of the lands of Turaŭ bishops which she had illegally occupied to the Turaŭ bishop, Grigory Mikhailovich. Институт российской истории Российской академии наук в Петербурге (hereinafter – ИРИ РАН), коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, № 3/46, к. 1.

11 09/08/1627, Pinsk: Extract from the town register of the Pinsk district issued by the urban judge of the Pinsk county, Peter Dostoevsky, to the bishop of Turaŭ and Pinsk, Grigory
1720s (the second dispute), the Duchess wanted to seize the bishop’s estate in the Turaŭ land and move the castle church to another place, explaining her plans, among others, with the lack of evidence for Turaŭ belonging to the Pinsk eparchy (“In addition, it is very opposite and doubtful if the Turaŭ bishopric belongs to Pinsk or not; indeed, until it is proved, nothing can be done in this matter.”) She claimed that there was no royal charter on the Turaŭ bishopric, “for all the good cum jure patronatus belong to the heirs of the Ostrogski Dukes”, but she was aware of the difficulties, knowing that it would not be easy to get these lands for herself.

The residents of Turaŭ expressed their negative opinion about the aspirations of voivodess Duchess Ostrogska; they were especially against moving the castle church to another location. The conflict lasted several years and was resolved on 29th September 1631, when thanks to mediation of Albrycjot Stanislaw Radziwill, the Turaŭ-Pinsk bishop received was Olhomle, Radziłowicze and Symonicze. In the act of settlement there was also a provision under which the other controversial lands were to return to the bishop.

In Pinsk, the Union was present from the beginning of the 17th century. As early as in 1607, it took over the monastery in Leszcze, thus depriving Mikhailovich, saying that the Duchess Anna Chodkiewicz, despite the transfer through the royal courtier Andrei Terlecki of a copy of the letter with request from King Sigismund III concerning a request of transfer of the possessions of the Turaŭ bishop, unlawfully seized by her, the demand had not been fulfilled. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, no. 3/46-3, к. 1.

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12 „Przydaię do tego, że to będzie wielkiej trudności i rzecz pełna niebezpieczeństw, Turaŭego władęky oddalić z tamtego miejsca”. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, No 3/46-3, k. 1.

13 ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, No. 3/42, k. 1r.

14 Ibidem.

15 16/10/1631 r., Novgorod: Extract of documents from the town records of the Novgorod castle, handed to the Turaŭ bishop Grigory Mikhailovich, including a certificate (“confession”) of the Royal General Alexander Lvovich of the transfer, in accordance with the decision of Anna Chodkiewicz, Duchess Ostrogska, the property of Turaŭ bishopric to the Turaŭ bishop, information about violations which occurred during the this transfer, which had taken place in the presence of Anna Chodkiewicz’s Inspector, Rev. Nicholas Alexander Ramult and governor of Turaŭ Adam Kuczyna, the seizure of the castle church of Turaŭ by the Jesuits, and a permit for the construction of a new church in another place. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, No. 3/43-1.

16 13/10/1631, Novgorod: An extract of the town records of the Novgorod castle given to the Turaŭ and Pinsk bishop, father Grigory Mikhailovich and containing his “protest” against the Duchess Anna Chodkiewicz born Ostrogska, entered into the town records because of violations of the procedure of her transferring the church assets to the Turaŭ castle church to the Turaŭ eparchy, executed through priest Ramult. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, No. 3/43-2. Описание документов архива западнорусских униатских митрополитов, vol. 1: 1470–1700, Санкт-Петербург 1897, p. 591.
the Orthodox of the main religious centre in the region. The new monastic center for Pinsk was founded in 1633, when Raina Haraburdina, the wife of the Pinsk district judge, built an Orthodox Epiphany Church on her yard, called Polozowski, and the former monks of Leszcze moved there. The permission to build a monastery with a church and a school was given by the King Władysław IV Vasa, who also allowed the Orthodox to establish an Orthodox brotherhood in Pinsk. The king approved the brotherhood, authorized the construction of the church and gave the right to “pursue liberal arts school, Greek, Latin, Ruthenian and Polish languages, hold a seminary and establish hospitals.” The society played an important role in maintaining the tradition of the Orthodox Church in the region. “The historical merit of the Pinsk brotherhood was not only in the fact that it created a school, a hospital, built churches, defended people against the Uniates and applied to the patriarch ... but also in moralizing activities, strengthening orthodoxy among the fellow believers and explaining the harm and danger of the Union.”

It should be noted that this agreement for the construction of the monastic center was not the first gesture of Władysław IV towards the Orthodox believers. After the death of Sigismund III, during the coronation Sejm (16th March 1633), he issued a Dyplom introducing a new status for the Orthodox: their church hierarchy was recognized, the Orthodox churches, fraternities, schools and printeries were approved, and above all, the Orthodox were guaranteed freedom of worship.

Among the Uniates, gradual strengthening of the Orthodox Church aroused clear discontent and even violent reactions. For example, on 13th October 1614, “having gathered a few hundred of his subjects and arming them, he [Bishop Pasjusz

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17 Wołyniak (J. M. Giżycki), Siedziba bazylianów w Torokaniach, Kraków 1906, pp. 10–24.
19 Собрание древних грамот и актов городов Минской губернии, православных монастырей, церквей и по разным предметам, Минск 1848, No. 164.
20 A. Миловидов, О положении православия и русской народности въ пинскомъ уѣздѣ и городѣ пинскѣ. До 1793 года, Москва 1894, p. 47.
Onyszkiewicz Sachowski – W.W. led the crowd, including members of the clergy, to the new monastery. Some crossed the fence, others broke through the gate and began to plunder and ruin of the church and monastery. The roof was destroyed and the church pulled down ball after ball; the cross and the images were broken. The church property was taken, the monks and servants were beaten and wounded, and balls remaining from the church let go over the Pina river.”

It ended in a court, with the procedure lost by the Orthodox party.

The quoted passage perfectly captures the contemporary atmosphere of conflict and allows to visualize the difficulties which accompanied the adoption of the Union on the Pinsk territory. Activities related to the above-mentioned one were part of that time, a distinctive feature of which was the acquisition of the Orthodox churches by the Union as well as acquiring the clergy. In 1617, all the churches in Pinsk became Uniate – the only exception was St. Fyodor Orthodox Church, maintained by the Pinsk townspeople. The situation, however, was complicated even there, which is best evidenced by the fact that during the years 1613–1617 the said temple alternately passed into the hands of the Uniates and was returned to the Orthodox three times – finally in 1633 during the reign of Władysław IV.

The Uniates had some support in this period from Jesuits brought to Pinsk in 1635 thanks to the Radziwiłł family. They built the church with the monastery in Pinsk and a large Jesuit college, then turned to Władysław IV to ask for protection (“naszym Collegium Pinskim od nas erygowanym y fundowanym opiekać, onego y Oyców w nim mieszkających, od wszelakich krzywd broni”).

2. The Effects of Wars with the Cossacks and Russia in the Mid-17th Century

The 1630s were the beginning of a very difficult period for the Union, a period of brutal devastation and looting carried out by the Zaporozhian troops in Polesia. The testimony of many persecutions can be found e.g. in a letter of

22 А. Миловидов, О положении православия..., pp. 43–44.
23 Ibidem, p. 45.
24 Ibidem, p. 44.
25 Foundation files of the Jesuit college in Pinsk (years 1635–1636), Central Archive of Historical Records (hereinafter – AGAD), the Radziwiłł Archive (hereinafter – AR) VIII, No. 444, p 46; Library of Vilnius University, Vilnius, Department of Manuscripts, Ф. 43, ref. 32663, 36, 429, 738, 1682.
26 Институт Истории Материальной Культуры Российской Академии Наук, Санкт-Петербург, ф. 4, оп. 1, №. 38, к. 1.
27 AGAD, AR VIII, ref.: 444, к. 2.
the Archbishop Józef Welamin Rutski, repeatedly expressing in his writings the attitude against such expeditions:

Cosaci euntes Smolenscum quacunque transiverunt, quaerebant, esentne Sac‑erdotes uniti. Si inveniebant, male tractabant; si fugiebant, mittebant qui eos quaererent, et adducendo ad se, barbas tundebant, flagris caedebant, fustibus per‑cutiebant.28

The quoted letter was addressed to the contemporary bishop of Turaŭ-Pinsk, Rafał Korsak, who himself often complained about the repressions which he faced. We know, among others, a document from 1633 in which he writes about taking over individual churches, such as St. Fedor Church in Pinsk.29

With time, the situation only worsened. Due to the proximity of the Ukrainian lands, Pinsk and the nearby towns became the objects of frequent raids of the Cossacks and Russian armies during the wars of 1648–1667.30 These circumstances at some point posed a threat that the Union might disappear from the Pinsk area.

A great impact on the fate of the Union and the history of the town of Pinsk itself had in the late forties the uprising of Bohdan Khmelnytsky, in which – as noted and exhaustively described by a specialist in 17th-century Cossacks, Mariusz Drozdowski31 – the religious factor turned out to be extremely important; in particular the Cossacks’ postulate of defending the persecuted Orthodox faith.32 Khmelnytsky, using the slogans of “liberating” the Orthodox, enlisted men in the army, evoking hatred not only towards Roman Catholics but also towards the Uniates. In his diary, Mikołaj Jemiołowski describes the events of 1651 this way:

“Khmelnytsky, in order to defeat the Polish forces, as he was intending to attack Poland, had already sent a certain Krzeczowski, a colonel, a nobleman (many of the nobles had already joined him) with fifty thousand from the land behind the Dnieper

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River to Lithuania, and he recruited as many people in Polesia and White Ruthenia, conquered and destroyed towns in Lithuania through Mahilioŭ, Starodub, Slutsk, Pinsk and so on, murdering and robbing for a long time.”

The uprising covered all the Pinsk land; the towns of Pinsk, Mazyr and Homel were occupied and Khmelnytsky’s troops even reached Grodno and Brest. In 1648, Pinsk was occupied by a troop of Cossack col. Maksym Hładki, as a result of which, all the churches in his area again returned into the hands of the Orthodox. On 9th October 1648, the town was conquered by the Lithuanian guard Hrehory Mirsky with his armies, a result of which, in turn, churches again returned to the hands of the Uniates.

The damage which the town suffered due to the attacks of the Cossack troops interested the Polish sejm, which ordered the restoration of the fortifications and embankments:

“The town of Pińsk, exposed to danger, not having the proper fortifications to protect itself from enemies, applied through the Members of Parliament from the district for erecting a fortification and repairing the embankment. Therefore, hereby the Sejm decides and obliges the town residents, as well as people of other jurisdictions and the estate, to repair the above-mentioned embankment in Pinsk and immediately build the fortification.”

Another event devastating for Pinsk, after the war in the years 1648–1651 and the Turaŭ uprising of 1648 was a war of the Grand Duchy of Moscow with the Commonwealth between 1654 and 1667. In the years 1654–1656, the town was burned down and Turaŭ became the temporary capital again. In 1654, the Uniate Archbishop Antoni Sielawa (1641–1655) gave the Turaŭ-Pinsk bishopric

33 M. Jemiołowski, *Pamiętnik dzieje Polski zawierający (1648–1679)*, ed. J. Dziegielewski, Warszawa 2000; The desire to defend the Uniates is also discernible in the instructions for Pinsk county deputies. You can see it in the manual stating that the Cossack wars resulted from the activity of the schismatic clergy. Confirmed accusations against the Orthodox that they had provoked the unrest in the Turaŭ-Pinsk eparchy. AGAD, AR VIII 720, k. 57.


37 VL, vol. IV, Petersburg 1859, p. 175.

38 A. Миловидов, *О положении православия…*, pp. 10–12.
for temporary jurisdiction to Andrzej Kwaśnicki-Zloty (1654–1665), whose activity, or even authority over the churches, was limited after the re-invasion of Cossack troops to the Pinsk region. The main opponent of Kraśnicki was an Orthodox Archimandrite, and since 1661, bishop, Józef Nielubowicz-Tukalski. An anonymous source says: “During that Cossack war, the godless schismatic and the boss and leader, Nielubowicz-Tukalski, Lesczce Archimandrite, and the pseudo-Archbishop of Kiev, kept in Malbork as a rebel by priest Prażmowski, Gniezno Archbishop et primas Regni, that Tukalski, persecuting clerum unitum, seized their churches in Pinsk and even chased away Father Andrzej Zloty-Kwasnicki being the bishop at the time, captured his property, tormented the presbyters and took all their rights.”

He describes the whole issue a bit less seriously in his letter to Jakb Susza, the hegumen of St. Pinsk. Barbara Euphrosyne monastery in Pinsk:

“In the Church nobody prayed for his royal majesty but only for Khmelnitsky; it was demanded that the Archbishop leave the Pinsk estate. He was forbidden to return to the city of Pinsk. … Then, Father Tukalski ordered the exiled priests to come back and next Sunday, those who wanted to preserve their wealth, had to give up the Union. On the last Sunday, a great procession was organized, leading our priests to renounce the Union.”

The situation was indeed dangerous to the Union. The Uniate population – uncertain of their future – often under compulsion converted to the Orthodox religion. According to A. Mironowicz, the activity of hegumen Tukalski inhib-

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39 A. Mironowicz, Prawosławie i unia..., p. 140.
40 In the years 1654–1655, Cossacks and Tartars on several occasions attacked the bishopric of Pinsk, mainly taking revenge on the nobility, Uniate clergy and Jesuits. In 1655, the Polish nobility complained about the Tartars attacking the Pinsk district, taking local people into captivity and plundering the estates of the nobility. Whatever the Tartars did not plunder, Cossacks took, robbing and destroying the Jesuit monastery in Pinsk; they destroyed the archive in the monastery and burned houses. On 5th October, 1655, they even burned down the house of the Uniate Bishop Andrzej Zloty-Kwaśnicki and robbed the bishop’s cathedral. On 7th October, they captured and burned the castle, monasteries and other buildings. Lietuvos valstybės istorijos archyvas (hereinafter – LVIA), ф. 13008, book 204, 208–218, 224, cited after: A. Миловидов, О положении православия..., p. 55. See also: В. Горобець, Еліта козацької України в пошуках політичної легітимації: стосунки з Москвою та Варшавою, Київ 2001, pp. 151–177.
41 A. Mironowicz, Metropolita..., pp. 52–58.
42 Puncta albo instrukcya y Informacya o władyctwie Turaium y Pińskim, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 1, No. 19, book 1.
43 Archivio Storico per l’Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rzym, Scritture Orginali Riferite nelle Congressi Generale, Fondo di Vienna, vol. 18, k. 118r. In 1661, a royal edict was issued addressed to the governor of Pinsk, Jan Mlocki, which states that the governor was to take action to defend the Orthodox people. Описание документов архива западнорусских униатских митрополитов, т. 1, p. 1661.
ited the development of the Union in the Turaŭ-Pinsk and Volodymyr-Brest eparchies.44

In the mid-17th century, the situation in the Pinsk area became the subject of negotiations between the Archbishop Sylwester Kossów and senators in Warsaw (1650) during the session of the Sejm. Apart from the Archbishop, the meeting was attended by: Andrzej Szolderski – Poznań bishop, Jerzy Tyszkie- wicz – Vilnius Bishop, bishop Andrzej Leszczynski – Vice-Chancellor of the Crown, Kazimierz Lew Sapieha – Vice-Chancellor, Jerzy Ossoliński – Chancellor of the Crown, Albricht Radziwill – Chancellor of the GDL and Adam Kisiel – governor of Kiev. In addition to the participation of the Orthodox people in the Senate, there was a request for a return of the church in Pinsk to the Orthodox. A. Radziwill wrote:

“The archbishop received us and the schismatics explained the matter of immediate return of Smolensk or Polotsk bishopric and asked for the royal document being sealed with the seals of both nations. The latter did occur, but we were pestered with the first one for a long time; in the end I suggested that rather the Vitebsk bishopric be erected and only half of the income be appointed. And so it was agreed, though later the nuncio and Uniates were not happy about my idea. …. The Archbishop spoke to me about the restoration of the churches in Pinsk which had been there, I said that I could do this and to avoid a war, I sealed the assignment of the abbey to the schismatic.”45

In 1657, Cossack troops under the command of Zdanowicz destroyed the town, killing Roman Catholics. The invasion made Jesuits to leave the dangerous area, but few managed to escape. Among the ones cruelly murdered were, among others, Rev. Szymon Maffon and Andrzej Bobola, later declared a saint46.

The situation finally became interesting for the Holy See itself. The contemporary nuncio in the Commonwealth, Archbishop Pietro Vidoni (1652–1660)47, wrote to Cardinal Juliusz Rospigliosi, then the secretary of state and later Pope Clement IX:

Vescovo mi ha detto che alcuni de gl’Unici astretti dalla necessità, non havendo come sostenersi titubassero di mostrarsi in apparenza ritornati al schisma.48

45 A. Radziwiłł, Pamiętnik o dziejach w Polsce, vol. 3, p. 246.
Another disaster was brought to the town by the Swedish Deluge. Pinsk was so destroyed after it that the sejm had to release the town from its encumbrances: "od stanowisk, stacyi, wydawania chleba noclegow, przechodów żołnierskich, iako y od wszelakich podatkow Rzplitey na tym Seymour (1661 – note W. W.) y na potym uchwalonych, excepto cel, myt, y czopowego do lat czterech uwalniamy." The exemption from military duties also say the documents from the 18th century.

It was not until the 1660s that a breakthrough in warfare occurred. In 1664, the main danger from the Cossacks was over, only from the south there were isolated attacks. In his account Status recens Unionis of 1664, Jakub Susza writes:

*The Bishop of Pinsk of free from Moscow, but disturbed by the Cossacks from the side of the Borysov district.*

On 30th January 1667, a truce was concluded in Andrusovo between Russia and the Commonwealth, which according to A. Mironowicz meant that Russia became a kind of guarantor of religious freedom for the Orthodox in the Commonwealth. One of the provisions of the truce mentioned religious issues:

“All the citizens of all kinds who stay on the side of the Tsar in the places granted by the treaty for some time shall be given the freedom to practice the Catholic religion without any limitation of worship at their homes. And all the Russian people who...”

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49 Ibidem, p. 385. W Puncta albo instrukcya y Informacya o wladycyw Turaũ y Pińskim, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, № 19, pp. 2v. There is a record that supposedly up to the time of Marcian Białłozor, the area of the discussed bishopric had not been taxed: “Za przeszłych episkopów od czasu niepamiętnego nigdy te dobra nie podlegały ciężarom żołnierskim ani w taryfi bywały, y co może się pamiętać od lat stu, y dalej począwszy od Wassiana episkopa, Korsaka, Orańskiego, Złotego, až do Białłozora, nigdy nie płacono ani hyberny, ani konsystencji, až dopiero za pierwszego seymu Grodzieńskiego, na którym JaśnieWielmożny Jsc Pan Pac, wowieoda wileński, hetman wielki WXL na Jmci xiedza Białłozora o pewne interessa domu swego wtrącił tę episkopię w taryfi, y tak per incuriam Jmci xiedza Białłozora y zawzięto z tym Panem weszło in usum et ab usum, także y podczas wojny wieńieniżej, gdy subsydium charitativum z dobrych duchownych dawano na wojsko, tamże i episkopia Pińska oneri miliari subiacere poczela, za czym nihil justitius, iako że przyszła ad suom vigorem, et indemnitatem jurium”.

50 LVIA, ф.597, ап. 2, булы 93, к. 33р.v.


53 A. Mironowicz, Prawosławie i unia..., p. 236.
enter the places granted by the treaty shall be given the freedom to practice the Greek religion without any limitation of worship."

Not everywhere, however, were the terms of peace observed. As Kazimierz Stanisław Bieniewski, the Castellan of Volhynia, informs, it was difficult to keep the peace in the areas of Pinsk and Volhynia, where the nobility had irresponsibly asked Cossacks for help, and they in turn responded by imposing fees and obligations to provide lodging and food supplies. The situation was only normalized by hetman Ivan Wyhowski, who – after hearing numerous complaints about the Cossacks – ordered them to leave the areas of the Pinsk district to prevent conflict situations.

On the wave of change brought about by the Andrusovo truce, Uniates tried to seize churches in the Turaŭ area, but at least until the 18th century, without great success. At the same time they faced with ostentatious, and sometimes brutal displays of adversity. For example bishop Andrzej Złoty-Kwaśnicki in 1660 sent to Turaŭ some priests who were to take up service in parishes captured by him. The clergy, however, were executed by the local people and Cossack troops. A similar event occurred in 1661, in Kożangródek deanery, Plotnica parish, where a priest Krzysztof Szabunowski was murdered by the Orthodox, who, "ignoring the generally accepted standards or the fear of God, dared to make an attack on the house of God and the door of the church. With sticks, battleaxes and sabers they jumped at the Plotnica priest ... and shouted: We will kill the Uniate father, just like three were killed in Turaŭ!"

Symptomatically, it was landowners who finally provided assistance for Uniates taking over the lost churches in the Turaŭ area. Krystyna Anna Radziwiłł from Lubomierz in 1666 ordered “the priests of the Greek religion in the Turaŭ principality, both in the towns and in the villages, to be obedient to Reverend Białozorow, the Turaŭ and Pinsk bishop, according to the granted privileges and regulations of my ancestors.”

In 1668, the Uniates took the monastery in Leszcze and made it the seat of the bishops since then. Cyprian Żochowski, who ordered the Pinsk townspeo-
ple who opposed the return of the monastery to give it up, became the hegumen. Another important figure involved in the takeover of the churches in the Pinsk region was the Uniate bishop, Marcin Białłozer (1665–1697), who, along with the Uniates under his leadership, adopted the principle that after celebrating at least one mass, each church building would be taken over in accordance with the law. In 1664, Białłozer forcibly seized all the Orthodox churches in Turau and nearby villages. In the 1670s, in order to learn the conditions of churches and recover the lost estates, he issued a regulation aimed at cataloguing all the churches and carrying out inspections in his eparchy. The bishop wanted above all to inspect churches in the Turau parts of the bishopric, the ones most difficult to recover. We have numerous complaints and files of magistrate court cases of the years 1674 and 1675, which show that the Orthodox landowners

61 30/08/1674, Pinsk, extract from court records of the Pinsk district, containing a decree of Pinsk kangaroo court which sentenced Turau noblemen who had not let the bishop of Turau and Pinsk, Marcjan Białłozerow, to visit their church in Turau and which sentenced them to pay the bishop 1009 zloties 15 grosheens. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, No. 3/69-1; 30/08/1674, Pinsk, a Decree of the Pinsk kangaroo court, sentencing governors of Turau, Jan Oszczepowski, Jan Kosiński and Jan Korzanowski to pay the Pinsk and Turau bishop, Marcjan Białłozerow, the amount of 505 Polish zloties for preventing him from visiting the church in Turau, located in his jurisdiction, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, no. 3/69-2; 24/09/1674, Pinsk, Letter of the Pinsk district kangaroo judge, Eliasz Kazimir Zardecki, concerning the Pinsk district governors who had prevented the Pinsk and Turau bishop, Marcjan Białłozerow from visiting the Turau church and who were sentenced to pay the bishop the amount of 505 zloties, but did not pay the money or appear before the court, and did not let to Turau the Pinsk protopope Piotr Kurcyłowicz, sent by the bishop to “submit” the Pinsk churches, for which he was called again before the kangaroo court in November. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, no. 3/70-1; 09/11/1676, Turau, letter of Turau governors, Jan Oszczepowski, Jan Korzanowski and Jan Kosiński to the Pinsk protopope, Piotr Kurcyłowicz, about the unfounded claims of the Pinsk and Turau bishop Marcjan Białłozer and his complaints about being prevented from visiting the Turau churches, because the churches were Orthodox, and the sejm constitution in 1609 prohibited the Uniate hierarchs’ interference in the affairs of the Orthodox clergy, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, no. 3/70-2; 18/05/1675, Pinsk, extract from the court records of the Pinsk district, containing a decree of the Pinsk kangaroo court, sentenced Turau noblemen for not allowing the Turau and Pinsk bishop to visit the church, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, no. 3/71-1; 15/10/1675, Pinsk, extract from the court records of the Pinsk district on Turau noblemen not allowing the bishop of Turau and Pinsk, Marcjan Białłozer, to visit the churches of the Turau bishopric, containing a kangaroo court decree of failure to obey the decree of Turau owners of 05/18/1675, and of sentencing them to pay the bishop Białłozer the amount of 6,043 Polish zloties as compensation, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 2, картон 14, No. 3/71-2.
who refused the inspector entry had to pay compensation to the bishop, who was, moreover, known for his brutal approach to the Orthodox. In all fairness, it should be admitted that decrees or court judgements were not sufficient resources to enable winning people over to the Union. Its implementation was rather a process, preceded by the acquisition of the ground, land estates for the bishop and the field for evangelization activity.

The beginning of the 18th century meant further strengthening of the position of the Uniate Church. In the discussed area, there were already five Uniate dioceses at the time. The archdiocese was on the territory of Vilnius, Minsk, Novgorod, and partly also Trakai and Kiev provinces, whereas the cathedral was in Vilnius. According to the historian I. A. Czystowicz, in the middle of the 18th century, the diocese comprised more than 1,000 churches, not fewer than 536 of which were directly in Belarus.

The picture of the changes occurring in the Uniate Church in the 17th and the beginning of the 18th century would not be complete without an outline of the situation of Orthodox believers at that time. And this changed significantly after the Andrusovo truce, when the policy of the Commonwealth became less sympathetic to the Orthodox Church, on which certain obligations were imposed. In 1667, the Orthodox clergy were obliged to adopt stopover troops, and one year later (as well as in 1675) it was decided that the official positions would only be awarded to Catholics, and in 1712, the legal protection of the Orthodox people was limited.

After the wars with Moscow, persecution of the Church continued as well. There are some documents preserved describing an incident of assault on the house of the Orthodox woman Mikhailova Cychanowska in Pinsk and robbing her during a consistory of the Uniate clergy in 1686. The district court in Pinsk recognized her right, but the Turaŭ-Pinsk bishop immediately appealed to the Supreme Court in Vilnius and won it.

In the 1660s and 1670s, the Orthodox faith to some extent revived in these areas. The destroyed St. Theodore Church and the Bratsk monastery in Pinsk. A number of wills and donations in favour of Orthodox churches can be found in the records.

The political situation at the turn of the 18th century was also very significant for the Orthodox. In 1685, the Patriarchate of Constantinople renounced the sovereignty over the Kiev archdiocese in favour of the Moscow Patriarchate, and thanks to the peace between the Commonwealth and Russia (1686), called ‘Traktat Grzymultowskiego’ in Polish, the Patriarch of Kiev, who resided on the territory of Russia

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62 М. Чистович, Очерк истории Западно-русской церкви, ч. 1, Санкт-Петербург 1882.
63 У. Пашкевич, Унiцкая Царква ў Беларусi ў пачатку XVIII ст., [in:] З Гісторыі унiяцтва ў Беларусi (дзя 400-годдзя Брасьцкай унii), рэд. М. В. Біч, Мінск 1996, с. 77.
64 А. Міловідов, О положенiї православiя..., pp. 15–29.
65 Ibidem, pp. 52–60.
since then, gained the right to intervene in internal affairs of the Commonwealth.\textsuperscript{66} Although the change was beneficial to the Orthodox believers living in Poland, it did not prevent further gradual strengthening of the Union, which meant that Orthodox bishops began to move to the jurisdiction of the Pope. In 1680, Atanazy Szumlański, the archdiocese’s administrator, unofficially joined the Union; so did Innocent Winnicki, bishop of Przemyśl, in 1692; in 1700, bishop of Lviv, Józef Szumlański, and in 1702 Dionizy Żabokrycki, bishop of Lutsk. This way, only one Belarusian bishopric, called Mahiliou, remained in the hands of the Orthodox.\textsuperscript{67}

The Orthodox were in a difficult situation. Internal adversity in the Commonwealth, at least in political terms, led to them being forced to seek help abroad. They complained to the Tsar Peter I about attempts of taking churches over by the Uniates, and he eagerly interceded for them with the Polish king.\textsuperscript{68} The basis for this were created by reports of the then Russian Ambassador Grzegorz Dolgoruski. In addition, the ambassador wanted to be kept informed about the persecution of the Orthodox Church. And thus, the Pinsk Epiphany Monastery informed the ambassador about the alleged assault on the church by Jesuits.\textsuperscript{69} Peter I came to the defence of the Orthodox with determination, referring to the fact occupation by the bishop Teofil Godebski of monasteries in Pinsk and Nowy Dwór along with 20 thousand of worshippers.\textsuperscript{70}

\begin{itemize}
\item \textsuperscript{67} A. Mironowicz, \textit{Diecezja białoruska w XVII i XVIII w.}, pp. 134–135; ibidem, \textit{Kościół prawosławny w dziejach dawnej Rzeczypospolitej}, pp. 232–234.
\item \textsuperscript{68} Letter from Peter I sent to the Polish King Augustus II, concerning the cases of persecution of the Orthodox Church in the Commonwealth on the part of Catholics and Uniates and the need to appoint special commissioners both from the Polish and Russian sides so as to clarify the matter. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, №. 1/15-1. The Archive of the Institute of History of the Russian Academy of Sciences is a copy of a letter from Peter I sent to King Augustus II the Strong, in which the tsar reproaches the king of the persecution of the Orthodox and asks for the appointment of commissioners on the Polish and Russian sides in order to clarify the matter. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, №. 1/5-2, 1/5-3. For the response of Augustus II to the allegations of the Tsar, see: A. Mironowicz, \textit{Diecezja białoruska w XVII i XVIII w.}, p. 197; S. Ptaszycki, \textit{Stosunki średniowieczne polskich do Cerkwi ruskiej}, [in:] Księga pamiątkowa ku czci W. Abraham, Warszawa 1930, pp. 463–464; A. Deruga, \textit{Piotr Wielki a unie i unia kościelna 1700–1711}, Wilno 1936, pp. 42–44 (including also numerous examples of violence against the Uniates).
\item \textsuperscript{69} Ф. И. Титов, \textit{Изследование о заграницних монастырях Киевской епархии XVII–XVIII вв.}, [и:] \textit{Памятники православия и русской народности в Западной России в XVII–XVIII в.}, red. idem, vol. 1, ч. 1., Киев1905, pp. 335–336.
\item \textsuperscript{70} АСДЗСР, Т. 11, Виляна 1890, рр. 64–65. Ф. И. Титов, \textit{Изследование о заграницних монастырях…}, pp. 338–340. For information on this subject, see: A. Mironowicz, \textit{Diecezja białoruska…}, p. 197.
\end{itemize}
3. The Period after the Synod of Zamość in 1720

The 17th century was a time when foreign powers, Prussia and Russia, began to play an important role in the religious competition. They sought the equality of Protestants and Orthodox with Catholics, which in turn undermined the sovereignty of the Commonwealth\(^71\). In this situation, the Uniates in the Commonwealth were a religion of secondary importance; for the nobility, only Catholicism counted and it was for Catholicism they wanted to appropriate authorities.\(^72\) But it would be untrue to say that the Union was plunged into complete apathy. At the end of the 17th century and early 18th century, when war took place in the Commonwealth as part of the so-called Third Northern War, the Union structure were legitimized and changes occurred in the structure of individual Uniate dioceses. New Uniate dioceses were formed: Przemyśl in 1691, Lviv in 1700 and Lutsk in 1702, which strengthened the Union significantly in comparison with Orthodoxy having – as already mentioned – only one bishopric, the Belarusian one, called Mahilioŭ\(^73\), with parishes subordinate to the Archbishop of Kiev and bishop of Pereiaslav.\(^74\) The Union gained increasing respect of rulers, and for fear of revival of the numerical strength of Orthodox

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\(^72\) L. Bieńkowski, *Mozaika religijno-kulturalna w Rzeczypospolitej XVII i XVIII wieku*, [in:] *Uniwersalizm i swoistość polskiej kultury*, vol. 1, ed. J. Kloczowski, Lublin 1990, p. 253. For two centuries of the existence of the Church, Uniates had not even had a representative in the Senate, which was even explained by one of their opponents in the Senate – the Catholic episcopate – with a very large representation from the eastern provinces. Moreover, the hierarchy of the Roman Catholic Church put forward arguments that the Uniate bishops, sitting in the Senate, would neglect their pastoral duties. W. Kalinka, *Sejm Czteroletni*, vol. 2, Warsaw 1991, pp. 268–270. Another argument was that the Uniate bishops were usually were Basilian monks who at the time of joining the monastery had had to give up the noble class. Only in the time of King Stanislaus Poniatowski could a Uniate archbishop enter the senate, but only one who held the last place, after the Roman Catholic bishops. D. Wereda, *Relacje hierarchów unickich ze środowiskami magnackimi w czasach panowania Stanisława Augusta Poniatowskiego*, [in:] *Nad społeczeństwem staropolskim*, vol. I: *Kultura – instytucje – gospodarka*, ed. K. Łopatecki, W. Walczak, Białystok 2007, pp. 471–483.

\(^73\) Described in a publication by A. Mironowicz, *Diecezja białoruska...*, passim.

\(^74\) A. Mironowicz, *Kościół prawosławný w dziejach...*, pp. 234–235.
believers, a sejm constitution was adopted in 1716, which banned the conversion from Catholicism to Protestantism and the “Greek faith”.\(^{75}\)

An important turning point in the history of the Union was the year 1720. The Synod convened then was an unprecedented event\(^{76}\), expected due to the need to identify Uniates and giving a chance to legitimize the Union in the Commonwealth in times of stabilization after the 17th and early 18th century, which was a difficult and painful period in the history of the Union of Brest. Originally it was to sit in Lviv, but due to the plague occurring there, it was moved to Zamość. It took place on 26th August, 1st and 17th September 1720\(^{77}\) in St. Nicholas Church.\(^{78}\)

Pope Clement XI appointed nuncio Jerome Grimaldi\(^{79}\) as the Chairman of the Synod. All the members of the Uniate episcopate with the main organizer of the Synod, Archbishop Lew Kiszka, were also present during the meeting. Besides, the following arrived: bishop Józef Wyhowski of Lutsk, bishop Florian Hrebnicki of Polotsk, bishop Anatazy Szeptycki of Lviv, bishop Hieronim Ustrzycki of Przemyśl, Teofil Godebski (who received episcopal ordination in Zamość on 8th September 1720), bishop Józef Lewicki of Chelm and bishop Wawrzyniec Drucki-Sokoliński of Smolensk, who came late for the beginning of the session (just arrived on 12th September).\(^{80}\) In addition to the bishops, diocesan representatives and envoys of Basilian monasteries also appeared, which gave a total of about 150 participants from all over the archdiocese of Kiev.

\(^{75}\) E. Likowski, *Dzieje Kościoła unickiego na Litwie i Rusi w XVIII i XIX wieku uważane głównie ze względu na przyczyny jego upadku*, vol. I, Warsaw 1906, p. 34.

\(^{76}\) Due to the substantial literature discussing the event, the origin of the synod was omitted in the work. Ю. Федорів, *Замойський синод 1720 р.*, Рим 1972, pp. 14–20 (extensive bibliography).

\(^{77}\) D. Ciołka, *Synod Zamojski z 1720 r. i jego postanowienia*, Gorlice 2006, pp. 15–20; E. Likowski notes that the session of 17th September was decisive, as during that session reforms were made. E. Likowski, *Dzieje...,* vol. I, p. 40.

\(^{78}\) Until now it has been thought that the Synod took place in the Protection of the Holy Virgin Church, but – as shown by A. Gil – the conviction was not supported by reliable sources and has been verified. A. Gil, *Chelmiska diecezja unicka 1596–1810. Dzieje i organizacja*, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, vol. I, Lublin 2005, pp. 104–105.


\(^{80}\) *Synodus provincialis Ruthenorum Habita in Civitte Zamostiae Anno MDCCXX Sanctissimo Domino Nostro Benedicto PP XIII dicata*, Rome 1674.
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

The greatest achievement of the Synod, convened with a view to reform the Uniate Church which was still searching for its identity and place in the Commonwealth, was the announcement of doctrinal and organizational issues binding in the entire Uniate Church. These reform acts were contained in 19 thematic chapters. The influence of the Latin tradition on the content of council resolutions is clearly visible. According to Archbishop Edward Ozorowski, the Synod of Zamość “both in its course and the adopted resolutions was inspired by the Council of Trent and diocesan councils, held by Carlo Borromeo in Milan … gave the organization the Greek Catholic Church in Poland many features borrowed from the model of activity of the Latin Catholic Church. That so-called Romanization, however, did not destroy either the rite or the national consciousness of the Ruthenians.” Many historians emphasize that the survival of the Union and its traditions depended on adapting the Orthodox faith of the Catholic Church.

After 1720 – at the time of bishop Teofil Godebski – a period of stability and relative peace occurred. Such an atmosphere gave the Uniates a sense of security; favorable political conditions made the Union the possibility to develop more boldly in the territory of the Polish–Lithuanian Commonwealth. Although the 18th century was basically the time when a shift away from religious tolerance, so characteristic of earlier centuries, was noticeable, it is clear that in relation to the time before the synod of Zamość, conciliar activity resulted in activation of the Uniate Church. The Union began to strengthen, and in the area of Belarus, it became the dominant religion.

The changes also affected the eparchy of Turaŭ-Pinsk, gradually have joined by more parishes. For example, in 1760, the nobles gave the church in Wylazy to the Uniate bishop Jerzy Bułhak. He, in turn, ordered in writing the deans of Turaŭ, Pietrykaŭ and Mazyr deaneries, vicars and parish priests and coadjutor.

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81 Discussion of the individual chapters: D. Ciolkaja, Synod Zamojski…, pp. 20–37.
82 E. Ozorowski, Eklezjologia unicka w Rzeczypospolitej w latach 1596–1720, „Wiadomości Kościelne Archidiecezji w Białymstoku” 1978, No. 4, p. 55.
84 Bishop Godebski at the age of 21 joined the papal Greek College in Rome, where he studied in the years 1706–1710. He studied logic, philosophy, theology and – for a year – moral theology. D. Blażejowskij, Hierarchy of the Kyivan church (861–1990), Roma 1990, p. 295; ibidem, Byzantine Kyivan rite students, Roma 1984, p. 86.
85 A. Gil, Chełmska diecezja unicka…, p. 101.
86 “Ta cerkiew früher in Bischöflichen Händen (laut orthodoxen), von nun an werden wir von der Heiligen Einheit, und wir selbst unter dem Einflusse des Heiligen Geistes wurden Uniten”.

АСДЗСР, Т. 6. Ви́льна 1869, p. 329.
bishops of vacating churches to annually convene a consistory by the bishop. 87 These were measures conforming to the provisions of the Synod of Zamość. Unfortunately, we have no further information about the synods in this eparchy.

Not always, however, was the strengthening of the Union a result of the regulations and decrees; some churches passed into the hands of more and more self-confident Uniates much less peacefully. A. Milovidov cites the story which took place during a wedding held in the suburbs of Pinsk in 1722, at which the local nobility and the Uniate bishop Teofil Godebski were present. “The wedding was celebrated as riotously as only Polish nobility in ancient times could do. When the wine was flowing in streams, an idea occurred in hot Polish heads about converting the Orthodox to the Union, and so the drunken crowd of armed nobility, having called a cavalry troop and artillery for help, led by Latin and Uniate bishops, suddenly attacked Pinsk. They recaptured an Orthodox monastery and a Fyodor church, they beat priests and monks, and took all the property, chased people away of their homes with whips in an effort to force this them to join the Union in that inhumane way. The next days the Poles developed a taste for their missionary actions, expanded their violence to the whole Pinsk district, and with swords and abuse, persuaded 20,000 people to join the Union.” 88

As we know, similar events which led to the takeover of churches were not a rarity. Their particular severity is noticeable from the mid-18th century. Around 1743, a special list of churches and monasteries acquired by Catholics and Uniates was issued, which was to become the basis for later applications for their return. 89 In 1763, the Orthodox synod sent to Empress Catherine II of the an extract concerning persecution of the Orthodox by the Uniates in Poland. The letter also included a request to the Empress to take immediate action to counteract this situation. 90

It should be noted that the Orthodox in the second half of the 18th century clearly felt the domination of the Union. The degree to which the awareness of its strength was rooted in the community was proved by a letter from monks of Epiphany Orthodox monastery in Pinsk of 1764, which reads: “His love father hegumen (Teofan Jaworski – the prior of the monastery) and his monks did not

87 Львівська національна наукова бібліотека України імені В.Стефаника, Львів, fond 3, ref. MB-820, k. 62v. In this document, the Uniate bishop announces that the first Congregation for the western part of the eparchy was to take place in Makarewicz. This confirms the actual administrative division into the Turaŭ and Pinsk parts of the eparchy.

88 А. Миловидов, О положенії православія..., р. 62.

89 Inventory covers the years 1734–1743, which addressed a large number of Orthodox churches. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, № 1/7-1, 1/7-2. See also the edition with critical remarks: A. Mironowicz, Rejestr monasterów i cerkwi grecko-ruskich różnimi czasy na unię gwaltownie odjętych, „ Białoruskie Zeszyty Historyczne” 2008 No. 30, pp. 191–210.

90 ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, № 2/12.
interfere in the jurisdiction of the country’s ruling Greek Catholic religion even in a minimal way either now or before.™️

In 1791, before the liquidation of the Union in this eparchy, in Pinsk another synod was held, which brought together senior hierarchs of the Orthodox Church in the Commonwealth.™️ A Uniate bishop Joachim Daszkiewicz-Horbacki with his coadjutor Jozafat Bulhak also participated in it. In accordance with the provisions of the congregation, the Orthodox Church in the Commonwealth was proclaimed autocephalous, independent of the Moscow Patriarchate. These provisions did not, however, enter into force.

4. Polonization and Romanization

In the case of the Catholic Church *ritus uniti* – as noted by A. Gil – “on the basis of the Church as a religious and social organization, a specific type of culture was created, which can be described as fully original, based on the tradition of both the Byzantine and post-Byzantine East and the Latin West.”™️ It must be stressed that the culture was created in the areas where the Union had been adopted and developed through the 17th up to the 19th century; it was perceived to be a kind of bridge between West and East, or specific synthesis of Catholicism and Orthodoxy. It seems inappropriate to see it as a Slavia Latin, a Slavia Orthodoxa or any other cultural-national-religious mixture, because – as the considerations in this work will prove – over the centuries the Union became a kind of culture, subject to organizational changes, and lived its own life in the 12th–18th centuries. It should not be forgotten, either, that the Union had more parishes in the Commonwealth than Roman Catholic Church, rooted there for hundreds of years. So it would be more appropriate to define it as a kind of Slavia Unita, a culture of the borderlands of the Polish Crown and the Grand Duchy of Lithuania.™️

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™️ АСДЗСР, Т. 6. Вильня 1869, p. 369.
™️ The congregation of Pinsk was established on 1st May 1791, at the sejm during which the constitution was adopted. The aim of the congregation was to establish a project which could be adopted by the parliament as a constitution regulating the affairs of the Orthodox Church in the Commonwealth. 103 delegates came to Pinsk. The provisions of the congregation related primarily to the organization of the Orthodox Church in the Commonwealth. *Dziela kongregacji*, Warsaw 1791; „Gazeta Narodowa i Obca” dated 16th July, 1791; E. Sakowicz, *Kościół prawosławny w Polsce w epoce Sejmu Wielkiego 1788–1792*, Warszawa 1935, pp. 182–209, 255–264; J. Woliński, *Polska i Kościół prawosławny*, Lwów 1936, pp. 127, 128; А. Філатава, *Пінская кангрэгацыя 1791*, [in:] Энцыклапедыя гісторыі Беларусі, vol. 5, Минск 1999, p. 499.
™️ A specific religious program Slavia Unita, which is visible from the perspective of councils of the Chelm eparchy, see: I. Skoczylas, *Sobory eparchii chełmskiej XVII wieku. Program religijny Sla-
The progress of “Polonization”, and at the same time Romanization, started from the moment when Bona introduced people from the Crown into the Duchy of Pinsk. The Union of Brest just sealed the slow process of assimilation of Polish culture and language in the eastern territories. The elite – the nobility and gentry of Poland – played an important role in the process. Furthermore, the Uniates were granted certain legal facilitations in the Commonwealth. The support of the rulers certainly facilitated the process of converting schismatics in the whole Union. “Moreover, the Catholic landowners, becoming patrons of the church in their estate, exerted pressure on the Orthodox clergy, forcing them to change their religion.”95 The sentence uttered by A. Mironowicz: “The impact of the Polish-Latin culture on higher layers of the Russian society loosened their ties with the Orthodox cultural fundament, and thus created the basis for the development of the Union.”96

In the history of the Turaŭ-Pinsk eparchy – and especially its western part – Polonization and Romanization factors had emerged even from the mid-16th century, when Queen Bona began her reign in those areas. Accustoming the local population with the culture of western Catholicism had already started, at least officially, in contrast to other Uniate eparchies where, in many cases, it was the Union of Brest that started these processes. Here, in Polesia, these processes were noticeable before, which, presumably, promoted a milder and quite quick action of various Orthodox churches passing into the hands of the Union (of course except the isolated events referred to in this paper).97

5. Privileges Granted to Turaŭ-Pinsk Bishops

Uniate bishops often referred to the privileges granted to ordinaries of the Turaŭ-Pinsk Eparchy at a time when this was still Orthodox. Most often they


recalled the decrees of Sigismund the Old and Queen Bona as well as Stefan Batory.

Sigismund I the Old issued the privilege for Turaŭ-Pinsk bishops on 9th February 1522. In the act, the king forbade “the laity and other people from parishes of Pinsk and Turaŭ to construct churches and monasteries without the approval and blessing of Pinsk bishops, or interfere in other spiritual matters”, otherwise being subject to a fine of 3,000 measures (of 60) Lithuanian groschens. This privilege, also confirmed by Władysław IV on 11th March 1633, was probably issued on the initiative of the great protector of the Orthodox Church in the Grand Duchy of Lithuania, Konstantyn Ostrogski, and in 1522, confirmed at the request of bishop Jona. In that privilege the desire to of the Orthodox Church to become independent from secular factors is visible.

In the year 1585, King Stefan Batory gave another significant privilege, in which he confirmed all the rights of Turaŭ bishops, and stated that “without the permission of the Patriarch of Constantinople, people of the ancient Greek religion may not join any variety of the religion differing with calendar or ceremonies.”

Another privilege the Turaŭ-Pinsk bishops received on 28th March 1695 from Jan III Sobieski. The document, which was addressed to the magistrate and kahals of Turaŭ and Pinsk, the king ordered “that in accordance with the ancient rights granted to the Reverend Bishops of Pinsk they were allowed to receive ‘włóczebne’ or ‘kolęda’ at the time of Christmas and the Resurrection, and to officially enter the Cathedral.”

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99 Акты, относящиеся..., vol. 2, no. 109.
100 BUWil, F 48-32732, k. 114 v.; ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 35 (11.4.35), k. 1v.; ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 11, k. 1v.–2.
102 РНБ, Автографи Дубравскаго, ф. 971, No. 158, No. 4, k. 19. The sejm in Warsaw of 1641 clearly stipulated: „Prawa, przywileje wszystkie, y dekreta, od krolow I Mciow Polskich, Przodkow naszych, y od Nas samych miastu naszemu Pińskowi leg time nadane, y konfedorowane, we wszystkich artykułuach, punktach, klauzulach, y paragrafach: także przywileje, y place w tymże mieście, Bohotawlińskiemu Bractwu nadane, y służące, cuthoritate Conventus praesentis utwierdzony“. VL vol. IV, p. 20.
103 Confirmation of the rights of the Pinsk and Turaŭ bishops, BUWil F 48-32732, k v. 114–115. Confirmation of this privilege in: Contenta starożytności praw przywilejów i konstytucji sejmowych, Автографи Дубравскаго, ф. 971, No. 158, No. 4, к. 19.
All three of these privileges confirmed in 1785 by Stanislaw August Poniatowski: “we decided to confirm with our Royal majesty the above-mentioned letters, then hereby we confirm and approve all the items included in them, and the mentioned reverend [Grzegorz – note by W. W.] Bulhak, the bishop of Pinsk and Turaŭ, together with his successors, shall remain the letters and ancient privileges. Next the king forbids erecting churches and monasteries without the knowledge of the bishop, and ensures receiving a tax called włóczebne during Christmas and the Resurrection, with exact list of the products to be given.

The privileges confirmed by Stanisław August were not the only ones which had been issued until he started reigning. Even in 1669, during his coronation in Kraków, another privilege was proclaimed by King Michał Korybut Wiśniowiecki. This document was a form of compensation for damage caused by fire at the archive of the Turaŭ-Pinsk bishop, when, among others, the privilege by Władysław IV was burnt together with an extract from the files of the Pinsk district, to which the king gave the land estates of Pinsk and confirmed the ownership of particular churches.

Another ruler forced by specific circumstances to issue an appropriate instrument was Stefan Batory. The problem which the king had to face, was the actions of the laity, taking over the judiciary prerogatives of the bishop within the eparchy. The occurring cases of landowners judging the clergy led to strong protests of bishop Cyryl (Terlecki) addressed to King Stefan Batory. On 21st February 1578, the ruler issued a proclamation which forbade the nobles of Pinsk to interfere in the internal affairs of the Church and to deprive the clergy of that eparchy of the previously granted rights.

The problem of maintaining the land in the episcopate can be regarded as occurring too often; privileges were not enough if the land was seized again and again. In all fairness it should be noted, however, that the bishops were not

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104 Ibidem, k. 118.
105 Ibidem, k. 118–118v.
106 Ibidem, No. 66, book 1. This document has been wrongly dated by Russian archivists to be of 1719.
107 АСДЗСР, vol. VI, Wilna 1869, No. 124, pp. 285–286; See also the confirmation of the privilege granted in 1633. Regestr spraw Unionis et bonorum eius znajdujących się w Metrykach Wielkich WXL Metropolia całej Rusi, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 50 (11.4.19), vol. 21. This is also confirmed in a later document from 1776: „Po Zygmuncie Auguście i po królu Henryku suptepus Interregni RP te dobra daje władycy Turaŭemu i pińskiemu Cyrylowi Terleckiemu [1576–1585 – note by: W. W.], którą daninę J[ego] M[os]ci Stephan stwierdzia”. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 35 (11.4.35), k. 1v.
108 Sigismund I often had to defend the property of the Turaŭ-Pinsk bishops, prohibiting the illegal takeover of their property, and any claims to the lands. Letter from King Sigismund I
quite defenceless. They had a form of pressure on landowners, the poll tax, collected by the Bishop of people.\textsuperscript{109}

Few privileges granted up to the 17\textsuperscript{th} century have survived, among others due to permanent wars. As the sources tells us, many of these documents were burnt or stolen:

"That was during the Cossack war ... there were still some rights, together with other written documents, also included in the very Gospels, which were very needed in the Pinsk bishopric and the more important churches. But when the Cossacks were prowling in the Pinsk district and cruelly killing the nobility, then they also burnt down all the churches, so the ancient rights were unfortunately destroyed. ... If all these privileges given previously were retained in integro, then such clear evidence would eliminate all doubts, but per tot casus et revolutiones they have been burnt, so we wear that it happened."\textsuperscript{110}

to prince Yuriy Semyonovich Olelkovich about the complaint of Michał, the bishop of Turaǔ, 10/09/1527, from Niepolomice, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, № 3/19; Letter from Sigismund I to prince Yury Slutsky Semyonovich concerning the ban on entering into the Dobroderev estate, which belonged to the Turaǔ bishops, 26/04/1538 Kraków, Ibidem, № 3/19; Letter from Sigismund I to Mikołaj and Jan Radziwill with an immediate order to return the seized village of Wilcze, which had been taken from the Turaǔ-Pinsk bishops, 30/02/1539 Kraków, Ibidem, № 3/20; Letter from Sigismund I to Duchess Aleksandra Ostrogska about her unacceptable interference in the church income, 26/06/1538 from Kraków, Ibidem, № 3/21.

\textsuperscript{109} "Dowodzi się kwitami poborowemi, iż nikt inszy nie wybiera poborów pogłównym tylko urzędnicy władycze". ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, № 35 (11.4.35), к. 1в.

\textsuperscript{110} Puncta albo instrukcya y Informacya o władystwie Turaўm y Pińskim, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, № 19, к. 2р.
Numerous studies of monastic life allow us to conclude that after the Union of Brest, most monasteries in the first half of the 17th century remained Orthodox. According to documents, the group of centers of religious life of the Orthodox Church worshippers include, among others, monasteries in Kiev, Vilnius, Lviv, Pinsk, Halych, Chernihiv, Podhorce, Turkowicze, Unijov, Sokal, Brest, Bielsk and others. In the middle of the century, Uniates were in possession of the following monastery clusters: Vilnius, Bytensk, Trotsk, Polotsk, Mstislavl, Suprasl, Byaroza, Leszcze, Czereja, Dereman, Dubno, Żydyyczyn, Minsk, Pustyn, Horodno, Smolensk, Chernihiv, Bratslav, Kobryn and Drohobych. In the second half of the 17th century, they also began to take over other monasteries: in Belz, Brest, Chelm, Czerlany, Dobrotvor, Horodyszcze, Kolemczyce, Leszcze, Lublin, Lavryshevo, Navahrudak, Mahilioŭ, Onufrievo, Stołpie, Torokanie, Trakai, Uhrov, and Żyrowice.1

In the mid-17th century, a major crisis in the monastic life of the Union was noticeable, probably caused by numerous conflicts with neighbours, Cossack raids, etc. As an anonymous report from 1647 says, in the Vilnius monastery, which had previously had 60 monks, in that year only 20 remained. The situation was similar in other places: in Żydyyczyn, it dropped from 80 to 3, in Leszcze from 12 to 1, in Dereman, from 40 to 12, in Horodno, from 12 to 1, in Polotsk from 19 to 4, in Kobryn from 12 to 1, in Pustyn from 12 to 2, in Smolensk from 15 to 4, in Czereja from 30 to 4, in Bratslav from 10 to 2, and in Mahilioŭ from 35 to 4.2 These data can be explained with the fact that in the areas occupied

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by the Cossacks, the process of returning Uniate monasteries to the Orthodox Church was in progress; thus the Orthodox Church was strengthened and, not limiting the activity to taking over the lost centres of religious life, constructed new ones. Uniate monasteries were then in a rather difficult situation: many of them were liquidated, others had to cope with weakening and numerous destructions. All this had a significant impact on the image of religious life in the Union in the mid-17th century.

The situation was only improved at the turn of the 18th century, when successive bishops began to convert to the Union: in 1680, Atanazy Szumlański, the archdiocese administrator, joined it unofficially; in 1692 – Innocent, bishop of Przemyśl, in 1700 – Józef Szumlański, bishop of Lviv, in 1702 – Dionizy Żabokrycki, bishop of Lutsk. This way only the Belarusian bishopric, called Mahilioŭ, remained in the hands of the Orthodox. After the bishops, also monasteries began to convert to the Union. It was such a common process that eventually only two canters of monastic life, Pinsk and Dzieciolowice, remained in the Orthodox Church.

A key role in the Union’s monastic life was played by the Basilian Order (Lat. *Ordo Sancti Basilii Magni* – abbreviated OSBM). Established by Orthodox monks who converted to the Union, it was founded in 1617 – at the time when the Archbishop Józef Welamin Rutski (1613–1637), together with St. Jozafat Kunczewicz, subdued the monasteries under their jurisdiction. In the 1620s, Basilian congregations were centralized – all the resolutions reforming the congregation were approved by the Holy See and the Basilian monasteries in Russia constituted a congregation of the Most Holy Trinity (approved by pope

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Urban VIII in 1624). This centralization of Uniate orders had one goal: the 16th century moral crisis of the Orthodox Church in the Commonwealth was well remembered, and therefore – not to repeat the mistakes – it was decided to strengthen the monasteries “in moral and material terms so that they could fulfil the hopes placed in them.”

The Basilians were mostly gathered in small centres, yet they played an important role in the history of the Union – especially during the late 17th and early 18th century, when Orthodox Christians lost more than 3,000 parishes. They accepted the task of taking over the Orthodox monasteries and parishes for the Union and did it so well that in recognition of their efforts, new missionary centres were founded for them. Their presence was also visible in the Uniate Turaŭ-Pinsk eparchy.

In the discussed diocese, monastic life was not subject to episcopal jurisdiction, and it was not as developed as in other dioceses. Monasteries were subject to the direct authority of the General Chapter and the Archbishop; the bishops of Turaŭ-Pinsk, however, were excluded from the sovereignty of the monasteries, hence in the analyzed materials we did not find too much information about the monastic life. It is known, however, that the Basilian monasteries, of course except Antopal and Leszcze, were very small, and the role of the monks residing in them was limited only to the pastoral care of the churches – that it may be explain the small number of resources more detailed than mere statistical statements.

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8 M. Szegda, Działalność..., p. 163.

A source created for the Secretariat of State of the Holy See\(^\text{10}\) shows that the monastic life of our eparchy focused on just a few Basilian monasteries, which had their headquarters in towns such as: Torokanie\(^\text{11}\), Antopal\(^\text{12}\), Chomsk\(^\text{13}\), Nowy Dwór\(^\text{14}\), Jasna Góra\(^\text{15}\), Suchowicze\(^\text{16}\) and Leszcze (near Pinsk), where there was the most famous monastery, from the mid-17\(^{th}\) century serving as the seat of the Uniate bishop. Within the eparchy there was also an active nunnery in Pinsk.\(^\text{17}\) The functioning of these centres is not very well known nowadays, as the modest source material only allows to trace the role of the monastery in Leszcze; information about the others is limited to general tabular juxtapositions.\(^\text{18}\)

Information from the document drawn up for the Holy See is complemented by two other sources. The first of these, for the purpose of this study called _Zaruski’s List_, states that the monastic life in this diocese took place around the convent in Pinsk. Besides the Pinsk one, it also mentions the monasteries: Chomsk, Nowy Dwór and St. Barbara nunnery in Pinsk.\(^\text{19}\) The second source –


\(^{12}\) LVIA, ф. 1280, bylų 776, SGKP, vol. I, p. 45; M. Ваврик, Нарис розвитку, p. 189.

\(^{13}\) Описание документов..., vol. II, p. 1228; М. Ваврик, Нарис розвитку..., p. 191.

\(^{14}\) Николай (архим.), Историко-статистическое описание Минской пархии, Санкт-Петербург 1864, p. 287. Confirmation for the monastery in Nowy Dwór was done at the Coronation Sejm in 1633. See: Regestru spraw Unionis et bono rum eius znajdujących się w Metrykach Wielkich Wielkiego Księstwa Litewskiego. Metropolia całej Rusi, Институт российской истории Российской академии наук в Петербурге, (hereinafter: ИРИ РАН), коллекция П. Н. Доброхотова (к. 52), оп. I, No. 50 (11.4.50), k. 22.

\(^{15}\) SGKP, vol. III, pp. 490–491; M. Ваврик, Нарис розвитку..., p. 194.

\(^{16}\) SGKP, vol. XI, p. 541; Николай (архим.), op. cit., p. 165.

\(^{17}\) LVIA, ф. 597, ap. 2, bylų 94, k. 18v.

\(^{18}\) It should be noted that the cited document also mentions Orthodox monasteries: in the Pinsk part it lists monasteries in Pinsk and Dzierżoliowice, in which there were a total of 16 monks. For information about the Epiphany monastery, see: Нацыянальны гістарычны архіў Украіны, Минск, ф. 136, оп. 1, № 63, к. 90–98; This monastery was founded in 1622 with the foundation of Konstanty Dolmat. Нацыянальны гістарычны архіў Украіны, Минск, ф. 136, оп. 1, № 63, к. 90–98.

a letter sent to the Holy See other than the already mentioned document – also mentions a monastery in Suchowicze.  

1. Monastery in Antopal

In the list set in the Holy See, Antopal is classified as belonging to the Diocese of Brest. However, it probably should be considered as a mistake, because other sources include it in the Uniate Turaŭ-Pinsk eparchy. The monastery dedicated to the Holy Trinity, existing in this city, with an Orthodox church of the same name, was founded in 1709. It was one of the largest monasteries in the diocese – 7 monks, 11 professed clerics and one lay person lived there. Classes were conducted at the monastery – two teachers were recorded: of rhetoric and of German language. The rhetoric school is also confirmed by other documents in the archives of the Holy See.

According to Catalogus personalum ordinis S. Basilii m. in Provincia Lithuania S.T.SS.MAE Trinitatis Deo Militatntium A.D. 1754 Die 1Ma 7bris un Vonum Confectus of 1754, there were 10 monks in the monastery, which is above average compared to other monasteries mentioned in that list.

After the liquidation of the Turaŭ-Pinsk eparchy ca. 1803, the monastery with 8 monks, whose superior was Feliks Kłopotowski, was included in a new structure of the Russian Empire, the province of Horodno.
2. Monastery in Chomsk

The monastery in Chomsk, with the church of the Protection of the Blessed Virgin Mary belonging to it, was founded in 1690 in the estate of Ogiński family. Sources recorded 6 monks in it, as well as 2 secular priests serving in parishes. In 1754, there were 6 monks there.

Shortly after the liquidation of the Turaŭ-Pinsk eparchy, in the monastery, which was then in the province of Horodno, 5 monks were left and their supervisor – Martyn Szymonowicz. The monastic church was then responsible for approximately 1,000 parishioners.

3. Monastery in Leszcze

While legend ascribes the monastery in Leszcze to prince Włodzimierz himself, its actual origins are much later; it dates back to ca. 1239. Notes in the chronicles from that period, which already indicate a higher degree of development of church life in the contemporary Pinsk, suggest that the establishment of the Leszcze monastery was probably preceded by the foundation of many churches.

Until the 18th century, the monastery, with the icon of the Holy Mother of God venerated throughout the bishopric, constituted a kind of centre of religious life in the whole Pripyat Polesie, as evidenced by frequent visits to it, and even residence, of Turaŭ-Pinsk bishops. As mentioned in Chapter I, the period of greatest splendour of the monastery in Leszcze fell in the 15th century.

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28 M. Ваврик, Нарис розвитку…, p. 191.
29 ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 110, k. 15.
30 BAV, Vaticani latini, vol. 8684, k. 644r.
31 M. Radwan, Kościół grekokatolicki…, p. 138.
32 According to the chronicle by Mitrofan, the monastery in Leszcze was set up by Vladimir the Great during an expedition to Jaćwież. Gedeon Horbacki mentions in the 18th-century documents the creation of the monastery in the 11th century, Ревизия пущ и переходов зверных в бывшем Великом княжестве Литовском срисовокуплением грамот и привилегий на входы в пущи и на земли, составленная старостою Мститовским Григорием Богдановичем Воловичем в 1559 году с прибавлением другой актовой книги, содержащей в себе привилегии, данной дворянам и священникам Пинского повета, составленной в 1554 году. Приготовлены к печати начальником Центрального архива и его помощниками. Изданы Виленскою археографическою комиссию, Вильно 1867, 224 and the following.
33 И. Чистович, Огеркъ исторiи западно‑русской церкви, ч. I, Санкт‑Петербург 1882, pp. 4–5; М. Ваврик, Нарис розвитку…, p. 198.
34 Ibidem, p. 3.
35 А. Миловидов, Архив упраздненного Пинского Лещинского монастыря, Москва 1900, passim.
ry, the time of the reign of the proponents of the Orthodox Church, princes of the Olelkovich, Slucki and Yaroslavovich families, from whom it received many grants. Thanks to the favourable policies of these families, the monastery, which became one of the richest landowners in Lithuanian Ruthenia, developed its activity and expanded its assets. Not only was it an educational and cultural centre then but it also became the seat of the bishops of Turaŭ-Pinsk.

An important point in the history of the Leszcze monastery was when Pinsk went under the jurisdiction of Queen Bona. In the Russian historiography there is a view that since then the process of Polonization (especially after the Union of Lublin) and acquisition of property by the Crown began.

The end of the 16th century brought some disorganization in the activities of the monastery and the acquisition of its particular properties by Catholics. Numerous complaints of monks who faced attempts of confiscation of monastic estates, made Sigismund III decide to issue a privilege ordering the return of the monastery to the Archimandrite, thus making it independent of the local bishop.

The history of ownership of the monastery is interesting, as over the years it was subject to numerous conversions. Before taking it over by the Uniates, the authority in the Leszcze monastery had been held by Elisiej Pletnicki, who called in his letter the residents of Pinsk and neighbouring counties to stand with him to defend the faith of their fathers. He became a famous defender of Orthodoxy and in recognition of his services, in 1605 became a candidate for Pechersk Archimandrite.

Shortly before his taking the honourable office, two churches located in Leszcze were taken over in favour of the Union by the Uniate Turaŭ-Pinsk bishop (1596–1602), Jona Hohol, who signed the Union of Brest. He did not, however, remain their manager very long, as in 1603 Sigismund III Vasa transferred them to the Archbishop of Kiev, Hipacy Pociej, which the latter had been trying hard to get. Since that time, the monastery was given to prominent Union representatives and activists who received the title of the Archimandrite of Leszcze, or taken over by the Orthodox (Orthodox archbishops of Kiev called themselves Archimandrites of the Kiev-Pechersk Lavra, which

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36 Ревизия пуш и переходов..., passim.
37 Ibidem.
38 А. Миловидов, О положении православия и русской народности въ пинскомъ удельномъ княжествѣ и городѣ Пинскѣ до 1793 года, Москва 1894, с. 30–40; idem, Архив упраздненного..., pp. 5–6.
39 Idem, Архив упраздненного..., pp. 5–8.
42 M. Warwyk dates the takeover of the monastery by Uniates to 1602. M. Ваврик, Нарис розвитку..., p. 198.
indicated the great prestige of the Leszcze monastic centre, which meant for Uniates as much as the above-mentioned Lavra for the Orthodox.\textsuperscript{43}

In the early 17\textsuperscript{th} century, when Leszcze passed into the hands of the Uniates\textsuperscript{44}, the monastery assets consisted of 8 villages: Owsiemierowo, Lubel, Suche\textsuperscript{45}, Tarnowicze, Wulwicze, Zagłubocze, Żytnowicze and Potapowicze\textsuperscript{46}, 9 manors, 6 lakes, more than 20 haying areas and more than 100 peasants.\textsuperscript{47}

In the 1640s, the monastery was again taken over by the Orthodox.\textsuperscript{48} This was due to the entry of the Cossack troops to the Pinsk region, which removed the Uniate clergy on the occupied areas, restoring Orthodoxy there. In a document issued in 1644, \textit{Lifosu albo kamienia paszczy prawdy Cerkwi święty prawoslawnjej ruskiej na skuszenie fałeczno-ciemnej perspektywy}, there is information that only one monk still lived in the declining monastery. The new owners decided to revive the monastic life in the conquered territories, so thanks to a command by Lutsk bishop Atanazy Puzyna, Józef Nielubowicz-Tukalski\textsuperscript{49} came to Leszcze; his activity led to the monastery and two churches (Dormition of the Mother of God and Descent of the Holy Spirit) regained its importance in the region.\textsuperscript{50}

In 1668, the Leszcze monastery passed again into the hands of the Uniates\textsuperscript{51}, and from that time it became the seat of the Turaŭ-Pinsk bishop. Leszcze was then destroyed after the wars with the Cossacks, so Members of Parliament were asked to release the town from soldier services and \textit{“dobra ... funditus}
zruinowane propria damnorum verificatione per commissarios od Rzeczypospolit-
ey znaznaczonych, abo ex eodem districtu, ubi bona consistunt, per officia cas-
trensia, aby iuriatis fori termin agend cum damnisicatoribus de restitutione były
naznaczone.”

With time, Leszcze have became such an important centre of monastic life
in the Union that no one challenged the rights of the believers to the town mon-
astery any more. A statement of a monk from the Orthodox Epiphany church of
1764 says: His love of the father hegumen (Teofan Jaworski – the prior of the mon-
astery – note by W. W.) and his monks did not interfere in the jurisdiction of the coun-
try’s dominant Greek-Catholic religion even in a minimal way either now or before.”

Rooting the Union at the Leszcze monastery, however, did not prevent fur-
ther fights for the monastic estate. It is evidenced by a letter of the Leszcze Archi-
mandrite to Cyprian Bulhak (1730–1769), dated 9th December 1763, in which
the first one complains of the hegumen of the Pinsk monastery, Teofan Jawor-
ski, claiming the right to the manor in Karolina ritus graeti non uniti. The latter
arrived at Leszcze uninvited, together with Teodozym Rozka, Teofil Swierszczy
and Laurenty Szypniewski; he threatened the Basilians and unlawfully married
Uniates. Complaints about him can also be found among the writings of a later
hegumen, Tadeusz Zaruski.

This local conflict should be regarded as a test of strength of the two mon-
asteries. Granted, Uniates already had a well-known centre of religious life in
Leszcze, but for the Orthodox, presence in the very capital of the eparchy, the
seat of the bishop, allowed greater manifestation of faith, which could probably
have a big impact on the faithful. It was therefore a matter of prestige and the
scope of social reception.

In the 18th century, the monastery was inhabited by 6 monks. A list made
for the needs of the Holy See also notes one minister and one person serving
the parishes subordinate to secular clergy, while a list of 1754 only mentions
4 monks.

In the early 19th century, the monastery with 9 monks and their superior,
Piotr Leszczynski, was included in the province of Minsk. 4,820 parishioners
were under its patronage at the moment.

52 Akty Brcestskago grodskago sudwa, t. 4, Vilyma 1870, p. 312.
53 Археографический сборник документов, относящихся к истории Северо-Западной
Руси, издаваемый при управлении Виленского учебного округа, т. 6, Вилна 1869, p. 369.
54 Памятники православия и русской народности в Западной России в XVII–XVIII вв.,
t. 1, ч. 3, Киев 1905, pp. 1302–1306.
56 BAV, Vaticani latini, vol. 8684, k. 645v.
57 M. Radwan, Kościół greckokatolicki..., p. 139.
4. Monastery in Nowy Dwór

This monastery owes its existence to the Archbishop Peter (1243–1247), who appointed him when he himself settled in Nowy Dwór. Established in 1618 again thanks to the foundation of Grzegorz Wołodkowicz, the monastery did not go to the Union until 1743.

In 1633, during the coronation sejm, the Pinsk and Turaŭ bishop Rafał Korsak was given a confirmation concerning the farm and the church in the Nowy Dwór. In 1754, the monastery had, like the monastery in Leszcze, 4 monks.

58 Николай (архим.), op. cit., p. 152.
60 Институт Российской Истории Российской Академии Наук в Петербурге, коллекция П. Н. Доброхотова (к. 52), оп. 1, п. 50 (11.4.50), к. 22–22в.; М. Ваврик, По вазилианских монастырях, Торонто 1958, passim.
61 BAV, Vaticani latini, vol. 8684, k. 646r.
In 1798, after the liquidation of the discussed diocese, was converted into a seminary in the eparchy of Brest, formed by a decree of Empress of Catherine.

5. Monastery in Torokanie

The Torokanie monastery devoted to St. Josaphat was founded in 1517 by monks from Żydyccyn (a village with outposts situated in the district of Pinsk, which used to belong to the Żydyccyn monastery). Uniates took it over in 1613, when the Archbishop Hipacy Pociej assigned the Torokanie estate to Piotr Arkadiusz, entrusted with the mission of defending the Union by Pope Clement VIII. In 1613, Arkadiusz was forced to return to Rome, and after the death of Hipacy Pociej, the Torokanie estate was transferred to the monastery in Vilnius, but in 1633 the Basilians, who failed to create a Torokanie school, had to give it back.

After 1633, the monastery went under the jurisdiction of the archbishops several times; both Archbishop Cyprian Zochowski and Archbishop Jerzy Winnicki tried to take it over. In 1640, Władysław IV issued a document which reads: “we place the great office of the Kiev Archbishop and all Ruthenia on his [Archbishop Rafał Korsak (1637–1640) – note by W. W.] shoulders, granting him the Torokanie estate.”

More than ten years later, the Torokanie estate came under the rule of the Uniate Archbishop, Antoni Sielawa, and King Michał Korybut Wiśniowiecki decided: “taking it from Brest, to grant Torokanie to the Basilian provincial superior so as to support the novitate and allow sending friars to study in other countries, and by means of the privilege to guarantee the supervision of Torokanie to archbishops.” Since 1713, mainly thanks to Leon Kiszka, (1714–1728), the monastery remained in the hands of the Vilnius Basilians.

Around the middle of the 18th century, 13 monks resided in the Torokanie monastery, apart from the consultor and secretary general of the Polish Province. There were also 3 secular priests serving in parishes, and in 1754 – 12 monks, the highest number out of the monasteries in Turaŭ-Pinsk eparchy recorded at the time.

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62 M. Ваврик, Нарис розвитку..., p. 154.
63 Letter of Sigismund III Vasa of 02/09/1621, Universitetas Vilniaus Library, Vilnius (hereinafter – BUWil), Department of Manuscripts, E48-32821, k 1
64 M. Ваврик, Нарис розвитку..., p. 206.
65 BUWil, Department of Manuscripts, E48-32821, pp. 1–3.
66 ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 357, k. 12–13v.
67 Wołyniak (J. M. Giżycki), Siedziba bazylianów w Torokaniach, Kraków 1906, p. 24.
69 ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 110, k. 15.
70 BAV, Vaticani latini, vol. 8684, k. 648r.
The monastery was at that time the owner of the church dedicated to St. Josaphat the Martyr, as well as the three manors: one by the monastery, another one, called Torokanie Średnie, and the third one, Łosińce. Within the first of the above-mentioned manors, there were the villages of Ulica, Imienin Zaścioły and Brodek. The Torokanie Średnie manor, located approx. 0.5 mile of the monastery, included the villages of Czykin, Sobot, Pace, Kuryck and Okropno, and the Łosińce one covered the villages of Łosińce, Osowlany and Bylin.

After the liquidation of the structure of the discussed eparchy at the beginning of the 19th century, the Torokanie monastery inhabited by 22 monks and their superior, Ambroży Kalinowski, was included in the Horodno district.

6. Monastery in Suchowicze

The Basilian Holy Trinity monastery, subsidized by Teresa Komorowska, Michał Jeleński, Jan Wolbek, the families of Korsak, Horwat and others, was founded in 1652 by the Jesuit, Ignacy Jelec, a Kiev official, constructor of a small church in the former Jasna Góra monastery in Mazyr, which Jelec handed over to the Basilians along with the khutor in 1652. In 1720, the Basilians received grants in the Suchowicze and Nosowicze district from T. Komorowskiej with the consent of August II, and built a new monastery there. In 1724, the instruction for the sejm delegates from the Vilnius voivodeship included “Fundacya w powiecie mozyrskim xięży Bazylianów ... od xięda Jelca ... od stu lat eregowana a per publicam cala-mitatem funditus zdesolowana, ex pietate pani Teresy Komorowskiey summą 10.000 na Lachowiczach i Nosowiczach per constitutionem 1690 wniesione wsparte, przez zrzeczenie takowej summy y poseszy dożywotney aby nianaruszzone były in suo esse.”

According to a census of 1754, there were 3 monks in the monastery, and from the inspection carried out in 1787 by Piotr Oleszkiewicz, the dean...
of Lyubeshiv and Mazyr, we know that the monastery church dedicated to the Assumption of the Virgin Mary – a church under the supervision, of Kalikst Uszacki\textsuperscript{78} – was in such a poor condition at the end of the 18\textsuperscript{th} century that a decision was taken to rebuild it. After the administrative reform at the beginning of the 19\textsuperscript{th} century, the monastery, where prior A Korwicki supervised five monks at the time, was included in the Minsk district. The monastery church covered 423 parishioners then.\textsuperscript{79}

7. St. Barbara Monastery in Pinsk

Little information concerning the St. Barbara monastery in Pinsk has been preserved. It is presumed that it was created in 1520. Prince Fedor Yaroslavovich and his wife Helena were the ktitors of the monastery; they granted the monks the Piskalowszczyzna manor in the Osobowicze estate.\textsuperscript{80} The monastery was the owner of the estate in Wysokie village described in Chwalczewski’s measurement documents\textsuperscript{81}, and the measurements of B. Wojna inform that in

\textsuperscript{78} SGKP, vol. VII, s. 117. Нацыянальны гістарычны архіў Беларусі, ф. 136, оп. 1, п.г 41240, к. 185v.; Николай (архим.), op. cit., р. 165.

\textsuperscript{79} M. Radwan, Kościół greckokatolicki..., p. 140.


\textsuperscript{81} Нацыянальны гістарычны архіў Беларусі, Минск, ф. 136, оп. 1, п.г 41866, к. 17. Monastery documents: Нацыянальны гістарычны архіў Беларусі, Минск, ф. 1323, оп. 1, п.г 2, к. 2. After finishing the works connected with the Wallach reform, St. Barbara monastery had 2 wallachs, 3 morgens and 28 rods of land. Писцовая книга Пинского и Клецкого княжеств, составленная Пинским старостою Станиславом Хвальчевским в 1552–1555 г., авт. предисл. К. Снитко, Вильно 1884, р. XXVII. We can also learn who had the land of St. Barbara monastery in the 1550s: Ostap Czymoszewycz, Hrycz Kłyszewicz, Aleksy Bogdanowicz, Iwan Mysziewycz, Pron Drozdowicz, Szanko Marchwicz, Kłysz Strzelczycz, Wasił Kondratowicz, Czymoch Chodorowicz. The data concerning measurements of the Pinsk starosty also mention 9 townspeople of St. Barbara monastery residing in the same place. A comparison allows to find out who of the above-mentioned people were still alive. The names of Ostap Cimoszewicz, Pron Drozdowicz, Aleksy Bogdanowicz, Iwan Misziewicz and Wasił Kondratowicz are repeated. Bohdan Kliszewicz could have been Hrycz’s son. New names are: Miszko Tymoszewicz, Janko Markiewicz and Hordej Sidorowicz. Писцовая книга..., 70, 71. “Ziemia siola tego jest pomierzona i porozganiana na wlokę we trzy pola z ziem ziemiańskich i ... poddanych królewskiej jej mości, bądź też i ihumenii Poczopowskiej na wiosnę roku 1554, z której czynsz i służba ma być roku 1555; a siedzą wszyscy z jednego z siołem swym nad rzeką Piną, wespół i z poddany mi na stronie tej to ihumenii, gdzie tamże tej to ihumenii ... dana jest odmiana przeciw poddany mi jej, krom trzech poddanych jej królewskiej mościę”. Ibidem, pp. 73–74.
the mid-1560s, St. Barbara monastery had 12 rods of settlement ground in the centre of Pinsk, near the castle.\footnote{Писцовая книга..., pp. 8–9.}

We do not know when the monastery was handed over to the Union. Probably that occurred in the first half of the 17th century, when also Leszcze went to the hands of the Uniates. As already mentioned in the chapter devoted to the history of the Turaŭ-Pinsk diocese, in the middle of the 17th century, the prior of the discussed monastery informed Archbishop Jakub Susza of the quickly progressing Cossack troops and the social attitudes occurring in Pinsk, favourable for Khmelnytsky’s supporters. She also emphasized the progressing course of forcing the Uniates to convert to the Orthodox Church.\footnote{Archivio Storico per l’Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rzym, Scritture Orginali Riferite nelle Congressi Generale, Fondo di Vienna, vol. 18, k. 118r.}

In the 19th century, Pinsk was included in the Minsk district. In the beginning of that century, there were 7 nuns there, and their prior was Tekla Ciemierzyńska.\footnote{M. Radwan, Kościół grekokatolicki..., p. 140.}

8. Monastery in Jasna Góra

Information of this monastery is the scarcest. We do not even know the date of its establishment. It is mentioned by M. Wawryk but without specific data\footnote{М. Ваврик, Нарис розвитку..., p. 194.}, and the information provided by him in another publication is a non-scientific.\footnote{Idem, По василіанських монастирях..., pp. 161–178.}

It is known that the discussed monastery was the smallest Uniate monastery in the whole eparchy. In 1754, there were only 3 monks in it, which was caused – according to the researcher – by continual attacks of the Orthodox.\footnote{BAV, Vaticani latini, vol. 8684, k. 645r.; М. Ваврик, Нарис розвитку..., p. 36.} Due to the poor financial condition of the monastery, it was probably taken over by the Basilians from Suchowicze along with the whole property.\footnote{Николай (архим.), op. cit., s. 160.}

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At the current stage of the research, it is difficult to establish more facts, not to mention the synthetic evaluation of the monasticism of the discussed eparch...
chy. Yet, it must definitely be emphasized that until the end of the 16th century, monasteries played an important role as the centres of intellectual and religious life. The situation was similar in the Uniate times, both in the rough 17th century and in the period of relative stability since the 1720s. However, the monasteries did not fulfil their presumed task of educating the clergy. In the area of the discussed Turaŭ-Pinsk eparchy there was no school for priests, and the only institution functioning at a monastery was the one in Antopal, teaching among others rhetoric.
**Informatio quoad Monasteria Basiliana Provincia Lithuana Congregationis Ruthenorum**  
[Information about Basilian monasteries in the Lithuanian province of the Ruthenian Congregation]


Translated by: Wojciech Walczak

<table>
<thead>
<tr>
<th>Names of monasteries</th>
<th>Diocese, province, district, earthly property and distance from large towns and settlements</th>
<th>Number of priests who normally reside in the monasteries</th>
<th>Number of professed clerics</th>
<th>Number of secular clerics</th>
<th>Number of school teachers</th>
<th>Number of preachers</th>
<th>Number of secular clergy serving in parishes</th>
<th>Number of chaplains residing outside the congregation</th>
<th>Number of chaplains residing within the congregation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monastery in Antopol, with the church dedicated to the Holy Trinity, and the care of souls</td>
<td>Diocese of Brest, province of Brest</td>
<td>7</td>
<td>11</td>
<td>1</td>
<td>rhetoric – 1</td>
<td>German language – 1</td>
<td>1</td>
<td>4</td>
<td>Serves in Ziołowo Ruthenian parish – 1</td>
</tr>
<tr>
<td>Monastery in Chomcze, with a church dedicated to the Care of the Blessed Virgin Mary and the care of souls</td>
<td>Diocese of Pinsk, province of Pinsk, in the property of the Ogiński family, 8 miles from Pinsk</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>Constantly serves to lord Orzeszko, district judge in Pinsk, and sometimes to lord Bystry, when he stays in the area – 1</td>
</tr>
<tr>
<td>Monastery in Leszcze, having an abbey church dedicated to the Nativity of the Blessed Virgin Mary</td>
<td>Diocese of Pinsk, province of Pinsk, within the property of the district of Pinsk, distance from Pinsk: quarter of a Gaelic mile</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>Serves to the bishop of Pinsk – 1</td>
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</tr>
<tr>
<td>Mission in Nowy Dwór, with the church dedicated to the Nativity of the Blessed Virgin Mary and care of souls</td>
<td>Diocese of Pinsk, province of Pinsk, in the property of the mission, 8 Gaelic miles from Pinsk</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Monastery in Torokanie, under the authority of Archimandrite, with the church dedicated to St. Josaphat the Martyr</td>
<td>Diocese and province of Pinsk, in the property of this monastery, 12 miles from Brest</td>
<td>13 apart from a consultor and secretary general of the Polish Province</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td></td>
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</table>
CHAPTER FOUR
Hierarchy and Clergy

1. Shepherds of the Uniate Turaŭ-Pinsk Eparchy

The highest authority in a Uniate diocese was held by the bishop, in Ruthenia called “wladyka”. The word “wladyka” originated from the Orthodox religion; therefore, as early as in the 18th century it began to be replaced by the Latin equivalent – “bishop” – which was a kind of ennoblement for the Eastern Ruthenian rulers (which in fact met with firm opposition from the Latin hierarchs, claiming to be the sole heirs of the Western tradition in this regard). Only in the 18th century, 50 hierarchs in all Uniate dioceses had the title of a Uniate bishop. In the eparchy of Turaŭ-Pinsk from 1596 to 1793, i.e. from the Union of Brest until the inclusion of the areas of the discussed eparchy to Russia, 14 bishops were recorded, including 7 in the 18th century.

Placing bishops in bishoprics was associated with conducting elections among the church hierarchs and with indicating the candidate by the archbishop to the king. The king was finally responsible for the decision of granting the bishopric. It was also one of the rulers – Władysław IV – who by issuing an appropriate privilege in 1635 decided that the bishoprics could be granted only to monks from then on.

Other conditions imposed on the bishop candidate were regulated by canonical law, according to which the potential bishop was to be: “born in dignity, with dignified manners and of a dignified state.” And indeed, all the bishops of the discussed diocese came from noble families; the same was also true in other

1 This number included coadjutors, who were appointed bishops with the right to succession. The calculations were made on the basis of: D. Wereda, Kariery biskupów unickich w XVIII wieku, [in:] Nad społeczeństwem staropolskim, vol. II: Polityka i ekonomia – społeczeństwo i wojno – religia i kultura w XVI–XVIII wieku, ed. eadem, Siedlce 2009, pp. 291–292.


3 T. Szczurowski, Missja bialska. Prawo kanoniczne o wszystkich ustawach i dekretach synodalnych, zebrane z poważaniem autorów, Supraśl 1792, p. 18.
eparchies – it has been calculated that about 94% of bishops serving there came from that state. The most famous families having their representatives on the Pinsk throne were: the family of Białłozorow, Korsak and Bulhak, originating from the Grand Duchy of Lithuania.

The first of these families gave Bishop Marcjan (1665–1697), known in historiography, who was born about 1627. He joined the Basilian Order persuaded by his relative, Gabriel Kolenda, who later became a Uniate bishop. Sent to study in Rome, he was famous for being the promoter of unorthodox views (e.g. he supported discussion of the legitimacy of papal primacy and he spread non-Catholic views), which eventually resulted in his having to stop his education in the Eternal City. He was sent to Vilnius, and then he took charge of the abbey in Horodno. He continued his career as a coadjutor at the bishop of Turaŭ-Pinsk, Andrzej Kwaśnicki-Złoty (1654–1665), after whose death he took over the bishopric. In historiography he is known from his brutality with which he took over the Orthodox churches and premises (among others in Turaŭ in 1674). He escaped from his diocese after the invasion of Russian troops to the grounds of the GDL in the early 18th century. He died on 18th June 1707.

His origin of the noble class became insufficient to receive episcopal consecration. Further requirements for candidates were introduced at the Synod of Zamość. First, it decided that the bishops elected should have a doctorate in theology or canon law. It was extremely difficult to meet this requirement at a time when – as it will be shown below – the Uniates had limited access to higher education. It is best evidenced by the fact that in the history of the Union in the 18th century, it was only met by two bishops: Jerzy Bulhak, doctor of the two above-mentioned disciplines, and Herakliusz Lisański (Bishop of Smolensk, Doctor of Philosophy and Theology).

The Synod also decided about the bishop’s age. It had to be a person aged at least 30, but in practice – as demonstrated by D. Wereda – Uniate bishops were mostly people between 40 and 50 years of age. The youngest bishop, not only in the history of the Uniate eparchy of Turaŭ-Pinsk, but also in the whole Uniate

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4 D. Wereda, Kariery biskupów unickich..., p. 292.
6 His outrageous behaviour, summons to court before the nuncio were documented in the sources: Описание документов архива западнорусских униатских митрополитов, т. 2: 1700–1839, Санкт-Петербург 1907, pp. 874–885.
7 W. Zaikyn, op. cit., p. 12.
8 Ibidem, p. 299.
9 D. Wereda, Kariery biskupów unickich..., p. 300.
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episcopate, was one already mentioned, Jerzy Bulhak, who took the bishopric in Pinsk before he was 30 years of age, with a special permission of the Pope and the Congregation for the Propagation of the Faith in Rome.10

Bishop Jerzy Bulhak probably came from a Tartar family who settled in White Ruthenia, received knighthood (Syrokomla coat of arms) and adopted the Latin rite.11

After joining the Basilians in 1713, he began his studies at Żyrowice and Rome in the College of Propaganda Fide,12 where he even was the Attorney General of the Order. In 1721, also in Rome, he was ordained a priest. In the Commonwealth, after his return from Rome, he was a teacher of rhetoric and poetry, served as the prefect, and in 1730 settled at the Uniate monastery in Supraśl. On 3rd September 1730, in Navahrudak, the Archbishop of Lviv A. Szeptycki consecrated him to the office of bishop. The Turaŭ-Pinsk diocese which he took, however, was not his greatest dream, so he left an administrator in Pinsk and himself lived on the episcopal estate in Chrapino. In 1733, he became the Supraśl Archimandrite and its rule was of the finest periods in the history of the Supraśl Lavra. Ten years later, he became the governor of Leszcze, which after some time he gave Cyprian Bulhak for administration.13

Two issues deserve attention in the above-mentioned story of bishop Jerzy Bulhak, allowing to characterize the situation of the hierarchy of the discussed diocese. The first is that the Turaŭ-Pinsk eparchy was not extremely popular with the higher clergy; it was not a very desirable bishopric and bishops willingly left it for others, more prestigious, ones, which – as noted by D. Wereda – probably “resulted from the specific geography of the area, as a consequence of which they are very sparsely populated.”14 The most prominent bishop’s throne was of course the Uniate archbishop title, which only one of the Pinsk bishops, Rafał Korsak (Bishop of Turaŭ-Pinsk 1632–1637, Uniate Archbishop 1637–1640) managed to achieve. It should be clear, however, that the hierarchs of Pinsk, although most of them hardly thought of their reign in that eparchy as the peak of their pastoral career, still tried to manage it efficiently. Jerzy Bulhak himself

14 D. Wereda, Kariery biskupów unickich..., p. 302.
can be an example – serving as a bishop for 39 years, he proved to be a good organizer. Another telling figure was Bishop Marcin Białłozor, already mentioned a few times, known for determination and obstinacy (at the same time for quite coarse methods used) in obtaining churches for his diocese.

An interesting issue indirectly related to the biography of J. Bułhak is the topic of careers of Uniate bishops, which were dependent on two factors. The first was joining the Basilian monastery, where the appointment mainly depended on the personal attitude and intellectual level. But career was also often determined by the candidate’s connections (exemplified by family affinities of two Uniate bishops: Gedeon Daszkiewicz-Horbacki – 1769–1784, and Joachim Horbacki – 1785–1795). Although the career paths of the clergy were different and many Uniate bishops managed to acquire higher and higher functions and more prestigious titles with time, it is worth noting that none of them achieved significant political positions in the Commonwealth. This is also true for bishops of Turaŭ-Pinsk, whose level and situation did not differ from the standards represented by the clergy of other Uniate dioceses and were perfectly fitted to the background of the era.

2. The Turaŭ-Pinsk Coadjutors

The bishops who had no time to deal with the diocese because of their wide-ranging responsibilities sometimes had their helpers, called coadjutors. In the Turaŭ-Pinsk eparchy, they usually took over after the bishop leaving the diocese (as a result of taking ordination in another diocese or of death). The coadjutors who were later entrusted with complete rule in the diocese were: Gregory Mikhailovich (coadjutor for bishop Pasjusz Onyszkiewicz-Sachowski in the years 1624–1626; serving as the bishop of Turaŭ-Pinsk in the years 1626–1632), Marcin Białłozor (coadjutor for bishop Andrzej Kwaśnicki-Zloty in the years 1662–1665; serving as the bishop of Turaŭ-Pinsk in the years 1665–1697), Gedeon Daszkiewicz-Horbacki (coadjutor for bishop Jerzy Bułhak in the years 1766–1769; serving as the bishop of Turaŭ-Pinsk in the years 1769–1784).

3. Monastic and Secular Clergy

Based on available sources, we can now analyse the number of priests ministering to the faithful in the mid-18th century. It turns out that in the Turaŭ-Pinsk eparchy, the number was comparable to that of the Uniate clergy in other dioceses.

15 Ibidem, p. 304.
Based on the data from Table 4, we see that two sources confirm the number of 313 priests throughout the diocese. If we assume that – as determined by this study – in the 1770s there were indeed 255 parishes, it is easy to calculate that on average there were 1.23 priests per parish, which is similar to, say, the thoroughly studied diocese of Chełm (1.13). The similarity to that diocese is also evident in the number of priests actually working in the parishes. As is apparent from The list of Uniate churches and deaneries of the eparchy of Turań-Pinsk, in 21 parishes there were the two clergymen, and only one parish had 3 priests.

As for the number of monastic clergy, it can be determined with the help of materials supplied to the Holy See (see Table Informatio quoad monasteri Basili Provincia Lithu Congregationis Ruthenorum placed in Chapter III). We learn from them that the highest number of monks were in the monastery in Torokanie (13), followed by Antopal (7 monks, 11 professed), which – in the case of the latter monastery – was certainly due to the fact that a school of rhetoric worked there. The sources record a much lower number of priests in the case of monasteries in Chomcze and Leszcze – 6 monks in each, as well as in Nowy Dwór – 5 monks.

4. Education of the Uniate Clergy

In historiography there is a belief that the intellectual and mental level of Uniate clergy in the modern era was generally very low, which most clearly

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17 Based on W. Bobryk, Duchowieństwo unickiej diecezji chełmskiej w XVIII wieku, series: Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej, ed. J. Kloczkowski, A Gil, vol. 2, Lublin 2005, tab. no. 2, p. 35. According to Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej, the number of churches in the whole eparchy was 238, giving approx. 1 priest per parish, which is similar to the above calculations. Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej, LVIA, ф. 634, ap. 2, bylų 968, k. 5.

18 W. Bobryk, Duchowieństwo unickiej diecezji..., pp. 33–42.

19 LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.


21 ASV, Archivio della Nunziatura Apostolica in Varsavia, vol. 110, k. 15r.v.

expressed by Hugo Kollątaj, writing directly about the ignorance of the Ruthenian clergy: “…it’s hard to describe darkness which prevailed among secular priests of this rite.”23 It is probably not an exaggerated opinion, since there were cases that Uniate priests did not even know the liturgical language24 – L. Bieńkowski mentions that, quoting the words of the Bishop of Vilnius, Benedict Woyna: “the Ruthenian priests are so very simple (rudes), due to lack of school education … that they barely know how to read, are not familiar with forms of sacraments and the mysteries of faith at all, even though they should know and explain them…”25

Indeed, the difficult 17th century and the beginning of the 18th century brought significant inhibition of the education of Uniate clergy,26 but it should be remembered that the problem was closely related to the level of education in general in the Commonwealth.27 The reasons for the low mental and intellectual level of the clergy can also be sought in the lack of greater interest in Uniates on the part of the king and Roman Catholic bishops; actually, they did not even have a representative in the Senate. No wonder that – openly discriminated against – they faced serious problems in organizing the education system of their clergy. Here is how the system in the 18th century was characterized by the already mentioned Hugo Kollątaj as part of his analysis of the state of enlightenment in the Commonwealth:

“The most common way to prepare them to priesthood was this: youths having learnt to read and write at the churches, serving to the priest and singing with the deacons, trained in the rites of the Church. Whoever of them wanted to become a priest, first had to get married and then went to the bishop with several dozen rubles...
to get the ordination. Having bought the right to be presented for the office from the heir, if the candidate for the priesthood was already the son of a priest, he could yet be in public schools and there get enlightened and gain experience, and if he did not go to schools, he should be regarded as no different from his peers in the village. This was the Ruthenian clergy, except the Basilians, who ruled them and who did not care about their enlightenment."

The truth of this description is also confirmed by other sources. We learn from them that since the 16th century, there were actually no schools educating future priests. Often the only form of education remained the teachings and example of one’s father or relative who introduced the young man into his duties. After such “practical” education, the candidate had to apply to the bishop directly or through priests, he should also have the recommendation of a priest. If the candidate does not have any written opinion, the bishop could order gaining some information about him, then he invited the candidate for an exam, which was to check the reading skills and knowledge of Psalms, letters of the apostles and Gospels. Then, the candidate had to be tested in practice at the cathedral. After a positive assessment, the bishop ordained him and gave him a kind of certificate confirming the acquisition of the rights to the priesthood. The freshly ordained priest was often helped in the service by his family, whose members, although formally non-ordained, acted as the lower clergy.

Most often, however, such *modo privato* training involved learning new priesthood duties under the supervision of the local priest as a teacher, so sons of priests were in the best position, as they were learning from both their fathers and at school. At the church they were taught to read and write, so the level manifested later by the priest “educated” this way depend primarily on the skills of the teacher.

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28 For information on the financial status of bishops and the remaining clergy, see: С. Се- нік, Берестейська унія і світське духовенство, pp. 60–62.
30 Requirements which had to be met to become a priest: Археографический сборник документов, относящихся к истории Северо-Западной Руси, издаваемый при управлении Виленского учебного округа, т. 12, Вильна 1900, p. 205. For more on the subject, see: М. Грушевський, Історія України-Руси, т. 5 , Київ 1994, p. 477. Similar requirements existed in the 16th century in the Orthodox Church, where – in order to become a priest – one had to deacon’s son or be closely connected with the Church. Археографический сборник документов, отно-сящихся к истории Северо-Западной Руси, издаваемый при управлении Виленского учебного округа, т. 3, Вильна 1867, pp. 16–17.
Only the wealthier or ones living in the larger cities of the Commonwealth had a chance to get more knowledge at Orthodox schools (in Vilnius, Lviv, Kiev, Lutsk, Brest, and Mahilioŭ). The oldest of them (not a seminary!) was created by H. Pociej in Wlodzimierz in 1597, another two – in Navahrudak and Minsk – created around 1616 by the Archbishop W. Rutski, and the next – by Metody Terlecki in 1639 in Chelm.

The Uniates could also acquire knowledge at parish schools (with a poor level) and a Jesuit seminary in Vilnius (with a slightly higher level). At a time when Welamin Rutski was the rector (since 1608), there were even attempts to modify the curriculum to adapt it to their needs.

The worst level of education or training process of Uniate priests was in the Turaŭ-Pinsk eparchy. Prospective clergymen frequently apprenticed to her

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33 In the second half of the 18th century, many schools, e.g. in Minsk, Novgorod and Chelm, were liquidated due to lack of interest in studying there. They were mostly replaced by Jesuit or Piarist schools established in the locations. Congregations protested against it: “o dobra i seminarium Mińskie, od nieprzyjaciol zniesione, który by według intencyi fundatorow studia dla młodzi, naywięcej ruskiey, traktowane bydź mogły, congregacya upraszała, aby wielebny ociec protoarchmimandryta z wielebnym oycem provincyałem starali się, y oycu świętemu o tym, donosili. […] ichmość oycowie Societastis Jesu, ktorą młodź unitow w szkołach swoich ćwiczą, do spowiedzi y communiey do siebie przywodzą, […] przez co unitowie maleią, a schyzmatycy w błędzie soim confirmiują się, iako by unitowie umyslnie z swietym rzysmkim kościołem dla tego złączyli się, aby o Ruś niedbając, one wyniszczyli”. Археографический сборник документов…, т. 12, p. 76. As can be seen, the Uniate schools were replaced by Latin orders, and Uniate believers even attended masses there. Uniate bishops perceived it as slow decline of the Union, especially opposed by the Basilians.

34 Metody Terlecki, the Uniate Chelm bishop in the years 1629–1648, promoter of a union between the Orthodox and the Uniates, wanted to convene an Orthodox-Uniate synod after the expulsion of nuncio Mario Filonardi from the Commonwealth. For more information, see: T. Chynczewska-Hennel, Nuncjusz i król, Warszawa 2006; eadem, Nuncio Mario Filonardi and the Orthodox Church in His Relatio Finale, „Ukrainian Studies” 2004, vol. 29, № 1–2, pp. 65–72; eadem, Unia i prawosławie w pierwszych instrukcjach dla Mariusza Filonardiego, [in:] Z dziejów Europy Środkowo-Wschodniej. Księga pamiątkowa ofiarowana prof. dr. hab. Władysławowi A. Ser-czykowi w 60. rocznice Jego urodzin, ed. E. Dubas-Urwanowicz, A. Mironowicz, H. Parafianowicz, Białystok 1995, pp. 187–193.


37 In a letter of Vilnius voivodess, hetmaness of the Grand Duchy of Lithuania, Anna Chodkiewicz born Ostrogska, we can read about the great negligence of Turaŭ priests. She reminds the responsibilities of the Turaŭ-Pinsk bishop, who should care about celebrating the
fathers – parish priests and at the Cathedral of Pinsk and Vilna seminary. The latter possibility was yet limited, because a candidate who wanted to learn to become a priest outside the diocese had to receive the consent of both bishops – of their diocese of residence and the one in which the school was situated. In a letter to the Holy See we can read:

“Quaesitum an Ad sit aliquod Seminar Clericorum, aka, a desite, ubi us clerici dant Operam sacrarum Litt[era] rum studiiis, et an sint media, quibus vel posset conf‑
ici Seminar Clericorum in ista diocesi, aka alia ratione consuli eorundem clericorum studiiis.”

The answer is clear:

“Seminar Clericorum in hac diocese non esse, dant car Operam Clerici Sacrarum Litt [era] rum studiiis Penes cathedra Pinscensem et al Alumnat Hostel became Vilnensi ex speciali gratia et Singulari Sedis Apostolicae pro Duobus diocesanis concesso. Praeparantur car ad Juvenes Sacra Studies, minster in Scholis Latinis, minster in Scholis Ruthenis per decanatus existentibus media quibus car possit Confici Seminar Clericorum in hac diocesi, quoniam est pauperrima, omnino deesse videntur.”

The lack of seminaries in the Turaŭ-Pinsk diocese meant that – apart from learning from the local priest – the basic way of acquiring the necessary knowledge and experience in the execution of the priestly ministry was training at Basilian monasteries. This practice was also used for example in the diocese of Chełm, in which the priests usually had to take additional training, even for one month every quarter, and after the completion of the training they were required to take exams. In the diocese of Turaŭ-Pinsk, examinations were performed at the deanery church under the supervision of the Dean of Pinsk.
They usually concerned the sacraments of Baptism and Confirmation, but fundamental questions were asked too: about how many God’s commandments there were, or whether Prenaszwieten Diwa is Bohom⁴² and what were mortal sins.

In the sources from the eparchy, we have files of the exams the future priests had to pass during deanery councils in the years 1781 and 1782. The documents record both the priests, who took the exams conducted by the deans of the various deaneries and those who did not.⁴³ On the basis of these documents, it can be concluded that the exam pass rate was high – it was successfully passed by all those who attempted to verify their knowledge. The problem was, however, the attendance, since approximately 15% could not participate in the exam.⁴⁴

To summarize, we can conclude that the low level of education of the Uniate clergy resulted from several factors. It was primarily caused by the mentality and practice acquired from the Orthodox, involving hereditary priesthood. There was a principle that one learnt the practical profession from the father or other family members; less attention was given to the so-called general knowledge. Second, the fathers of future priests were obstructive, they did not understand the need for education of the children at school, so it is not surprising that school education was not a mass practice. This resulted from the traditions and habits, and – in many cases – lack of funds. The clergy, encumbered with a number of taxes, were not able to send a future priest to school and pay for his maintenance.

a) Reform attempts

Η. Κολὰτας, already cited above, primarily blamed for the low level of education of the secular clergy the system of appointing bishops who were always from the Basilian Order and after their episcopal ordination began “to familiarize with the secular clergy, and always favouring rather the order from which they came, they did not care about the enlightenment of their priests.”⁴⁵ This time, how-

⁴² APIH RAN, колекція П. Н. Доброхотова (к. 52), оп. 2, картон 5, ір. 13, к. 3–4.
⁴³ Files of the Janów deanery from the exam conducted on 11th November 1781 (к. 1), then the exam took place at the church in Sitnice on 17th August 1781 (к. 1r.), 10th July 1782 in Kożanogródek and on 13th April 1783 in the Lahichyn and Pinsk deaneries (к. 2v.). APIH RAN, колекція П. Н. Доброхотова (к. 52), оп. 2, картон 5, ір. 13.
⁴⁴ Ibidem, к. 1–3.
⁴⁵ Ibidem, p. 214. The practice of appointing bishops from monasteries originates from the ancient Eastern tradition. It was thought then that mystics, people renouncing the earthly world, were closer to God and could manage the Church with God’s full approval. For more information, see: W. Walczak, Wizerunek biskupa w świetle „Kanonów Atanazego”, „Białostockie Teki Historyczne” 2005, no 3, pp. 21–41. „W tym obrządku biskupi wybierani zawsze z bazylianów, wychowanie i instrukcja ich była zupełnie zakonna, dopiero oni zaczynali obeznawać się z duchowieństwem świeckim, przyszedłszy do swej dostojności, sprzyjając zawsze więcej
ever, the undoubtedly great representative of Polish Enlightenment is not entirely fair, because the Uniate hierarchs not only deplored the level of the clergy, but also took certain action to change the disturbing *status quo*.

One of the first bishops trying to push up the level of training of clergy was Jozafat Kuncewicz – the author of *Catechism* written in 1618, which became the basis for the examination of future priests.\(^46\)

A proposal related to the process of education of future priests was also issued by the archbishop of Polotsk, Jazon Jonasza Smogorzewski (1758–1788), who in the face of the obvious lack of seminaries and schools for the Uniate priests suggested that candidates could learn in one location, indicated by the bishop because of the high level of the local priest. Such a candidate, after ordination to priesthood, could also do an internship in the indicated parish.\(^47\)

The greatest merit in raising the level of the Uniate clergy goes to Archbishop Welamin Rutski, who established *Regulae Episcoporum*. In them, he admonished other bishops that mediocre candidates were made priests too quickly. These rules, given to the Church in 1637, apart from the reform of the Basilian Order and certain forms of Romanization of the Eastern Rite Catholic Church, introduced some requirements for the clergy, which was a manifestation of his concern about the state of education.\(^48\)

Rutski was also the author of three, kind of “policy” items, in which he included his views and intentions concerning the education of the clergy. The first of the demands put forward by him concerned the improvement of the quality of education

}\(^46\) Jozafat Kuncewicz issued a catechism constituting the basis for the exams during eparchy synods. He also drew up a separate instruction concerning the priestly responsibilities. K. Grzegorz, *Święty Jozafat Kuncewicz. Pierwszy święty obrządku wschodniego*, „Plomień” 2008, no. 5 (121), p. 7.

}\(^47\) *Epistolae Jasonis Jonasza Smogorzewskij metropolitae kioviensis catholici* (1780–1788), ed. A. G. Welykyj, Romae 1965, p. 23. Archbishop Smogorzewski was also a supporter of granting the consent to consecration only to those candidates who would be able to sing in Ruthenian and write in Polish – Ibidem, p. 28.

and its unification with Rome. In another one, he advocated for the domination of clerical schools over secular ones, supporting his position with the fact that monks running the schools were better educated. Finally, he stated that only Uniate schools were to be established, instead of basing the education system on Latin and Orthodox schools, in order to prevent the denationalization of the Uniates.

Rutski managed to convince the king and Pope Paul VI to plans outlined that way, but he began their implementation from the foundations, creating a network of lower degree schools at monasteries and parishes.\(^49\) Raising the moral condition of the Uniate clergy, in turn, was to be the task of the Basilian Order, which received a new rule in 1617. Rutski himself achieved the permission to create a large seminary for priests of the Uniate from the Pope in Rome. As a result of his pleas, the Congregation de Propaganda Fide issued an instruction to nuncio Giovanni Battista Lancelloti\(^50\), with a recommendation to help create a seminary in Minsk.\(^51\) Pope Urban VIII decided to support Rutski financially with the sum of 1,000 *scudos*, reserving, however, that the money was to be paid only upon completion of the construction.\(^52\) But the construction could not even start, because there was a problem with getting the needed land. The properties of the Orthodox had been taken by magnates and nobles who were not going to give up even a scrap of the newly acquired estates.\(^53\) Despite the temporary problems, however, the idea was not abandoned, because Basilian monasteries provided help and at the first provincial Uniate synod in Kobryn in 1626\(^54\), the clergy gathered there supported Rutski and declared material sup-


\(^{53}\) D. Szegda, *Działalność...,* p. 204.

port. Finally, however, the seminary was not built. The plans to create it were abandoned in the face of the new political situation, when Władysław IV was king-elect of the Commonwealth. This ruler’s attitude toward the Uniates was different than that of from his predecessors: he supported the Orthodox, who were slowly beginning to regain influence at the time.

Episcopal synods could also notice the problem of low education. As early as in 1626, Resolution No. 3 of the Kobryn Synod ordered the bishops to encourage married priests to take up education and teach their sons in the same spirit. Unfortunately, the resolution was removed from the provisions of the Synod by the Apostolic See, “because in these times it could seem too embarrassing for the Uniate Church.”

One hundred years later, however, the situation must have changed, since the Synod of Zamość in 1720 imposed the obligation of training the clergy. Though it did not correct the neglect of the previous centuries noticeably, it resulted in the creation of a three-stage system of education.

During the first stage, most commonly executed at a parish school, everyone had to learn the Old Church Slavonic language, needed for the celebration of the liturgy. Learning the language, however, caused many problems as a result of more and more visible, though slow, process of Polonization.

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56 Władysław IV’s universal act on returning property to the Orthodox Church, 14/03/1633, The National Archives of Sweden, Skoklostersamlingen Polska Bref O. Handlingar, E. 8602, k. 161–162.

57 D. Szegda, Działalność..., p. 183.


59 T. Chynczewska-Hennel, Świadomość narodowa szlachty ukraińskiej i Kozaczyny od schyłku XVI do połowy XVII w., Warszawa 1985, pp. 56–73. At the synod of the Przemyśl diocese in 1693, the profession of faith was in the „Polish” dialect. O. G. Łakota, Три синоди перемиські й епархіальні постанови валявські в 17–19 ст., Przemyśl 1939, pp. 20–22; A. Krochmal, Grekokatolicki konsystorz biskupi i jego kancelaria na przykładzie diecezji przemyskiej (1786–1946), „Archeion” 2000, vol. CCII, pp. 92–108. During the session of the synod igumen and council participants (educated clergy) were reading theological texts not in Old Church Slavonic but in Latin. The less educated clergy communicated in Polish or Ukrainian. L. Bieńkowski, Organizacja Kościoła wschodniego..., p. 972. It seems to be a success in Romanization of Uniates by the Roman Catholic Church. Higher clergy had to do some business with Roman Catholics, so they needed to write in Latin. Information about schools and education for the Orthodox in the
That initial stage of education was granted special protection by the clergy gathered at the Synod of Navahrudak in 1753, where it was decided that in each deanery of the Lithuanian part of the archdiocese the priests’ children would compulsorily attend school for three years (from 7 to 10 years old), and those schools were to be created in each deanery. Priests lingering with sending their sons to school had to pay a fine.

The second stage of the Uniate clergy training involved studying the liberal arts, meaning secular subjects. The Uniates usually received that kind of education in Jesuit, Piarist and Basilian colleges.

Another, third grade of education of Greek Catholic clergy was concentrated on clerical sciences. These teachings could not be received in Uniate seminaries due to the lack of them, so the priests learned in Jesuit monasteries or – most often – from the local parishes.

Meanwhile, the Holy See was still making great efforts aimed at creating seminars for Uniates. The first step was an attempt to create a seminary in Vilnius. The school – educating only 12 students in the first year after being opened – was established in 1601 in a wooden house purchased by the Latin bishop of the diocese of Vilnius, Benedict Woyna, a man extremely favorable for the Union. The costs of operation of that facility were to be partially borne by the Archbishop Hipacy Pociej and by Lew Sapieha. Undoubtedly, this can be con-
sidered an achievement, however little. The seminary was far too small to meet the needs of all the Union and probably only worked for a few years.

In the 18th century – especially in the second half – there was some improvement. Prospective priests could be educated in Uniate seminaries for secular clergy created at the time: in Volodymyr (founded by Leon Kiszka in 1728), Chelm (founded by Bishop Maksymilian Rylko in 1759), and Lutsk (founded by Bishop Sylwester Rudnicki in 1763). Another chance for the Uniate priests were the papal seminaries in Lviv, called Ruthenian-Armenian (since 1720) and Vilnius (since 1753). In 1743, a private Uniate seminary for priests residing in the Radziwill estate was founded by Michal Kazimierz Radziwill.

5. Moral Attitudes of the Clergy

Not only could not the Uniate clergy equal with the Orthodox in terms of education, but they also significantly differed from them in the sphere of morals; instead of serving as a model to follow, they displayed gross deficiency of good manners. A very interesting source comparing the mentality and approach to the faithful of the Orthodox and Uniate clergy is a letter from the Polish consul in Myrhorod, Antoni Zabłocki, to the parliamentary delegates:

“The Uniates always have Lords, and non-Uniate priests are always related to subordination, ask for help of foreign powers, complain to them about harms, and through the intrigues of the two less educated parties within the clergy, bitterness, hatred and mutual anger towards the Lord develop. … [Orthodox priests – note

Kioviensium Catholicorum, ed. A. G. Welykyj, vol. 1, Rzym 1953, p. 372. Hipacy Pociej (1541–1613), originally Adam Pociej (Potij), from 1588 was a castellan of the Grand Duchy of Lithuania (Brest), and later the Uniate bishop of Kiev, one of the key architects of the Union on the Orthodox side. He did not manage to create the seminary for Uniates, who had to study at the Holy Trinity monastery. J. Dziegielewski, *Pociej Adam*, [in:] *Polski słownik biograficzny*, XXVII/1, 112, Wrocław 1982, pp. 28–34.


Sadkowski [the bishop of Pereiaslav – W. W.], ze względu bądź na niski stan moralny niektórych księży (zamilowanie do pijania), bądź też na ciemnotę, wynikającą z braku rosyjskiego wykształcenia duchownego, pewną ilość prezbiterów pozwał parafi”. A. Deruga,* Kościół prawosławny a sprawa „buntu” w 1789 r. we wschodnich województwach Rzplitej*, Wilno 1938, pp. 10–11.

So-called Kherson consul. A. Zabłocki stayed in Myrhorod in the years 1789–1792.
by W.W.] talk about spiritual matters even with beggars, serve without haughtiness and provide good care for their sheep; I have never heard of a Ruthenian [i.e. Uniate – note by W.W.] bishop visiting his parish, particularly in Ukraine, ut Deus et nisi cum clero isterialibus, which should be done in modesty, as this is the role of the priest among the non-enlightened ones.\textsuperscript{770}

The problem of morality and education of Uniates was also seen by nuncios staying in the Commonwealth. Cosimo de Torres (1584–1642)\textsuperscript{771} wrote:

“It does not seem that the Uniates need thorough study, but they lack morals and clean manners, which they are not taught at the Greek college, where they work more on the enlightenment of the mind than adjusting the heart.”\textsuperscript{772}

The nuncio did not only indicate the problems but also – in the same document – put forward the proposals of actions which would lead to improving the morals of the Uniate clergy:

“Therefore, it would be good if two or three Reformers took the Basilian habit, … converted to the Uniate denomination, in order to improve the morals and pour the religious spirit in these monks. A certain number of Basilians could also be placed near the Reformers’ monastery, so that they could, associating with them every day, praying, mortifying the body and observing their godly life, become like them, acquire the morality, which they now lack.”\textsuperscript{773}

The Synod of Zamość also saw the problem of bad practices occurring among the Uniate priests and introduced top-down legal solutions to remedy the scandalous situations frequently occurring in the Church. In 1720, priests were forbidden to attend inns and participate in feasts which ended with “drinking sessions”, explaining that such situations could frequently lead to “strife, quarrel, wounds and another of wrongs and sins.”\textsuperscript{774} They were also forbidden to conduct any trade, which was particularly negatively perceived by local communities.\textsuperscript{775}

The situation in the discussed Turaŭ-Pinsk eparchy did not differ from the above-mentioned, “norm” disturbing the hierarchs. Already in the 16\textsuperscript{th} century, Prince Konstanty Ostrogski wrote a letter to the clergy in which he reproached

\textsuperscript{770} A letter of Antoni Zabłocki, Myrhorod 9/12/1789, AGAD, Zbiór Papiółów, 15, k. 12v, 13v. A. Zabłocki also commends Orthodox bishops and sets them as an example for the Uniate ones: “…i biskupów greckich koniecznie potrzeba pracowitych, pospolitych tak, jak są dyzyniczcy”. Ibidem, k. 13v. See also: Krótkie zawiadomienie o stanie hierarchii Ruskiej wszystkim, co Stany Najaśniejsze wiedzieć żąda, BN BOZ, 1751/II, k. 39–44v.

\textsuperscript{771} Nuncio of the Holy See in the Commonwealth in the years 1621–1622.

\textsuperscript{772} C. de Torres, \emph{O unitach i dyzunitach przez tegoż, [w:] Relację nuncyuszów apostolskich i innych osób w Polsce od roku 1548 do 1690}, vol. II, Berlin–Poznań 1854, p. 155.

\textsuperscript{773} Ibidem.

\textsuperscript{774} Synod prowincjonalny ruski w Mieście Zamościu Roku 1720 odprawiony..., Wilno 1735, p. 132.

\textsuperscript{775} Ibidem, p. 133.
them for great negligence, drunkenness and rudeness, thus justifying his consent to punishing the clergy by the Turaŭ-Pinsk bishops.76

Apparently, neither rebuke nor punishment gave the desired effect, as also in the times of the Union, the issue of lack of discipline among the clergy, improper conduct, and especially heavy drinking often appeared during the inspections conducted by the Dean. It can be assumed that the clergy were in the habit of drowning their sorrows in drink77, but it should be remembered too that this weakness for strong drinks was a peculiar characteristic feature of the era.78 During the inspections, quite many cases of yielding to it were found. For example, inspector Peter Oleszkiewicz, after a visit to the parish of Jewtuszkiewicz (Mazyr deanery) praised priest Stefan Rusinowicz for the proper education of children but charged him with drinking and poor execution of household duties.79 He pointed out that if there was no improvement, “he would have to take the priest for a year to the Pinsk cathedral to make him lose the habit.”80

Drunkenness was also the reason for the clergy’s complaint to the bishop about the dean, in which the allegations were made in the points. In point 3, we read: “During the inspection, the dean appeared drunk so frequently that when he visited the church in Waniużyce and when the time came to visit the ciborium, having taken the Sanctissimum he could hardly keep his balance; still, he dealt with the Sanctissimum with dignity.”81 In this case, however, the inclination to abuse alcohol was not the only weakness of the cleric. The dean behaved much more boldly, daring to steal images from churches and earning from distribution of oils among his priests at significantly inflated prices. Fearing complaints, he forbade the priests subordinate to him to participate in a spiritual congregation in Makarycze, threatening that the rebellious ones would receive a twofold penalty: benefice and suspensa.82 Undoubtedly, the situation was very shocking and scandalous, because the bad example was set top-down, from the superior, so the determination of the applicants must have been great.

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76 A letter from Konstantyn Ostrogski to the Orthodox priests of the Turaŭ-Pinsk diocese, 18/06/1576 from Ostrog APIH RAN, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, 3/1.
77 W. Kalinka, Sprawa ruska na sejmie czteroletnim, Lwów 1884, p. 34.
79 Нацыянальны гістарычны архіў Беларусі, Мінск, ф. 136, оп. 1, нр. 41240. Inspection of 1787 r., k. 160v. (inspection of 1787).
80 Ibidem, k. 160v.
82 Ibidem
In similar cases, when a parish priest was guilty of drunkenness and wrong conduct, the church authorities did not remain neutral, tried to stop the insubordinate priest from the addiction and threatened him with the loss of the parish. This threat came true, among others, in the case of the dean of Kornel Piraszewicz, who – probably as a result of complaints which reached the hierarchs – had been reprimanded in Pinsk at the General Congregation convened there in 1787. After the official reprimand of the dean congregation on 28th May 1788, a trial took place in the parish church in Stolin, whose aim was to determine whether “he overcame the addiction, improved his life and began to live in sobriety and honesty.” Among the interviewed witnesses, there were priests from Stolin, Struga, Rzeczyce, Widybor, Ruhocz, Smurad and Buchlice, as well as lay people. The clergy, however, could not testify about the improvement of the cleric. The testimony reads:

“We have not noticed, seen or heard that after the adopted decree, Kornel Piraszewicz, the Stolin priest, observes the decree not to practice wrong things, or has improved his life, so we cannot confirm, certify or sign such a fact.”

The laity testified otherwise:

“They confessed that the Reverend Kornel Piraszewicz, our priest, has admirably cut down his addiction; this year he has never been seen at the inn, not only drinking but also enjoying himself; although they were with him at different parish occasions, they never saw him drunken.”

The lay witnesses, however, reserved that:

“Only when he returned from Pinsk this year of the General Congregation, did we see that he was entering his house kind of drunk, and no other time through the whole year, although we have sometimes seen him drink a cup with a meal.”

Thus we can see that the problem was noticeable, since such control instruments were involved to divert the priest from the wrong path.

* * *

As we can see from the image of the clergy of the Turaŭ-Pinsk eparchy presented above, both the level of education of the Uniate clergy and moral attitudes of priests, not necessarily giving a good example for their “sheep”, left a lot to be desired. It should be clear, however, that the problem did not occur only in
this diocese, but it was also present in other Uniate structures; the Uniate clergy of the Turaŭ-Pinsk eparchy not differ significantly from the “model” of the Uniate clergy in other eparchies. In the studied areas, however, the problem was more visible due to the lack of a seminary giving hope to raise the intellectual level and the morals of future priests.

Probably it was also important that the Turaŭ-Pinsk eparchy – as shown above – was not special particularly popular among the hierarchy; it was not perceived as very prestigious, so for Uniate bishops it was often only an episode in their careers. Still, it must be admitted that the diocese was staffed with unique figures, showing a great charisma and commitment, which certainly contributed to the efficient management of the structure.
CHAPTER FIVE

The Organizational Structure
of the Uniate Turaŭ-Pinsk Eparchy

The Uniate Orthodox church in Mołodów village, watercolour by N. Orda, 1864, National Museum in Krakow, III-r.a. 4389 (Teka Grodzieńska)
1. Characteristics of the Structure of the Uniate Turaŭ‑Pinsk Eparchy Against the Background of Other Uniate Dioceses

After the conclusion of Union with Rome in Brest in 1596 by part of the hierarchy and the faithful of the Orthodox archdiocese of Kiev, the Greek Catholic Church had to face the problem of organizing its internal structure. However, the Orthodox clergy and faithful could not imagine the creation of that structure from scratch after passing under the authority of the Pope, as this would have been in contradiction with the idea of a Union, so the logical solution was the acquisition of the entire organization of the Orthodox Church and its inventory (of course, wherever it was possible at the time).

This way, a kind of duality in the Ruthenian Church occurred: none of the dioceses forming the Kiev archdiocese had henceforth a uniform denomination – Orthodox parishes bordered Uniate ones, and both communities – Orthodox and Uniate – considered themselves the direct heirs of the tradition of the archdiocese existing before the Union. There were internal divisions within each diocese, and some changes of their external borders, which was additionally affected by a number of political and military changes in the Commonwealth, especially characteristic of the 17th century. All that entailed transformations in the ownership of the Orthodox Church and the Uniates and finally in the second half of the 17th century resulted in complete destruction of the traditional structural divisions.

These changes also affected the Pinsk diocese, especially in the second half of the 18th century – in response to the dynamic situation both among the Uniates and in the Orthodox Church: shifts in organizational structures occurred. This process of individual churches passing into the hands of the Uniates and the Orthodox alternately was a permanent situation, so it is difficult to separate the periods in which one of the confessions dominated in the discussed diocese.

The Uniate organizational structure, with the exception of Dnieper Ukraine and Kiev, occupied by Moscow in 1668, survived until the partitions of the territory of Poland’s territory. At the turn of the 18th century, it had eight dioceses, just like the Orthodox Church in the Polish–Lithuanian state in the 16th century.²


In 1720, the Synod of Zamość restored relatively stable spatial structure of the archdiocese of Kiev; however, it differed – sometimes significantly – from the former layout. Around 1772, it covered an area of over 200 thousand km², which meant about half of the total area belonging to the Uniates. The Polotsk diocese was a definitely smaller one, and it was followed by: Lviv, Płock, Volodymyr, Turaŭ-Pinsk, Przemyśl, and the smallest, Chełm (see Table I).

### Table I: The area of Uniate eparchies (in km²)

<table>
<thead>
<tr>
<th>Diocese</th>
<th>According to L. Bieńkowski</th>
<th>According to W. Kołbuk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archdiocese</td>
<td>264,200</td>
<td>222,000</td>
</tr>
<tr>
<td>Polotsk</td>
<td>82,100</td>
<td>77,000</td>
</tr>
<tr>
<td>Lviv</td>
<td>47,100</td>
<td>45,800</td>
</tr>
<tr>
<td>Lutsk</td>
<td>35,300</td>
<td>34,600</td>
</tr>
<tr>
<td>Volodymyr</td>
<td>28,100</td>
<td>30,100</td>
</tr>
<tr>
<td>Turaŭ-Pinsk</td>
<td>25,200</td>
<td>24,000</td>
</tr>
<tr>
<td>Przemyśl</td>
<td>24,900</td>
<td>23,600</td>
</tr>
<tr>
<td>Chełm</td>
<td>22,100</td>
<td>21,000</td>
</tr>
</tbody>
</table>

* Table compiled on the basis of the findings of L. Bieńkowski, W. Kołbuk and the author’s own research, which in the case of the Turaŭ-Pinsk diocese give the image closest to the reality. L. Bieńkowski erroneously described the area inhabited by the Uniates in the northern and western parts, and W. Kołbuk carried out his calculations “on the basis of a network of Uniate parishes placed on the map” (W. Kołbuk, *Kościoly wschodnie w Rzeczypospolitej około 1772 roku*, p. 33). In view of the findings concerning the size of the Turaŭ-Pinsk eparchy, the theses of these researchers must be verified, as the conducted research shows that the studied diocese reached much farther to the east (up to the lake Sperżyn) than it would appear from the present state of research.

The current findings allow to conclude that the Turaŭ-Pinsk eparchy was sixth in terms of the area occupied in the Kiev archdiocese (after the largest archdiocese, Polotsk, Lviv, Lutsk and Volodymyr). Smaller than this eparchy...
were the Przemyśl and Chelm ones. It should be noted that in the case of the discussed diocese, it included specific, swampy terrain of Polesia, so the large average surface area per parish gives an incorrect image, since in reality much of it was uninhabited areas. The findings of the author of this work show that the surface are of the discussed diocese was much bigger than assumed by the former experts, because previously the Mazyr district was not considered as belonging to the eparchy. The conducted research allows to conclude that the Uniate Turaŭ-Pinsk eparchy had about 35 thousand km² in the mid-18th century, which gives it the fifth place after the archdiocese, the dioceses of Polotsk, Lviv and Lutsk. It should also be noted that the inclusion of the Mazyr region to our eparchy means that its area must be subtracted from the archdiocese, which would reduce the latter by about 10 thousand km².

a) The Territorial range of the Uniate Turaŭ-Pinsk diocese

We do not have any sources giving accurate geographical data concerning the Turaŭ-Pinsk diocese in the 17th century. This is probably due to the fact that the eparchy had to face contend incessant raids in that century, so it was difficult to describe the status of the Church constantly fighting for the souls gained before, who were more and more often converting to the Orthodox Church. An additional problem also occurred within the diocese: the landowners fought with the bishops for the estates, many a time taking advantage of the bishops’ weaker position. Bishops themselves often were no longer what territory belonged to their dioceses. In addition, different political turmoils could have been that cause of changes in the lands included in the eparchy. Probably the Mazyr region was added to the area covered by the Orthodox diocese in the 16th century. It seems that these areas were included in the discussed eparchy after the conflict between the Mazyr district and the Kiev province, which was only ended by a commission appointed in 1609 especially for the determination of borders between the disputable lands. The border was confirmed in


5 A. Mironowicz in his latest publication on the history of the Orthodox Pinsk-Turaŭ diocese does not include the Mazyr region in its area, which confirms the thesis that these lands were only incorporated during the period of the Union. A. Mironowicz, Biskupstwo turowsko-pińskie w XI–XVI wieku, Białystok 2011.

6 VL vol. 2, Petersburg 1859, pp. 473–474. See also: Сборник материалов для исторической топографии Киева и его окрестностей, изданный Комиссией для разбора древних актов, состоящей при Киевском, Подольском и Волынском генерал-губернаторе 1874; П. Шпилевский, Мозырщина (из путешествия по западнорусскому краю), [in:] Архив
Map of the Kievan archdiocese area with the division into particular Uniate dioceses in the 18th century, [in:] М. Ваврик, Нарис розвитку и стану василянського чину, Рим 1979, p. 125
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

The boundaries of Uniate dioceses in the Commonwealth in the second half of the 18th century, according to the findings of W. Walczak.
1613. It should be recognized that from the arguable judgment in the years 1609–1613, the Mazyr region with their parishes became part of the Uniate Turaŭ-Pinsk eparchy. From then on, the land defended by the Turaŭ-Pinsk bishop in another dispute with the Archbishop of Kiev in 1769, would not be included in the archdiocese anymore.

Speaking about joining the Mazyr region to the discussed diocese, it is worth stopping for a moment at the question of ownership of the land, as its analysis will illustrate the mechanism of acquisition of land by the bishop and explain the argumentation of the Turaŭ-Pinsk bishop concerning the right to jurisdiction over that area. The source of the dispute about the Mazyr region was differences between the allocation of land ownership and administrative boundaries, which was associated with deep attachment of the land owner to religion, resulting in the residents adopting the religion of the owner. It was the same in the case of the Mazyr region, as indicated in the document Information about the location of Mazyr parishes which are presented as belonging to the Turaŭ diocese. We learn from it that Turaŭ and Sniatyn estates were granted by King Sigismund Augustus to the Turaŭ-Pinsk bishop after the Ruthenian princely line of Ostrogski came to an end. At the turn of 1563 and 1564, Konstanty Wasyl Ostrogski inherited Turaŭ, 9 manors and as many as 48 hamlets (more than a dozen of them were used by Turaŭ-Pinsk bishops and one was directly allocated for one of the churches in Turaŭ) from his mother Alexandra, of the Slutsk princely line. The Slutsk princess received a perpetual ownership of the property from her husband (record of 1528), Hetman Konstanty Ostrogski, who died in 1530. He, in turn, had been granted the land in 1508 by the king. The land had been the property of a traitor Michal Gliński, and was given to Ostrogski as a reward for his suppression of the rebellion against Sigismund the Old; the endowment was ultimately confirmed by the king’s judgement in 1539, ending the procedures between the hetman’s widow and his son from his
first marriage – Ilia-Elias. Although in 1564, Ilia’s widow, Beata (then Łaska) claimed the right to the estate, Sigismund Augustus supported K. Ostrogski in the dispute, hence the latter probably had no problem with taking over the disputable property.\footnote{12 И. Малиновский, Сборник материалов, относящихся к истории панов-рады Великого княжества Литовского, ч. 2, Томск 1912, No. 40, Т. Кепма, Константы Василь Острогский (ок. 1524/1525–1608). Войвода киевская и маршал земли волынской, Торун 1997, pp. 172–173.}

According to a document from Petersburg, in 1603 the Ostrogskis gave to the Turaŭ-Pinsk bishopric among others the following lands: hamlets Olhomle, Symonicze, a manor near Turaŭ and Oszowiec, Zamose, Smiedyn, Sostowicze (hamlet and manor), Boloszewicze, Hlinnicza, Doroszewicze, Wyrołków, Kopećewicze, Holubka, Turek, Mojżewicze, Mordnim, Makarycze, Melawsko, Ostrów and Machniowicze. As for the hamlets Dworzec and Chocim, they belonged to the “Mikulin priest”. The fact of granting so many estates by Ostrogski led their great influence on the staffing of the discussed bishopric in the 16th century.\footnote{13 Русский государственный исторический архив, Санкт-Петербург, Фонд 823, оп. 1, нр. 262.}

The importance of the cited source which allowed to present the aforementioned data is also connected with the fact that it informs of other documents in the possession of the contemporary Bishop of Turaŭ and Pinsk, Gedeon Daszkiewicz-Horbacki. Their content proved that in 1608 the Mazyr estate with its dependencies belonged to Ostrogski, and the Mazyr district was owned by the family. According to the authors of Information about the location of Mazyr parishes..., the jurisdiction of the Turaŭ-Pinsk bishop over these areas in the early 17th century excludes any right to them on the part of the Kiev Archbishop. Moreover, the Turaŭ-Pinsk bishop argued the belonging of the deanery to his own eparchy with the fact that it was not mentioned in the lists from the time of Archbishop Atanazy Szeptycki (1728–1746).\footnote{14 “… jest wszak dokument (pod literą H) najjaśniejszego metropolity Szeptyckiego, w nim nie ma nawet wzmianki o dekanacie moryrskim, i jest tylko przyznana delegowana władza du-
chwonna nad innymi diecezjami metropolitalnymi. Ponieważ i z tego dokumentu nie wynika żadna wzmianka o dekanacie mozyrskim, raczej można wnioskować, że był on pod jurysdykcją biskupa pińskiego, i to uznawał metropolita Szeptyk.” LVIA, ф. 597, ap. 2, bylų 94, k. 21v.}

Much about the form of the Turaŭ-Pinsk eparchy after the final incorporation of the Mazyr region can be said on the basis of sources for the second half of the 18th century. At the time it consisted of the following areas: Polesia, Pinsk and Mazyr districts, and after the administrative reforms of 1566, also the territory of the Lithuanian province of Brest\footnote{15 Names after: Metryka litewska. Rejestry podymnego Wielkiego Księstwa Litewskiego. Województwo brzeskie litewskie 1667–1690 r., ed. A. Rachuba, Warszawa 2000.} (also known as Brest-Lithuanian) with two districts: Pinsk and Brest. More than a dozen of parishes belonged to
the Slonim district. Some data helping to determine the territorial range of the studied eparchy are provided by a report created in the office of bishop Gedeon Horbacki’s nuncio, which was a response to the questions asked by the Apostolic See to all Uniate bishops. In this document, now located in the Archivio Segreto Vaticano, entitled \( \text{Responsio ad Questia IIl [ustris a] me Exc [e] ll [issi] me ac Rev. [erendissi] I D [omi] ni Nuncii Apostolici in Regno Polonianurn et magno Ducatu Litt [uaniae] prius diligenter omnibus rebus examinatis per me Gedeon Horbacki Ep [ISCO] pum Pincensem et Turoviensem Datum Anno 1773. Die Mense Februrii 26, }\) there are, among others, questions concerning the boundaries of the Turaŭ-Pinsk eparchy:


In response, Bishop mentions the lands which were under his jurisdiction: “The area of the Diocese of Pinsk is almost entirely the Pinsk district, except for a few parish churches, which are located in the province of Novgorod and Brest, hence this area is bounded around the Novgorod province, Slonim district, Brest province, the land of Chełm, Lutsk district, Kiev province, clearly half of the Ovruch district and Mazyr district; it includes the dioceses of Latin bishops, but not overlapping with the Diocese of Pinsk, that is the Lutsk and Vilnius Dioceses. The diocese of Turaŭ covers the whole Mazyr district and part of Pinsk district, and is bounded by the Novgorod province, Rzeczyce and the Ovruch district. The biggest part of the diocese of Turaŭ,

17 Iosephus Garampi, aeppus Berythensis, apostolic nuncio in the Commonwealth (20th March 1772 – 16th March 1776), a future cardinal, who in 1752 assumed the office of the prefect of archives of St. Peter’s Basilica, and in the years 1761–1764 as the archivist of the Holy See greatly contributed to the organization of the Vatican archives. His work resulted in the development of accurate documents relating to, among others, the Uniates in the Commonwealth. For information of G. Garampi’s activity, see: D. Vanysacker, Cardinal Giuseppe Garampi (1752–1792): an Enlightened Ultramontane, Brussels, 1995.
18 ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 140, k. 431r. This document is a response to the questions of the Secretariat of State of the Holy See, which were distributed in the form of a questionnaire to Uniate parishes, and concerned the number of churches, priests, worshippers and monasteries. The questionnaire also included questions about the Orthodox Church, regarding the same elements as in the case of the Union. In Vatican, there is a letttr from the Secretariat of State of the Holy See of 1771, addressed to the bishops of Pinsk, which includes detailed questions that the bishops had to answer: ASV, Segreteria di Stato: Varsavia, vol. 285, p. 15.
19 ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 140, k. 431v.: “Co do pytania, jak daleko rozciągają się granice tejże diecezji pińskiej ludu grecko-unickiego? Ile i jakie województwa, kasztelanie, oraz inne powiaty ziemskie, a także diecezje biskupów lacińskich zawiera lub przecina?”
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in turn, is the Latin diocese of the Bishop of Vilnius, but for one Turaŭ church belonging to the diocese of Lutsk.20

It can be argued that the above document is the source which gives the most accurate picture of the lands of the Turaŭ-Pinsk diocese. In addition, the issue we are studying was discussed in it in a comprehensive manner, because it also included in the area of the Uniate Turaŭ-Pinsk eparchy in the second half of the 18th century the areas located in the province of Lutsk, Novgorod and Brest, with the Slonim district, Chelm land, and Lutsk, Ovruch, Mazyr and Rzeczyce districts.

As we can see in the passage quoted above, determining the boundaries of the Turaŭ-Pinsk eparchy, the bishop divides it into two parts – Turaŭ and Pinsk – which seems the right solution if we take into account the vast territory it occupied. Such an administrative division of the eparchy into two parts also appears in a list created probably in 1754 by a Basilian from the monastery in Torokanie, vicar of the bishop of Turaŭ-Pinsk, Tadeusz Zaruski, entitled Status episcopatus Pinscensis et Turoviensis.21 In the Diocese of Pinsk he mentions 10 deaneries: Pinsk, Janów Drohiczyn, Bezdzież, Łahiczyn, Kożanogródek, Pohost, Stolin, Nobel and Lubieszów.22 In the Turaŭ part, there were three deaneries: Turaŭ, Pietykaŭ and Mazyr, and since the 1770s, also the Ubort deanery.23

Additional information on the above-mentioned division is given by the documents produced by the office of Bishop of Turaŭ-Pinsk24 and inspections, which show that in the Turaŭ part, a vicar exercised power on behalf of the Bishop; he was also responsible for carrying out inspections25. In the Pinsk part, all the decisions were taken by the Bishop himself or by his envoy on his behalf.

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21 LVIA, ф. 597, ap. 2, bylų 94, k. 18r.–18v. The list was probably based on the data from the inspections which Zaruski conducted as the general official of the Turaŭ-Pinsk eparchy in the years 1754–1755. Нацыянальным музеі гісторыі і культуры Беларусі, Минск, ф. 10977.

22 LVIA, ф. 597, ap. 2, bylų 94 k. 18.

23 Ibidem, k. 18v.

24 Львівська національна наукова бібліотека України імені В.Степаника, Львів, ф. 3, спр. MB-820, k. 62 k.

2. The Sources Used to Determine the Structure of the Uniate Turaŭ-Pinsk Diocese

The most complete picture of the structures of individual dioceses, the division into deaneries and a network of parishes can be derived nowadays from inspections. These sources have three undeniable strengths: first of all, they are rather complete (i.e. they contain lists of particular parishes), and secondly, they mention the property of individual churches – they describe what the inspector found and saw, and thirdly, they provide reliable material allowing for evaluation of the structure of the eparchy and the property of particular churches. In the absence of information concerning inspections in the Uniate Turaŭ-Pinsk diocese in the existing literature on the subject (those files were unknown in historiography), the literature generally referring to inspections has been proposed as a historical source. This issue is discussed by: S. Litak, Akta wizytacyjne parafii z XVI–XVIII wieku jako źródło historyczne, „Zeszyty Naukowe KUL r. V, 1962, No. 3 (19), pp. 41–58 (also including literature in which inspections are often used as a primary source for publications such as historical atlases); P. Sygowski, Unicka diecezja chełmska w protokołach wizytacyjnych biskupa Maksymiliana Rylla z lat 1759–1762, [in:] Polska–Ukraina. 1000 lat sąsiedztwa, vol. S: Miejsce i rola Kościoła grekokatolickiego w Kościele powszechnym, ed. S. Stępień, Przemyśl 2000, pp. 233–285; Z. Budzyński, Nieznane spisy dekanalne eparchii lwowskiej jako źródło do dziejów pogranicza polsko-ruskiego w drugiej połowie XVIII w., [in:] Historia – archiwistyka – ludzie. Księga pamiątkowa w pięćdziesiątą rocznicę powołania Archiwum Państwowego w Rzeszowie, ed. J. Basta, G. Zamoyski, Warszawa–Rzeszów 2000, pp. 39–56; B. Bodzioch-Kazanowska, Unickie parafie patronatu królewskiego w dekanacie gródeckim w świetle wizytacji z lat 1764–1765, „Nasza Przeszłość” 2000, no. 93, pp. 49–81; M. Kaznowski, Parafie unickiego dekanatu krośnieńskiego w świetle akt wizytacyjnych z 1742 r., „Prace Historyczno-Archiwalne” 1999, no. 7, pp. 31–51; source edition with thorough critical setting: Księga wizyty dziekańskiej dekanatu podlaskiego przeze mnie ks. Bazylego Benedykta Guttorskiego dziekana podlaskiego, plebana golniewskiego w roku 1773 miesiąca Novembra dnia 17 iuxta vetus kalendarza sporządzona, ed. by J. Maroszek, W. Wilczewski, Białystok 1996, pp. 5–19; P. Sygowski, Dekanat kaszogrodzki unickiej diecezji chełmskiej, [in:] Zamojszczyzna i Wolyn w minionym tysiącleciu Historia, kultura i sztuka, ed. J. Feduszko et al., Zamość 2000, p. 120–126; Z. Santer, Opis dekanatu jaśliskiego sporządzony w 1761 roku przez ks. dziekana Aleksandra de Unihof Stebnickiego, parocha szklarskiego, [in:] Sztuca cerkiewna w diecezji przemyskiej. Materiały z międzynarodowej konferencji naukowej 25–26 marca 1995 roku, eds J. Giezmia and A. Stepan, Łańcut 1999, pp. 340–361. Interesting papers devoted to the Union, to a great extent based on inspection information, include texts by a Ukrainian scholar, prof. I. Skoczylas: I. Skoczylas: I. Скочиляс, Акти духовних судів українських церковних установ XVII–XVIII ст. (За матеріалами виїзних засідань епископсько-консисторського суду Львівської епархії 1700–1725 років), „Вісник львівського університету” 1999, серія історична, вип. 34; ibidem, Генеральні візитації в українсько-білоруських епархіях Київської уніатської митрополії. 1596–1720 роки, Записки НТШ, т. 238, (Праці Історично-філософської секції), Львів 1999; ibidem, Двоцикл Янус: Шаргородська протопопія на Поділлі в першій третині XVII ст., „Вісник львівського університету” 2002, серія історична, вип. 37; ibidem, Джерельна евристика візитативної документації львівської епархії XVIII ст. у Галичині та на Поділлі в другій половині XIX – 1930-х роках, [in:]
because they were written to be used primarily by the diocese authorities “the primary source of information about its current condition.” 27 A contemporary historian can find a very comprehensive historical description of the history of the Union in these documents. “They can be the basis for all kinds of monographs from many disciplines and geographical-statistical papers, mainly concerning religious affairs. Each of the above-mentioned issues can be presented from a cartographic and statistical perspective on the basis of the inspection files and certain supplementary materials. It seems that in this respect they are even the only source discussing in a way the whole life of the parish” (highlighting – W. W.). 28

In the case of the discussed bishopric, we have – apart from an accidentally discovered register of inspections inspection from the Molodów village of 169829 – mostly the inspections carried out after the Synod of Zamość in 1720. At that Synod, a questionnaire was developed including questions which should be asked by the inspector to individual parish priests, which allowed for the unification of the the source material collected that way in all Uniate dioceses.

In the inspections which refer to the subject of our discussion, we can identify some recurring issues. And so: each inspection protocol was divided into deaneries within which parishes were described; in the description of each parish there had to be find the call and the date of the inspection. Then the inspection was divided as follows: “The appearance and inventory of the church and its

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27 S. Litak, Akta wizytacyjne…, p. 46.
28 Ibidem, p. 57.
29 Институт Российской Истории Российской Академии Наук в Петербурге, коллекция П. Н. Доброхотова (к. 52), оп. 2, п/р 5/7, (hereinafter referred to ИРИ РАН), к. 22гв.
equipment, foundation grounds, presbytery and parish”, “Altars, images and their quality”, “Silver, copper and tin”, “Priestly and chalice equipment”, “Altar equipment”, “Church records”, “Bells, belfry”, “Presbytery”, “Church foundation ground”, “Parish priest”, “Parish”, and the last item, “Reform decree”. In addition, the bishops and the inspectors were obliged to draw up inspection protocols in two counterparts, one of which remained in the parish, and the other was transferred to the bishop’s consistory.

This work is mainly based on the inspection documents located in the National Historical Archives of Belarus in Minsk (Нацыйнальны гістарычны архіў Беларусі), the National Museum of History and Culture of Belarus in Minsk (Нацыйнальным музеі гісторыі і культуры Беларусі) and the Institute of History of the Russian Academy of Sciences, Petersburg Branch (Інститут Истории Российской Академии Наук); single transcripts found at the Central Archives of Historical Records were also used. Inspections available in these archives primarily date back to the 18th century, but they do not form a complete set. Documents from the inspections in the years 1754, 1761, 1770–1771 and 1786–1787, mentioned in later records, are missing.

The attempt to reconstruct the history of the Turaŭ-Pinsk eparchy, presented in the work, was also enriched by partial accounts concerning the appearance of each parish, located in the Central Archives of Historical Records in Warsaw. Much information was also added by the materials which describe the later, 19th-century, history of the parish. These archival materials – available at the Library and Museum of Francis Skaryna in London – are valuable to researchers studying the Union primarily because they make it possible to determine the subsequent history of particular parishes, after its acquisition by the Orthodox.

30 It is the most common pattern. Sometimes certain points were omitted, depending on the resources of the church or the lack of the need to write a reform decree. Cf. Księga wizyty dziekańskiej dekanatu podlaskiego przeze mnie księdza Bazylego Benedykta Guttorskiego, pp. 5–19.


32 See inspections from the period of 1777 and 1787, including information on inspection records for individual parishes. Naцыйнальны гістарычны архіў Беларусі, Минск, ф. 136, оп. 1, No. 41240, passim.

33 Archiwum Główne Akt Dawnych (hereinafter – AGAD) Archiwum Radziwiłłów, d. VIII, ref. 179, 275, 443, 444, 445, 446, 455, 500, 503, 553, 554, 688, 720.

Another type of sources which helped establish the organizational structure is all sorts of comprehensive and statistical lists. These reports about the status of each Uniate diocese, prepared at the request of the Secretariat of State of the Holy See and for the needs of the diocesan administration, provide valuable information verified by the Warsaw nunciature. The descriptions of nuncios – people from outside, not directly involved in the politics of the Commonwealth – are often extremely interesting sources, allowing to look at the situation in the Polish–Lithuanian Commonwealth with the eye of an impartial observer.\textsuperscript{35}

Important for the work presented in this study was also Dziennik czynności Jerzego Bułhaka by Jerzy Pakowski, from the 1730s\textsuperscript{36}. We can find there a list of the clergy entitled Regestr kapelanów diecezji Pińskiej y Turowskiej ze wszystkimi wakansami\textsuperscript{37}, which confirms to a great extent the appearance of at least part of the eparchy for the 1730, but only refers to part of the Uniate Diocese we are studying.

3. The Division into Deaneries

The division of the diocesan structure in the Eastern Rite Catholic Church into protopopias (an area subordinate to a vicar) or deaneries adopted from the Orthodox Church, remained in the 17th and 18th centuries, although in the last century of the existence of the Uniate Turaũ-Pinsk eparchy there was a clear tendency to increase the number of deaneries, and thus to reduce their surface areas, which of course facilitated the management and control of individual units of church administration\textsuperscript{38}. These changes practically did not affect the Lithuanian part of the archdiocese, where – as noted by L. Bieńkowski – the network of deaneries actually had not changed since the second half of the 17th up to the end of the 18th century, which is explains with the weaker regional development of the network of parishes. In contrast, the opposite trend can be

\textsuperscript{35} Especially the so-called Tabele Garampiego – a response to a letter from the Secretary of State of the Holy See of 1771, including a request for data concerning the Uniates and the Orthodox. ASV, Segreteria di Stato: Polonia, vol. 285, k.124v. The collection of information was carried out by the Apostolic Nuncio Giuseppe Garampi. ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 110, k. 2–22.

\textsuperscript{36} Biblioteka Narodowa, Warszawa, Biblioteka Ordynacji Zamojskich (hereinafter – BN BOZ), No. 930.

\textsuperscript{37} BN BOZ No. 930, k. 97–98.

\textsuperscript{38} L. Bieńkowski, Organizacja Kościoła wschodniego…, p. 916. A similar situation occurred in the 18th century in the Turaũ-Pinsk eparchy, where a new deanery was formed, called after the river Ubot. Национальный исторический архив Беларуси (hereinafter НИАБ), ф. 136, оп. 1, д. 41240, к. 247–274.
observed in the crown part of the diocese, where a significant increase in the number of deaneries is visible (1694 – 6 protopopias, and in 1781–1787, even 52). This was due to more rapid development of parish networks in the lands which were destroyed in the second half of the 17th century and became a kind of “new” areas for colonization, more to favourable for setting the Union than the Lithuanian lands.

The determination of the network of deaneries of the Uniate Turaŭ-Pinsk diocese in the 17th and early 18th centuries is not an easy task nowadays. It is known that – as already mentioned – after the Union of Brest, the existing division of protopopias, formed in the 18th century as a decanal system with specified responsibilities of the deans, was retained. Until recently, only had the findings of W. Kolbuk, who wrote: “we can assume that there were there [in the Turaŭ-Pinsk diocese before 1772 – W. W.] ca. 10–12 deaneries, whose names were probably derived from the larger towns in the area. So it could have been the deaneries: Davyd-Horodok (Dawigródek), Dąbrowica, Ivanava (Janów), Kożangródek, Lyubeshiv (Łubieszów), Lakhva (Łachwa), Lahichyn (Łachiszyn), Mazyr (Mozyrz), Nobel, Pietykaŭ (Petryków), Pinsk (Pińsk), Turaŭ (Turów), but perhaps also Horodno, Kopatkiewicze, Skryhalów, Telechany, Tomaszgród or Wysock. It seems, however, that this information is incomplete, as the source materials from the first half of the 18th century say that in the Turaŭ-Pinsk diocese there were 13 deaneries: 10 in the Pinsk part – with the centres in Pinsk, Stolin, Pokhost, Nobel, Lubieszów, Janów, Drohiczyn (called at that time the Polesia Dorohiczyn), Bezdzież, Łahiczyn, Kożangródek, and 3 in Turaŭ: with the centres in Turaŭ, Pietrykaŭ and Mazyr, and after 1772, also in Lelczyce (the 14th, Ubort deanery). The list can be created on the basis of inventories and inspections.

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40 L. Bieńkowski, Organizacja Kościoła wschodniego..., p. 916.
42 The same, Kościoły wschodnie w Rzeczypospolitej około 1772 roku, pp. 42–43. L. Bieńkowski was the first to try to determine the number of deaneries in individual Uniate eparchies in his work, but he did not manage to make any estimations for the Turaŭ-Pinsk diocese. L. Bieńkowski, Organizacja Kościoła wschodniego, p. 919.
44 In a document from the Historical Archive in Vilnius, one card is missing, on which probably there was a list of parishes from Pinsk and Kożangródek deaneries, proving that these were the presumed seats of deaneries. This document presents details about parishes and the exact number of churches (more information below). LVIA, ф. 634, ap. 2, były 968, k. 2–5. It is erroneously dated for the late 17th or early 18th century in the inventory, and probably comes from the 1770s. The year 1772 should be recognized as the datum post quem, when the Holy See
One of the sources on which it is based is Dziennik czynności Jerzego Bulhaka by Jerzy Pakowski\textsuperscript{45} of the 1730s. In this document, the following towns are listed as the protopopias: Łahiczyn, Pohost (Zarzeczny and Suchodolny), Nobel, Janów, Bezdzież, Stolin, Dorohiczyn, Lubieszów, Pinsk and Turań.\textsuperscript{46} This is not an accurate list of deaneries, because Kożanogródek, Pietryków and Mazyr were omitted, which may have been due to a partial inventory of the clergy, covering only the Pinsk part of the eparchy.\textsuperscript{47} The incomplete list of Dziennik czynności Jerzego Bulhaka is complemented with the inspections carried out in this diocese in the second half of the 18\textsuperscript{th} century, which include the following as the seats of deaneries: Mazyr, Dorohiczyn, Kożanogródek, Łahiczyn, Lubieszów, Pinsk, Pohost, Stolin and Janów.\textsuperscript{48} These documents seem to be incomplete too. Although currently they are placed in one file, some of them – clearly different in size – were written in different years (mostly from the years 1783–1784), which may indicate that they were not originally stored together.\textsuperscript{49} These premises conditions allow to conclude that the source material is incomplete and to consider the aforementioned list of 14 deaneries (including the newly created Ubort one) in the Turań-Pinsk eparchy to be accurate, at least for the 18\textsuperscript{th} century.

The shape of the decanal distribution in this eparchy survived to the end of the diocese, though it was often in danger. The fight for land led some people to undermine the church structure, which is exemplified an interesting example commissioned a inventory of the parishes. This document is in many places supplements the already quoted document from Vatican (Responsa ad Questia Illustrissimo, ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 140, k. 430–431). The exact numbers of parishes and priests prove that it is rather a complementation to the document of the Holy See, which was very general regarding the statistics.

\textsuperscript{45} Probably a Basilian who lived in Vilnius before the service for Bulhak. We have information from 1727 that “Ks. Jerzy Pakowski, Archidiakon Zakonu św. Bazylego i przełożony tegoż w Wilnie, przez pięć lat cierpiał na podagrę i przy chodzeniu czy poruszaniu się odczuwał niezmiernie bóle. Leczył się u wielu lekarzy i najrozmaitsze środki stosował, a wszystko bez najmniejszego polepszenia. Udrczony tą chorobą, w roku 1727 udał się do Matki Boskiej Częstochowskiej, do której czuł wielkie nabożeństwo. Wszyscy krewni, znajomi i cały konwent nieustannie modły do Matki Najświętszej zanosili. I chory, któremu najznakomitsi lekarze nic pomoc nie zdolali, wkrótce uczuł się zupełnie uzdrowionym. Chcąc okazać swą wdzięczność za cud, wybrał się natychmiast do Częstochowy, gdzie Maryi na podziękowanie złożył dwie olbrzymie świece i srebrną tablicę z wyobrażeniem rąk i nóg wykrzywionych chorobą”. Cuda i łaski dzialane za przyczyną Najświętszej Maryi Panny Częstochowskiej, wyd. r. M. Łaziński, Częstochowa 1938, p. 93.

\textsuperscript{46} Dziennik czynności Jerzego Bulhaka, późniejszego biskupa pińsko-turowskiego pisany ręką Jerzego Pakowskiego w latach 1729–1737, BN BOZ, manuscript no. 930, k. 97–98.

\textsuperscript{47} ИРИ РАН, k. 1–3v., 10–13v.

\textsuperscript{48} Ibidem, k. 1–37r.

\textsuperscript{49} The value of inspection files is described by wrote S. Litak, Akta wizytacyjne..., pp. 41–58.
of the dispute about a deanery recorded in 1769. On 15th March of that year, the then Kiev-Vilnius Archbishop, Felicjan Filip Wołodkowicz, sent a letter addressed to the Mazyr Dean in which he demanded the return of the deanery in favour of the archdiocese. D. Liseuczykau attributes the involvement of the Archbishop in the attempt to take over the Mazyr parishes to the archdiocese to a conspiracy between the archbishop and dean Przewalkowski, who reportedly agreed to take over the parish of the deanery by the Archdiocese. No sources, however, support this thesis. In the light of the available sources, dean Przewalkowski appears as the defender of the clergy of his deanery; indeed, severally with his ministers, he submitted a protest to Bishop Gideon Daszkiewicz-Horbacki concerning the return of the largest deanery of the Turaŭ-Pinsk eparchy, suggested by Wołodkowicz. The bishop replied to this letter in a very decisive tone, expressing his grief and the sense of injustice:


52 Letter of the clergy of the Mazyr deanery to Gideon Daszkiewicz-Horbacki, Kożano-gródek 15/09/1769, LVIA, ф. 597, ap. 2, bylų 94, k. 11a.

53 LVIA, ф. 597, ap. 2, bylų 94, k. 13r.
The bishop wrote this after receiving a letter from his parish priests, in which they asked him for help and intervention, referring to the provisions of the Synod of Zamość and centuries-long attachment to the Turaŭ-Pinsk eparchy. In this letter, the priests state: “we do not want to know any other shepherds except the Bishops of Pinsk and Turaŭ.”

In his response, the Archbishop explains himself with the fact that many of the churches in the disputable deanery remained *ad Dioecesem Vilnensem*, which was true, as some of the churches were in fact in the collatorship of the Bishop of Vilnius but were maintained and under the jurisdiction of the Turaŭ-Pinsk bishop and located within his eparchy. The bishop also referred to documents which indicated that the Mazyr deanery first belonged to the diocese of Turaŭ, and then, to that of Pinsk. As already mentioned at the beginning of the chapter, in the early 17th century the Mazyr region had been in the province of Kiev and its parishes had belonged to the archdiocese, hence probably the archbishop’s claims.

The described event allows to draw some valuable conclusions concerning the functioning of the studied eparchy in the second half of the 18th century. Firstly, the fact that the conflict was resolved in favour of the bishop of Turaŭ-Pinsk testifies to the strengthening position of the bishop, who – theoretically – as the less significant in the church hierarchy should have lost to the more powerful Uniate archbishop. Furthermore, it is interesting in the whole issue that the deanery clergy were clinging to their bishop so strongly. Finally, it is visible that even in the 1770s, the parish and decanal structure was not yet firmly set, since such disputes occurred, and it was a signal to supporters of the Orthodox Church that the Uniate structures were far from uniformity. The anti-Uniate sentiments were also strengthened by the active involvement of the Orthodox hierarchy in the 1760s.

It should be noted that threats to the stability of the Turaŭ-Pinsk diocese were not limited to such frictions between the church hierarchs, as the changes to the decanal network were not fully controlled by the church authorities. A secular factor played some role too: the formation and functioning of the deaneries in the 17th century was closely associated with the structure of land ownership, which, in turn, was primarily determined by the political situation. In the discussed areas it was quite complicated, so the bishops did not have much impact on the creation of new ecclesiastical structures. The fate of a church was decided...
by the landowners, who could choose whether a church would be constructed in their or not. As noted by L. Bienikowski, in the following century the situation changed in most of the Uniate dioceses – bishops gained the sovereignty over protopopes. However, the Turaŭ-Pinsk diocese apparently was not among that majority, because even in the second half of the 18th century the landowners exercised control over priests or parishes, for example, almost half of the parishes of the Mazyr district (Mazyr and Pietyrykaŭ deaneries) belonged to the collatorship of the Oskierko family, who had significant offices in the Mazyr district.\(^{58}\) Although for the 18th century the model was already a bit archaic, it was still present in Polesia. It involved the potopopes having to pay big high fees to the collators and receive the right to applying for the office before their application could be considered by the bishop.\(^{59}\)

Such practices had their historical connotations. For the first time they were reflected in the sources of the early 16th century, in the situation of the conflict between the contemporary Turaŭ-Pinsk bishop, Wassian, and the owners of Pinsk, princes Ivan Yaroslavovich and his son Fedor Ivanovich Yaroslavovich. Both Yaroslavoviches, actually great guardians of the Orthodox Church, began to assume the rights of the bishop, seeking to completely subdue all the aspects of the church life within their property, including the construction of new churches and staffing them with priests without the knowledge and consent of the hierarch. In response to this complaint, the Grand Duke of Lithuania, Alexander Jagiellon, forbade such practices and subjected all that sphere of activity to bishop Wassian. The privilege which bishop Wassian received was confirmed by royal offices until the reign of Augustus III\(^{60}\), but it should not be thought that secular landowners abandoned their former rights and customs.

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\(^{59}\) Ф. И. Титов, Русская православная церковь в Польско-Литовском государстве в XVII–XVIII вв, т. 3, Киев 1916, p. 145.

\(^{60}\) The very privilege for Wassian is known from a document issued for the later Turaŭ-Pinsk bishop Jona by Sigismund the Old in 1522, cf. Акты, относящиеся к истории Западной Рос-
The data in Table II show that the most efficient decanal network should occur in the Turaŭ-Pinsk eparchy, where statistically there were 19 parishes to each deanery, while for example in Przemyśl – 40. A smaller number of parishes in the deanery certainly makes the control of individual parishes more efficient. It should be noted that in this diocese there were quite big differences between the number of parishes in particular deaneries, e.g. in Lubieszów (for which we have the most complete data) there were only 11 parishes, whereas for Mazyr the number was 47. These differences resulted – as one may guess – from the administrative and economic ownership structures existing in all eparchies.61

### Table II: The number and area of deaneries in the Turaŭ-Pinsk diocese about 1772 in comparison to the remaining Uniate dioceses*

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Number of deaneries</th>
<th>Average size of a deanery (in thousands km²)</th>
<th>Average number of parishes per deanery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archdiocese</td>
<td>55</td>
<td>4.8</td>
<td>45</td>
</tr>
<tr>
<td>Polotsk</td>
<td>27</td>
<td>3.0</td>
<td>22</td>
</tr>
<tr>
<td>Lviv</td>
<td>71</td>
<td>0.7</td>
<td>35</td>
</tr>
<tr>
<td>Lutsk</td>
<td>45</td>
<td>0.8</td>
<td>27</td>
</tr>
<tr>
<td>Volodymyr</td>
<td>18</td>
<td>1.6</td>
<td>29</td>
</tr>
<tr>
<td>Przemyśl</td>
<td>31</td>
<td>0.8</td>
<td>40</td>
</tr>
<tr>
<td>Chełm</td>
<td>22</td>
<td>1.0</td>
<td>24</td>
</tr>
<tr>
<td>Turaŭ-Pinsk</td>
<td>13</td>
<td>1.8</td>
<td>19</td>
</tr>
</tbody>
</table>

* For the Turaŭ-Pinsk diocese, the data were established on the basis of the author’s own research as of the 1780s, data as of ca. 1772 for the other dioceses on the basis of: W. Kołbuk, Kościoły wschodnie w Rzeczypospolitej około 1772 roku, p. 35.

61 Besides, as noted by L. Bieńkowski (Organizacja Kościoła wschodniego..., p. 920), the determining factor for the size of deaneries was, generally speaking, the number of parishes, not their distribution.
4. The Network of Parishes in the 17th and 18th Centuries

The determination of the parish network from the numerical perspective for the 17th and 18th centuries is a very difficult task, especially due to the lack of sources containing accurate data in absolute number for the 17th century. For the second half of the 18th century, we only have general data submitted by the Uniate bishops to nuncio G. Garampi. An additional research problem is the presence of two Churches: Uniate and Orthodox, in the same area and at the same time, which meant that often in one village there were two parishes of different denominations.

The difficulties also result from the fact that the sources come from different periods; the available inspections were not created at one time (and regarding some deaneries – the Nobel one and the Bezdzież one – we do not have any inspection documents), and in the meantime parishes could change their decanal affiliation or confession. In the 17th and 18th centuries there was also – as we already know – the expansion of the parish network, to varying degrees in different periods and regions of the diocese and with different failures occurring.

All this prevents a contemporary scholar from discussing the condition of the whole diocese (with is decanal and parish divisions) in one given time, hence the analyses presented in this section, although as careful as possible, will not exhaust the subject.

a) Factors contributing to the formation of new churches

The overview of the number of parishes in this eparchy should be preceded by a reflection on the factors contributing to the formation of new parishes or inhibiting this process.

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63 There were also cases that in the situation of coexistence of the two denominations, a church remained under the auspices of the Orthodox founder, who funded a new Uniate church for the Uniate worshippers. Sometimes it was vice versa. See numerous examples: L. Bienkowski, Organizacja Kościoła wschodniego..., pp. 928–929.
According to the findings of Professor Jerzy Urwanowicz, in the 18th century the intensity of building new churches increased – throughout the Polish–Lithuanian Commonwealth about 800 Christian churches were established then, of which 500 (62%) were Latin churches, 243 (30%), Uniate churches, and 42 (5%), Orthodox ones. Besides, in the GDL a higher number of new or rebuilt Uniate churches over the Orthodox ones occurred in that century, which – according to J. Urwanowicz – proves “the progressing Catholicization of Christianity in the Grand Duchy of Lithuania, especially in the Roman Rite, to a lesser extent – in the Greek one.”

Churches were often established by the Roman Catholic landowners, who funded them in response to the request of the faithful. The financial factor played a certain role in this decision too, since the construction of a Uniate church was cheaper than the Catholic one.

There was a common practice of appointing a parish by the priest of another parish. This way, for example, the Hrabowo parish of the Ascension of Our Lord was founded in the collatorship of a Pietrykaŭ priest, Eliasz Borodzic, the apostolic protonotary and the vicar of the Turaŭ-Pinsk diocese, and founded by a Smolensk canon, Tomasz Jeleński. Hence the Pietrykaŭ priest’s right to appoint the priest there.

Apart from these factors which contribute to the formation of the parish, L. Bieńkowski notes, however, some circumstances which inhibit these processes, related primarily to the fading “element of the material interest of feudal lords, as a result of gradual elimination of the simoniac practice of selling the right to apply for the office or collection of rents and dues from the priests.” With the abolition of such practices, the motivation of feudal lords to take up foundations disappeared.

The magnates’ reluctance caused by the financial factor was additionally intensified by the significant weakening of the religious factor on the rising tide of the 18th-century Enlightenment thought, quite carefully approaching the matters of faith. The growing confidence of the magnates was not insignificant either; their position – according to J. Urwanowicz – “in the first two thirds of the 18th century reached its apogee. This social group no longer had anything to prove. The emergence of new opportunities for profitable investment of available resources, such as manufactures or commercial companies, meant that the magnates were more willing to try ... to invest their money there than in the “non–profit investments”, such as religious foundations.”

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65 L. Bieńkowski, Organizacja Kościoła wschodniego..., p. 929.
66 HfAG, f. 136, op.1, no. 41240, k.
67 L. Bieńkowski, Organizacja Kościoła wschodniego..., p. 929.
68 J. Urwanowicz, Profanum i sacrum..., pp. 238–239.
These factors meant that in the 18th century, more than half of the sacral foundations were taken by the nobility, which is in contradiction with the hypotheses that supposedly aristocratic foundations were dominant in this period. Detailed findings lead to the conclusion that, taking into consideration absolute numbers concerning the founded churches, magnates are behind the clergy and nobility. It is worth noting especially that the nobility were growing poorer in that period – sources mention the cases of giving the bishop the collatorship rights to the churches, as the nobility could no longer afford to maintain them.

b) Parishes in the 17th century

We do not have much material to establish even an approximate picture of the dioceses of each eparchy in the mid-17th century. The data presented below are derived from just three sources, probably based not on reliable parish inventories but on general, vague, indirect information, which can be guessed from the fact that the numbers are rounded to a great extent (cf. Table III).

The first of these sources is Relatio from 1647 – an anonymous document drawn up for the Turaŭ-Pinsk eparchy before the Khmelnytsky uprising and the damage caused by the Cossacks. In it, we have the information about 400 Orthodox parishes and 100 Uniate ones, managed by Bishop Pachomiusz Woyna Orański, who seemed to care more about hunting than the Church affairs.

Relatio does not reflect the exact number of parishes and probably overestimates it. Another source of the 17th century, but a little later one, is the account of Jakub Susza, Bishop of Chelm in the years 1652–1687, entitled Amplissima relatio

69 Ibidem, p. 238. The parish community and the monarch followed the magnates in these calculations.

70 In the mid-18th century, new churches joined the Union. For example, an act has preserved confirming the nobility handing over a church in the village of Wyłazy in the district of Pinsk to bishop Jerzy Bulhak. “Ta cerkiew wcześniej znajdowała się w rękach dyzunitów (prawosławnych), od teraz jest dołączona do świętej unii, i my sami pod wpływem Ducha Świętego staliśmy się unitami”. Археографический сборник документов, относящихся к истории Северо-Западной Руси, издаваемый при управлении Виленского учебного округа, т. 6, Вильна 1869, p. 329.


73 We do not include here the source of Archbishop J. Rutski, who in 1624 mentioned 8,000 parishes in “the dioceses of Ruthenian bishops subordinate to the Polish king.” He also added that in Ruthenia there were as many believers of the Ruthenian rite as those of the Latin rite in the whole Kingdom of Poland. Epistolae metropolitarum Kioviensium catholicorum, vol. 1, p. 113.
Episcopus Jacobo Susza de laboribus Unitorum et progressu Unionis, post Synodum Brestensem (1596) et tempore belli Cosacici. This work, written during Susza’s stay in Rome in the years 1664–1666, contains information about the entire Union. We can find in it, among others, the numbers of parishes in each diocese. In the discussed accout of the bishop of Chelm, the least the information relates to the Turaŭ-Pinsk diocese. The author mentions only that the after Cossack wars there were 100 parishes there, significantly reduced as a result of raids of the Cossacks, who had enormously ravaged the land (this section was written after a difficult period for the Commonwealth, when the Cossacks led to a situation in which the population were leaving the Union in favour of the Orthodox faith):


The observations of the 17th-century bishop are confirmed by D. Lišeuczykau, whose research shows that the process of spreading the Union was abruptly stopped by the continued presence of the Cossack troops. At the end of the 16th and the first half of the 17th century, only a few churches in the Turaŭ area become Uniate.

The data presented in the work of J. Susza were rounded and in many cases raise historians’ doubts. However, the study itself should be regarded as his-
torically valuable, primarily because of the description of the state of the Union in the year 1664 from the perspective of a participant of the events. In addition, creating his account, Susza based it on the material of Rome, which greatly enhances the value of his work.79

Table III: The number of parishes in particular dioceses in mid-17th century

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Number of parishes</th>
<th>According to Relatio*</th>
<th>According to J. Susza**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archdiocese</td>
<td>2,000</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td>Polotsk</td>
<td>2,200</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Smolensk</td>
<td>ca. 800</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td>Chelm</td>
<td>900</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>Volodymyr</td>
<td>1,000</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Przemyśl</td>
<td>4,000</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>Lviv</td>
<td>1,000</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Turau-Pinsk</td>
<td>up to 500</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>


The last document which casts some light on the the dioceses of each eparchy in the middle of the 17th century is the account of the protopope Piotr Kurcławicz, which was created at the order of Bishop Marcin Biallozar in the second half of the 17th century. It shows that the Uniate Turaŭ-Pinsk eparchy consisted of about 100 parishes in areas of the Pinsk and Mazyr districts and part of the Nowogródek district. The account also mentions the number of the Uniate clergy: 40 Uniate priests in churches in the state lands, and 46 – in privately owned lands.80 In addition, the families of the priests included 74 persons of both sexes. At some large churches, two priests could function at the same time, and


80 Археографический сборник документов..., т. 6, р. 354.
it is estimated that in 1674 there were 80 parish churches in the eparchy. This account is not confirmed in any other sources and therefore should be treated with caution.

c) Parishes in the 18th century

The determination of the parish network in the second half of the 18th century and the changes which occurred in it is possible primarily thanks to inspections of the years 1777–1778 and 1787. They are the most reliable – although, unfortunately, incomplete – source of information for our research. Other important available sources can be classified as reports, inventories created for statistical purposes. One of them is the document already mentioned at the beginning of this chapter, entitled Responsio ad questia Ill[ustrissi]mi Exc[el]l[issi]mi ac Rev[erendissi]mi Nuncii Apostolici in Regno Poloniarum et magno Ducatu Litt[uaniae] prius diligenter rebus omnibus examinatis per me Gedeonem Horbacki Ep[isco]pum Pinscensem et Turoviensem81 of 26th February 1773 – the reply of Gedeon Horbacki, the Bishop of Turaŭ in the years 1769–178482, to Archbp Giuseppe Garampi, at the request of the latter addressed to all the Uniate bishops to provide the lists concerning the dioceses they were managing.83

The appendix to this paper includes another source of the first half of the 18th century, which probably served as an information database for Bishop G. Horbacki to create the report to the Holy See. This document, in the form of a table, has the working title Table of parishioners and priests in the Uniate Turaŭ-Pinsk eparchy, is not complete, because it lacks the first card, so we only have lists of some deaneries. However, this does not reduce the value of the source, valuable mainly because it contained a list of parishes, but also because of the data on the number of believers and clergy, both Orthodox and Uniate, allowing in some cases to compare the figures for the two faiths.

Another source attached to this paper is – also mentioned earlier – the list of deaneries made by a Basilian of the monastery in Torokanie, vicar of the bishop of Turaŭ-Pinsk, Tadeusz Zaruski, titled Status episcopatus Pinscensis et Turoviensis.84

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82 In the years 1766–1769 serving as a coadjutor.
83 The nuncio acted in accordance with the orders of the Secretary of State of the Holy See from 1771, including a request for data on the Uniates and Orthodox. ASV, Segreteria di Stato: Varsavia, vol. 285, k. 124v. The nuncio created a valuable source for the history of the Eastern Church of the second half of the 18th century, called Garampi’s Tables, in which he also contained information about the Orthodox and the Uniates. ASV, Segreteria di Stato: Polonia, vol. 285, k. 124v. ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 110, k. 2–22.
84 LVIA, ф. 597, ap. 2, bylų 94, k. 18r.v.
This list probably comes from the mid-18th century and only confirms the number of deaneries and informs what lands the Turaŭ-Pinsk eparchy covered.

These sources most fully illustrate the functioning of the Turaŭ-Pinsk eparchy in the second half of the 18th century. We know that 238 parishes worked in the diocese in the 1770s, in which a total of 313 priests served. These statistics also include the eight monasteries existing then (Leszcze Pinsk, Torokanie, Antopol, Chomsk, Nowy Dwór, Jasna Góra and Suchowicze). These figures based on the statements for the Holy See, although considered as doubtful by some scholars, in the case of the Turaŭ-Pinsk diocese should be considered fully reliable. The argument for that is that there are two inventories (see Table II): one is statistical, and the second was confirmed by a list of specific parishes. These sources differ only in the number of the faithful – it seems that the list with the names of parishes is more credible (in other matters relating to the Uniates, both documents are consistent).

This source presents some interesting facts related to the number of the faithful, and indirectly allows for some conclusions about the functioning of the studied areas in the second half of the 18th century. The data contained in this document show a large advantage of the Uniates over the Orthodox in the Pinsk part (43,157 vs. 9,181); in the Turaŭ part this disproportion, however, is not so great – 19,928 vs. 17,000. It should be noted that in the two parts of the discussed eparchy, the number of the faithful per one parish is more than twice higher in the case of Orthodox parishes (about 560 believers) than in the case of the Union (about 260 believers per parish), which confirms the better parish organization and dynamics of the Uniate parishes.

This development can also be seen from the number of deaneries (Table IV). Between the first and second half of the 18th century, the increase in the number of parishes in the Kożanogródek, Lubieszów, Pinsk, Stolin, Pietrykaŭ and Turaŭ deaneries can be observed, and a slight decrease of the number of parishes in the Mazyr and Nobel deaneries: the changes were due to the shift of jurisdiction of individual parishes within the deaneries. Such shifts especially intensified in the 1770s and 1780s, which is confirmed by the inspections of the time. The documents which have remained after the inspections, we know that in the 1770s the

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already mentioned Ubort deanery was created\(^87\), which was formed by combination of parts of several parishes of the Turaŭ deanery – the smallest both in terms of the number of parishes and the occupied territory. The new deanery included: Bujnowicze, Bukcze, Hłuszkowicze, Korytnice, Danilewicze, Lelczyce, Miłoczewicze, Symonicze and Tonieź. Several other parishes, probably newly established in the administrative meaning, were also joined to the new deanery.

More parishes were established in the 1780s, many chapels and parish branches were also created then. It was a period of intense activity of the Union, particularly in the area of Pietrykaŭ\(^88\) deanery; single changes in new parishes and chapels, according to sources, also occurred in the Pohost deanery (2 chapels\(^89\)), Janów (2 parishes\(^90\)), Drohiczyn (1 parish in Wieńcz)\(^91\) and in the Turaŭ deanery – a new chapel in Tereblicze\(^92\).

The occurrence of these branch churches – chapels or shrines without permanently residing priests – was quite typical and relatively frequent in the discussed eparchy, but, interestingly, rarely found in other dioceses, or at least – as noted by W. Kołbuk – rarely recorded in inspections.\(^93\) For the entire Turaŭ-Pinsk eparchy in about 1772, 16 chapels were recorded, while in the 1780s, inspections recorded twice as many (Table IV). This is confirmed by the dynamic development of the parish network in the 1770s and 1780s – the existing parish church became insufficient for the Uniate community, hence the need to create solutions such as branch churches, which were erected at sites more accessible to parishioners. The formation of chapels should also be considered in relation to the poorly developed network of parishes, because the fact that they mainly occurred in the White Ruthenian lands must have been significant.\(^94\)

\(^87\) As mentioned in the fourth general inspection of 1777, it was a newly formed deanery “za instrumentem JW. i nayprzewiełniejszego JM Księża Jerzego Gedeona Daszkiewicza Horbackiego, Biskupa P[iński]ego i Turowskiego”, НГАБ, ф. 136, оп. 1, No. 41240, k. 14. The deanery, probably created between 1773 and 1776, covered the parishes of Bujnowicz, Bukcze, Danilewicze, Hłuszkowicze, Korytnica, Lelczyce Miłoczewicze, Symonicze, Tonieź, Biehuń (with chapels in Stodolicze and Zładzin), Hlinne, Horodec (with chapels in Dubrowicze and Liplany), Możary, Pietrasze, Staweczna and Wojkiewicze. A total of 16 parishes and 4 chapels. НГАБ, ф. 136, оп. 1, no. 41240, k. 281v.

\(^88\) In the Mazyr deanery, chapels were created in Krotowo, Peletrułowicze, Nowosiółki, Litwinowicze and Kuradycze. There were also new parishes established in Plesowicze and Romanowicze. In the Pietrykaŭ deanery, parishes were created in Barbarow and Remezów, and chapels in Michów, Seniuków, Romanówka, Maciejówka and Zimowiszcze Wielkie and Małe. Ibidem, k. 140в., 152 в., 159 в., 189в., 203в.–212в.

\(^89\) Chapels in Czółkowicze and Perekalczyce, ИРИ РАН, к. 31.

\(^90\) Parishes in Rahodosk and Bielin, ИРИ РАН, к. 36в.

\(^91\) ИРИ РАН, к. 5в.–9в.

\(^92\) НГАБ, ф. 136, оп.1, no. 41240, k. 281в.


\(^94\) Ibidem, p. 48
Thanks to the research by Dzianis Liseuczykau, we know that until 1787, the number of the Uniate faithful in the eastern lands of the Pinsk part of the eparchy had increased by 12.7%95, which confirms the thesis of the Union’s dynamic development in the second half of the 18th century. The advantage of the Union over the Orthodox Church can be seen especially in the Pinsk part of the diocese, where – according to the report for the Holy See (Table I) – there were 163 churches with 237 priests (there were only 16 Orthodox churches and 39 priests). In the Turaŭ part, there were 75 Uniate churches and 68 priests, whereas the number of Orthodox churches was about half that value (31), and 33 persons ministered the Orthodox parishes.

Table IV: The number of Uniate parishes, priests and parishioners
of the Turaŭ-Pinsk diocese ca. 1772, by source

<table>
<thead>
<tr>
<th>Part of the diocese</th>
<th>Number of parishes</th>
<th>Number of priests</th>
<th>Number of faithful</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>According to Responsa</td>
<td>According to Inventory</td>
<td>According to Responsa</td>
</tr>
<tr>
<td>Pinsk</td>
<td>163</td>
<td>237</td>
<td>43,157 / 57,543</td>
</tr>
<tr>
<td>Turaŭ</td>
<td>75</td>
<td>76</td>
<td>19,928 / 26,570</td>
</tr>
<tr>
<td>Total</td>
<td>238</td>
<td>313</td>
<td>63,085 / 84,113</td>
</tr>
</tbody>
</table>


** Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej, LVIA, ф. 634, ap. 2, byłų 968, k. 2–5. The document does not have its own name due to the absence of the 1st page, the name of the manuscript for the purposes of this article.

*** The numbers of believers in the table are given on the basis of the source (Responsio ad Questia Illustrissimi, ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 140, k. 431–431v.), which stated "animae ex Populo Unito capaces Sacramentarum", i.e. number of souls capable of confession. After the slash, the numbers of believers increased by one-third were given, as the approximate number of the faithful. Coefficient adopted from: L. Bieńkowski, Organizacja Kościoła wschodniego..., p. 1045.

In the light of the above-mentioned factors making it impossible to establish the organization and outline the way the Turaŭ-Pinsk diocese functioned, the theses existing in science concerning that eparchy, actually erroneous, should be verified. Based on the above stables, we can see that in the studied diocese

there were 238 parishes, and the number probably does not include shrines. Another source, also from the mid-18th century, in general terms mentions the number of about 250 parishes in the eparchy. 96

Table V: The number of churches, priests and parishioners of the Uniate Church and the Orthodox Church in the Turaŭ-Pinsk eparchy*

<table>
<thead>
<tr>
<th>Number</th>
<th>Uniates</th>
<th>Orthodox</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pinsk</td>
<td>Turaŭ</td>
</tr>
<tr>
<td>Number of churches</td>
<td>163</td>
<td>75</td>
</tr>
<tr>
<td>Number of presbyters</td>
<td>211</td>
<td>68</td>
</tr>
<tr>
<td>Number of other priests</td>
<td>26</td>
<td>8</td>
</tr>
<tr>
<td>Number of souls**</td>
<td>43,157</td>
<td>19,928</td>
</tr>
</tbody>
</table>

* According to Responsio ad quesita Ill[ustrissi]mi..., vol. 140, k. 431r.–431v.

** The author only included persons capable of confession *capaces Sacramentarum*, hence the differences from Table II, where all the faithful are included. L. Bieńkowski increases the data from this document by 33%. However, if the numbers from Table II were considered as reliable, this ratio is too low. L. Bieńkowski, Organizacja Kościoła wschodniego..., tab. VII, p. 1045.

Table VI: The number of churches, priests and parishioners of the Uniate Church and the Orthodox Church in the Turaŭ-Pinsk eparchy*

<table>
<thead>
<tr>
<th>Deanery</th>
<th>Uniates</th>
<th>Orthodox</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>churches</td>
<td>priests</td>
</tr>
<tr>
<td>Bezdzież</td>
<td>12</td>
<td>16</td>
</tr>
<tr>
<td>Drohiczyn</td>
<td>15</td>
<td>17</td>
</tr>
<tr>
<td>Janów</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>Lubieszów</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td>Łahiczyn</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Nobel</td>
<td>15</td>
<td>21</td>
</tr>
<tr>
<td>Pohost</td>
<td>15</td>
<td>21</td>
</tr>
<tr>
<td>Stolin</td>
<td>No data</td>
<td>due to the lack of the first card of the manuscript</td>
</tr>
<tr>
<td>The Pinsk part of the diocese</td>
<td>163</td>
<td>211</td>
</tr>
<tr>
<td>Mazyr</td>
<td>41</td>
<td>95</td>
</tr>
<tr>
<td>Pietrykaŭ</td>
<td>22</td>
<td>21</td>
</tr>
<tr>
<td>Turaŭ</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>

96 “Krótkie zawiadomienie o stanie hierarchii Ruskiej wszystkim, co Stany Nayiaśnieysze wiedzieć żąda”, BN BOZ, 1751/II, k. 30v.
Table VII: The number of parishes in deaneries according to Status Episcopatus Pinscensis et Turoviensis

<table>
<thead>
<tr>
<th>Deanery</th>
<th>Number of parishes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bezdzież</td>
<td>11</td>
</tr>
<tr>
<td>Drohiczyn</td>
<td>12</td>
</tr>
<tr>
<td>Janów</td>
<td>12</td>
</tr>
<tr>
<td>Kożanogrodek</td>
<td>13</td>
</tr>
<tr>
<td>Lubieszów</td>
<td>10</td>
</tr>
<tr>
<td>Lahicyn</td>
<td>11</td>
</tr>
<tr>
<td>Nobel</td>
<td>12</td>
</tr>
<tr>
<td>Pinsk</td>
<td>19</td>
</tr>
<tr>
<td>Pohost</td>
<td>17</td>
</tr>
<tr>
<td>Stolin</td>
<td>20</td>
</tr>
<tr>
<td>Total, the Pinsk part</td>
<td>136</td>
</tr>
<tr>
<td>Mazyr</td>
<td>26</td>
</tr>
<tr>
<td>Pietrykaŭ</td>
<td>12</td>
</tr>
<tr>
<td>Turaŭ</td>
<td>11</td>
</tr>
<tr>
<td>Total, the Turaŭ part</td>
<td>49</td>
</tr>
<tr>
<td>Total Turaŭ-Pinsk diocese</td>
<td>188</td>
</tr>
</tbody>
</table>

5. Parishes in the Uniate Turaŭ-Pinsk Diocese in the Second Half of the 18th Century

This section contains a list of parishes, along with chapels and branches, which can be found in sources. It includes information about the invocations (if known) and the collatorship. For each of the parishes there is information when it was inspected, although not all inspections have been found. These, however, which we managed to analyse, largely affect the level of the presented information – some of the documents were so detailed that they even gave the numbers of houses in the village, while others only included the name of the parish (often even without the invocation) and the equipment of the church.

Parishes have been divided into: part of the diocese, deaneries. Individual churches within each deanery have been alphabetically listed.
The Pinsk part of the Diocese

**Pinsk deanery: seat – Pinsk**

- **Dostojewo** – church of Elijah the Prophet. Listed in inspections of 1783 and 1784. 97
- **Kupiatycze** – church of St. Nicholas the Bishop. It was located within the estate of the Turaŭ-Pinsk bishops. Listed in inspections of 1783 and 1784. 98
- **Lemieszewicze** – church of the Nativity of the Blessed Virgin Mary. Listed in inspections of 1783 and 1784. 99
- **Łopacin** – St. Prakseda parish. Łopacin belonged to the estate of Mateusz Butrymowicz, who received it in 1775. 100 Listed in inspections of 1783 and 1784. 101
- **Miesiatyce** – St. Prakseda church. Listed in inspections of 1783 and 1784. 102
- **Miesiatyce** – St. Prakseda church. Listed in inspections of 1783 and 1784. 103
- **Mioskowicze** – invocation unknown. Listed in inspections of 1783 and 1784. 104
- **Mołodów** – parish of the Ascension of Our Lord, within the collatorship of Michał Ogiński, Hetman of the GDL. Parish visited in 1698, 1756 and 1788. 105
- **Ochowo** – invocation unknown. The Franciscans, who were granted lands here by King Casimir IV Jagiellon, in 1758 founded a church and handed it over to the Uniates. 106 Listed in inspections of 1783 and 1784. 107
- **Ostrowicze** – invocation unknown. Listed in inspections of 1783 and 1784. 108

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97 ИРИ РАН, inspections of 1783 and 1784, 1783, 1784, k. 24v., 27v. (hereinafter, if there are dates next to the archive abbreviations, they mean the dates of particular inspections); Николай (архим.), Историко-статистическое описание описания Минской епархии, Санкт-Петербург 1864, p. 281; Описание документов архива западно-русских униатских митрополитов, т. II (1701–1839), ред. С. Г. Рункевич, А.А. Выков, Санкт-Петербург 1907 (hereinafter: the ODAM II), p. 1243.
98 ИРИ РАН, 1783, 1784, k. 24, 27v.–28; Николай, op. cit., p., p. 282; SGKP, т. IV, p. 885.
100 VL, vol. VIII, Petersburg 1860, p. 412.
102 ИРИ РАН, 1783, 1784, k. 23v., 26v., Николай, op. cit., p., p. 283
103 Ibidem.
104 ИРИ РАН, 1783, 1784, k. 23v., 27.
105 Molodów belonged to the family of Wojna from the 16th century. In 1540, Maciej Wojna (1493–1581), who was the Pinsk marshall and Mścisław castellan, together with his mother Mary, received from King Sigismund I the confirmation of the right to manor in Molodów. А. И. Локотко, Историко-культурные ландшафты Беларуси, Минск 2006, p. 225. This parish included the villages: Molodów, Osownicze, Smierdziecze, Kuczowy, Dubrów, Rosocz, and Bochnuwce. Lietuvos Valstybės istorijos archyvas, Vilnius (hereinafter: LVIA, ф605, ап. 9, быц 24, к. 1–3; ИРИ РАН, 1783, 1784, k. 24v., 27v., SGKP, vol. VI, pp. 648–649.
Otołczyce – invocation unknown. Listed in inspections of 1783 and 1784.109

Parszewicze – church of the Protection of the Blessed Virgin Mary. Listed in inspections of 1783 and 1784.110

Pińkowicze – church of the Protection of the Blessed Virgin Mary. Listed in inspections of 1783 and 1784.111

Pinsk – parish of Saints Boris and Gleb. Since 1586, the seat of the Uniate Turań-Pinsk bishops.112 No information on inspections to the church. In Pinsk, there was also a Holy Virgin Mary church within this parish.113

Poczapowicze – invocation unknown. Listed in inspections of 1783 and 1784.114

Stawek – Resurrection parish. Listed in inspections of 1783 and 1784.115

Terebeń – church of the Presentation of the Blessed Virgin Mary. Listed in inspections of 1783 and 1784.116

Wielatycze – church of the Nativity of the Blessed Virgin Mary. According to the inspection of 1764, it belonged to the Pohost deanery117. Listed in inspections of 1783 and 1784.118

Żabczyce – St. Prakseda parish founded by the Krasiński family. Listed in inspections of 1783 and 1784.119

Zamosze – invocation unknown. Listed in inspections of 1783 and 1784.120

Janów deanery: seat – Janów

Bielin – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century, but it was absent in the 1770s.121

Brodnica – parish of the Elevation of the Holy Cross. Listed in the inspection of 1782, and in the inventory of the mid-18th century.122

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109 ИРИ РАН, 1783, 1784, k. 24v., 27.
111 ИРИ РАН, 1783, 1784, k. 24, 28; Николай, op. cit., p., p. 289.
112 Памятная книжка Минской губернии на 1914 год, Минск 1914, p. 120; Воскресное чтение (1932) (here: Lists of Orthodox churches in Poland, whose recovery was demanded by the Catholic Church), p. 89.
113 Памятная книжка..., p. 120; Воскресное чтение... (1932), p. 89.
114 ИРИ РАН, 1783, 1784, k.24, 28; SGKP, vol. XI, p. 291.
115 ИРИ РАН, 1783, 1784, k. 24v., 27.
117 ИРИ РАН, 1764, k. 29.
120 ИРИ РАН, 1783, 1784, k. 25, 27v.
121 Ibidem, 1782, k. 36v.
122 Ibidem, 1782, k. 36; LVIA, ф., 634, ap. 2, буłć 968, k. 2–5; Николай, op. cit., p. 277; ODAM II, p. 1242.
Hliniany – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Hniewczyce – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Janów – invocation unknown. Listed in the inventory of the mid-18th century.  

Kloneck – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Lachowicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Laskowicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Mochre – parish of Saints Peter and Paul the Apostles. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Odryżyn – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Osowce – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Potapowicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Rahodosk – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century, but it was absent in the 1770s.  

Strzelna – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

Śnitów – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.  

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123 ИРИ РАН, 1782, к. 36в.; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5.  
124 ИРИ РАН, 1782, к. 36в.; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5.  
125 LVIA, ф. 634, ар. 2, булыч 968, к.2–5; ODAM II, п. 1229.  
126 ИРИ РАН, 1782, к. 36в.; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5.  
127 ИРИ РАН, 1782, к. 36в.; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5.  
128 ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; Николай, оп. цит., с. 287; ODAM II, п. 1245.  
129 ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; Николай, оп. цит., с. 287; ODAM II, п. 1245.  
130 ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ODAM II, р. 1227.  
131 ИРИ РАН, 1782, к. 36в., LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ODAM II, р. 1227.  
132 ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ODAM II, р. 1246; SGKP VIII, с. 859.  
133 ИРИ РАН, 1782, к. 36в.  
134 Ibidem, 1782, к. 37; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ODAM II, р. 1228.  
135 ИРИ РАН, 1782, к. 37, LVIA, ф. 634, ар. 2, булыч 968, к. 2–5.
Worocewicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.\textsuperscript{136}

Drohiczyn deanery: seat – Drohiczyn

Borodycze – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century. Village located in the Antopal estate.\textsuperscript{137}

Braszewicze – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\textsuperscript{138}

Derewek – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\textsuperscript{139}

Drohiczn – invocation unknown. As the majority of seats deaneries parish was not subjected to inspections.\textsuperscript{140}

Holowczyce – invocation unknown. Parish located in the estate of the Oskierko family. Listed in inspections of the years 1782 and 1784 and in the inventory of the mid-18th century.\textsuperscript{141}

Lachowicze – parish of the Ascension of Our Lord. Parish located in the estate of the Chodkiewicz family (17\textsuperscript{th} century), then Sapieha family, and since 1775, seized by the bishop of Vilnius Ignacy Massalski. Listed in inspections of the years 1782, 1783 and 1784. Also listed in the inventory of the mid-18th century.\textsuperscript{142}

Lipnica – a branch of the parish in Lachowicze. Inspected in the years 1782, 1783 and 1784 and listed in the inventory of the mid-18th century.\textsuperscript{143}

Pirkowicze – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\textsuperscript{144}

Popina – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\textsuperscript{145}

\textsuperscript{136} ИРИ РАН, 1782, к. 36v.; ODAM II, p. 1225.
\textsuperscript{137} ИРИ РАН, 1782, 1783 and 1784, к. 6v., 4v., 8; SGKP, vol. XV, part. 1, p. 207.
\textsuperscript{138} ИРИ РАН, 1782, 1783 and 1784, к. 7, 5, 8v.–9; LVIA, ф. 634, ап. 2, булы 968, к. 2–5; SGKP, vol. I, p. 354.
\textsuperscript{139} ИРИ РАН, 1782, 1783 and 1784, к. 7, 5, 8v.; LVIA, ф. 634, ап. 2, булы 968, к. 2–5; SGKP, vol. II, p. 6.
\textsuperscript{141} ИРИ РАН, 1782, 1783 and 1784, к. 6v., 8v., LVIA, ф. 634, ап. 2, булы 968, к. 2–5; SGKP, vol. III, p. 108.
\textsuperscript{142} ИРИ РАН, 1782, 1783 and 1784, к. 6, 4, 8; LVIA, ф. 634, ап. 2, булы 968, к. 2–5; ODAM II, p. 1245; Николай, оп. cit., p. 284–285; SGKP, vol. V, pp. 56–57.
\textsuperscript{143} ИРИ РАН, 1782, 1783 and 1784, к. 7v., 5v., 9; LVIA, ф. 634, ап. 2, булы 968, к. 1–4.
\textsuperscript{144} ИРИ РАН, 1782, 1783 and 1784, к.7, 5, 9; LVIA, ф. 634, ап. 2, булы 968, к. 2–5, A. Jablonski, Rewizja zamków Wołynia z 1545 roku, Źródła Dziejowe, vol. VI, pp. 12, 51.
\textsuperscript{145} ИРИ РАН, 1782, 1783 and 1784, к. 6, 4, 8; LVIA, ф. 634, ап. 2, булы 968, к. 2–5.
The Structure of the Uniate Turaŭ‑Pinsk Eparchy in the 17th and 18th Centuries

**Rudki** – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\(^{146}\)

**Soce** – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\(^{147}\)

**Torokanie** – parish of the Nativity of the Blessed Virgin Mary. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\(^{148}\)

**Wieńcz** – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784. Absent in the 1770s.\(^{149}\)

**Wolawele** – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\(^{150}\)

**Ziołowo** – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784 and in the inventory of the mid-18th century.\(^{151}\)

**Bezdzież deanery:** seat – Bezdzież

**Bezdzież** – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{152}\)

**Chomsk** – parish of the Protection of the Blessed Virgin Mary. The parish only occurs in the inventory of the mid-18th century.\(^{153}\) The parish church lay at the monastery.\(^{154}\)

**Drużyłowicze** – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{155}\)

**Huta** – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{156}\)

**Maciejewicze** – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{157}\)

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\(^{146}\) ИРИ РАН, 1782, 1783 and 1784, k. 6v., 4v., 8; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{147}\) ИРИ РАН, 1782, 1783 and 1784, k. 7v., 5v., 9; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.


\(^{149}\) ИРИ РАН, 1782, 1783 and 1784, k. 7v., 5v., 9.

\(^{150}\) Ibidem, 1782, 1783 and 1784, k. 6, 4v., 8; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{151}\) ИРИ РАН, 1782, 1783 and 1784, k. 6v., 4v., 8v., LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{152}\) LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{153}\) Ibidem; ODAM II, p. 1228; M. Ваврик, Нарис розвитку и стану василианського чину, Рим 1979, p. 191.

\(^{154}\) Archivio Segreto Vaticano (hereinafter ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 110, k. 15.

\(^{155}\) LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1225.

\(^{156}\) Ibidem.

\(^{157}\) LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.
Motol – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{158}\)

Opol – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{159}\)

Piaseczne – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{160}\)

Sporowo – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{161}\)

Wawulicze – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{162}\)

Zdzitów – invocation unknown. The parish only occurs in the inventory of the mid-18th century.\(^{163}\)

Łahiczyn deanery: seat – Łahiczyn

Bobrowicze – Holy Trinity chapel. In the 1770s it was in the Mazyr deanery, in the 1780s, in the Łahiczyn deanery.\(^{164}\)

Hline – invocation unknown. Parish inspected in 1782 and 1789. It also occurs in the inventory of the mid-18th century.\(^{165}\)

Krajsk – invocation unknown. Parish inspected in 1789. It also occurs in the inventory of the mid-18th century.\(^{166}\)

Łahiczyn – parish of the Transfiguration. Inspected in 1782 and 1789. It also occurs in the inventory of the mid-18th century.\(^{167}\)

Obrów – parish of the Elevation of the Holy Cross. Inspected in 1782 and 1789. It also occurs in the inventory of the mid-18th century.\(^{168}\)

Ozarycze – parish of the Protection of the Blessed Virgin Mary. Inspected in 1782 and 1789. It also occurs in the inventory of the mid-18th century.\(^{169}\)

\(^{158}\) Ibidem; ODAM II, p. 1227.

\(^{159}\) LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{160}\) Ibidem.

\(^{161}\) Ibidem.

\(^{162}\) Ibidem.

\(^{163}\) Ibidem.

\(^{164}\) ИРИ РАН, 1782, 1789, к.14, 16; НГАБ, ф. 136, оп. 1, инв. 41240, (hereinafter: НГАБ), к. 127v.; Николай, op. cit., p. 276.

\(^{165}\) ИРИ РАН, 1782, 1789, к. 14v., 16v., LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{166}\) ИРИ РАН, 1789, к. 16; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\(^{167}\) ИРИ РАН, 1782, 1789, к. 14, 16; LVIA, ф. 634, ap. 2, bylų 968, k.2–5; Николай, op. cit., p. 283; SGKP, vol. V, p. 682.

\(^{168}\) ИРИ РАН, 1782, 1789, к. 14v., 16; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; Николай, op. cit., p. 288.

\(^{169}\) ИРИ РАН, 1782, 1789, к. 14, 16; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; Николай, op. cit., p. 288.
Porzecze – parish of the Nativity of the Blessed Virgin Mary. Inspected in 1782 and 1789. It also occurs in the inventory of the mid-18th century.\(^{170}\)

Stoszany – invocation unknown. Parish inspected in 1789. It also occurs in the inventory of the mid-18th century.\(^{171}\)

Święta Wola – parish of the Elevation of the Holy Cross. The parish only occurs in the inventory of the mid-18th century. No information in the 1780s.\(^{172}\)

Telechany – Holy Trinity parish. Parish inspected in 1789. It also occurs in the inventory of the mid-18th century.\(^{173}\)

Wieleńca – invocation unknown. Parish inspected in 1782 and 1789. It also occurs in the inventory of the mid-18th century.\(^{174}\)

Wyhonicze – invocation unknown. Parish inspected in 1757, 1776 and 1782. It also occurs in the inventory of the mid-18th century.\(^{175}\)

Kożanogródek deanery: seat – Kożanogródek

Berezki – invocation unknown. Parish inspected in 1783 and 1784.\(^{176}\)

Chorostów – invocation unknown. Parish under the care of the Supraśl Basilians. Inspected in 1784.\(^{177}\)

Chotynicze – parish of Michael the Archangel. Inspected in 1783 and 1784.\(^{178}\)

Dobroslawka – Holy Trinity parish. Inspected in 1783 and 1784.\(^{179}\)

Dubieniec – parish of the Nativity of the Blessed Virgin Mary. Inspected in 1783 and 1784.\(^{180}\)

Dubnowicze – St. Prakseda parish. Inspected in 1783 and 1784.\(^{181}\)

Horodec – invocation unknown. Parish inspected in 1783.\(^{182}\)

Jaźwiki – parish of the Transfiguration. Inspected in 1783 and 1784.\(^{183}\)
Kożanogródek – parish of the Protection of the Blessed Virgin Mary. It is not mentioned in inspections because it was the seat of the dean.\textsuperscript{184}

Łunin – parish of Saints Boris and Gleb. Inspected in 1783 and 1784.\textsuperscript{185}

Plotnica – invocation unknown. Parish inspected in 1783 and 1784.\textsuperscript{186}

Porochański – invocation unknown. Parish inspected in 1783 and 1784.\textsuperscript{187}

Rozdziałowicze – invocation unknown. Parish inspected in 1783 and 1784.\textsuperscript{188}

Soszno – invocation unknown. Parish inspected in 1783 and 1784.\textsuperscript{189}

Wietczyna – invocation unknown. Parish inspected in 1783 and 1784.\textsuperscript{190}

Wyłazy – parish of the Nativity of the Blessed Virgin Mary. Parish inspected in 1783 and 1784.\textsuperscript{191} In 1787 the church was rebuilt on the site of the former one, which had been destroyed.\textsuperscript{192}

**Pohost denery**: seat – Pohost

Białe – Michael the Archangel parish. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{193}

Chojniany – invocation unknown. Inspected in 1764. Absent in the 1780s.\textsuperscript{194}

Czołkowicze – a branch of the parish in Białe. It only occurs in the inspection of 1784, probably built in the late 1770s.\textsuperscript{195}

Horodno – Holy Trinity parish. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{196}

Iwańczyce – invocation unknown. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{197}

Morowina – parish of the Nativity of the Blessed Virgin Mary. Inspected in 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{198}

\textsuperscript{184} ODAM II, p. 1235; Николай, op. cit., p. 282.

\textsuperscript{185} ИРИ РАН, 1783, 1784, k. 13, 11v., Николай, op. cit., p. 284.

\textsuperscript{186} ИРИ РАН, 1783, 1784, k. 12v., 10; SGKP, vol. XV, part. 1, p. 462.

\textsuperscript{187} ИРИ РАН, 1783, 1784, k. 13v., 10v.

\textsuperscript{188} ИРИ РАН, 1783, 1784, k. 12, 10v., SGKP, vol. IX, pp. 831–832.

\textsuperscript{189} ИРИ РАН, 1783, 1784, k. 13, 10 v–11; Воскресное чтение... (1932), p. 89; SGKP, vol. XI, p. 96.

\textsuperscript{190} ИРИ РАН, 1783, 1784, k. 12v., 11v., SGKP, vol. XIII, pp. 428–429.

\textsuperscript{191} ИРИ РАН, 1783, 1784, k. 13гв., 10v., Николай, op. cit., p. 279.

\textsuperscript{192} SGKP, vol. XIV, p. 94.

\textsuperscript{193} ИРИ РАН, 1764, 1784, k. 29v., 31; LVIA, ф. 634, ap. 2, byulč 968, k.2–5; Николай, op. cit., p. 278.

\textsuperscript{194} ИРИ РАН, 1764, k. 29, 31.

\textsuperscript{195} ИРИ РАН, 1784, k. 31.

\textsuperscript{196} ИРИ РАН, 1764, 1784, k. 29v., 31v., LVIA, ф. 634, ap. 2, byulč 968, k.2–5; ODAM II, p. 1244; Николай, op. cit., p. 280.

\textsuperscript{197} ИРИ РАН, 1764, 1784, k. 30, 31v., LVIA, ф. 634, ap. 2, byulč 968, k.2–5; ODAM II, p. 1244; SGKP, vol. III, p. 310.

\textsuperscript{198} ИРИ РАН, 1784, k. 31; LVIA, ф. 634, ap. 2, byulč 968, k. 2–5; Николай, op. cit., p. 286.
Niańkowicze – parish of the Protection of the Blessed Virgin Mary. Inspected in 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{199}

Ostrów – parish of the Nativity of the Blessed Virgin Mary. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{200}

Perekalcze – a branch of the parish in Rzeczyca. It only occurs in the inspection of 1784, probably built in the late 1770s.\textsuperscript{201}

Pohost – St. Stephen parish. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{202}

Pohost Zahorodny – church of the Protection of the Blessed Virgin Mary. It only occurs in a inventory of the 1730s, drawn up by the secretary of Bishop Jozafat Bulhak.\textsuperscript{203}

Pohost Zarzeczny – invocation unknown. It only occurs in the list of the 1730s, drawn up by the secretary of Bishop Josaphat Bulhak.\textsuperscript{204}

Przywítówka – invocation unknown. Inspected in 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{205}

Radczysk – parish of the Nativity of the Blessed Virgin Mary. Inspected in 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{206}

Rzeczyca – parish of the Protection of the Blessed Virgin Mary. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{207}

Stare Konie – church of St. Nicholas the Bishop. Inspected in 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{208}

Swarycewicze – parish of St. George the Martyr. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{209}

\textsuperscript{199} ИРИ РАН, 1784, к. 31v.; LVIA, ф. 634, ар. 2, буłц 968, к. 2–5; ODAM II, p. 1245; Николай, op. cit., p. 287.

\textsuperscript{200} ИРИ РАН, 1764, 1784, к. 29, 31; ODAM II, p. 1246; Николай, op. cit., p. 288.

\textsuperscript{201} ИРИ РАН, 1784, к. 31.

\textsuperscript{202} ИРИ РАН, 1764, 1784, к. 30, 31; SGKP, vol. VII, p. 420; Николай, op. cit., p. 272. See also the inventory of the church in Pohost: Central Archives of Historical Records, the Radziwill Archive VIII, No. 455, k. 1–3.

\textsuperscript{203} National Library in Warsaw, Zamoyski Library, manuscript no. 930, k. 97; Николай, op. cit., pp. 289–290; SGKP, vol. VII, p. 240.

\textsuperscript{204} National Library in Warsaw, Zamoyski Library, manuscript no. 930, k. 97; SGKP, vol. VIII, pp. 520–521; Воскресное чтение… (1932), p. 89.

\textsuperscript{205} ИРИ РАН, 1784, к. 31; LVIA, ф. 634, ар. 2, буłц 968, к. 2–5; ODAM II, p. 1246.

\textsuperscript{206} ИРИ РАН, 1784, к. 31v.; LVIA, ф. 634, ар. 2, буłц 968, к. 2–5; ODAM II, p. 1247; Николай, op. cit., p. 282.

\textsuperscript{207} ИРИ РАН, 1764, 1784, к. 29v., 31; ODAM II, p. 1247; Николай, op. cit., p. 291; SGKP, vol. X, p. 137.

\textsuperscript{208} ИРИ РАН, 1784, к. 31v.; LVIA, ф. 634, ар. 2, буłц 968, к. 2–5; ODAM II, p. 1247; Николай, op. cit., p. 286.

\textsuperscript{209} ИРИ РАН, 1764, 1784, к. 29v., 31; Николай, op. cit., p. 291; SGKP, vol. XI, pp. 627–628.
Wiczówka – parish of Michael the Archangel. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{210}

Wielatyce – parish of the Nativity of the Blessed Virgin Mary. In the 1770s it belonged to the Pietrykaŭ deanery, in the 1780s, to the Pinsk deanery.

Wólczyce – invocation unknown. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{211}

Żółkiń – parish of the Transfiguration. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.\textsuperscript{212}

Żydcze – parish of Michael the Archangel. In the 1770s it belonged to the Pietrykaŭ deanery, in the 1780s, to the Pinsk deanery.

**Stolin deanery:** seat – Stolin

**Berezno** – parish of the Nativity of the Blessed Virgin Mary. It only occurs in the inspection of 1784.\textsuperscript{213}

**Bialohusza** – Holy Trinity parish. It only occurs in the inventory of the mid-18th century.\textsuperscript{214}

**Buchlicze** – parish of the Nativity of the Blessed Virgin Mary. It occurs in inspections of 1782 and 1784.\textsuperscript{215}

**Cmiensko** – invocation unknown. It occurs in the inspection of 1784.\textsuperscript{216}

**Dąbrowica** – parish of St. Nicholas the Bishop. It occurs in the inspection of 1784.\textsuperscript{217}

**Dąbrowica** – parish of the Nativity of the Blessed Virgin Mary. It occurs in the inspection of 1784.\textsuperscript{218}

**Jeleńsk** – invocation unknown. It occurs in the inspection of 1784.\textsuperscript{219} Parish not recorded for the 1770s.

**Jumisko** – invocation unknown. It occurs in the inspection of 1784.\textsuperscript{220}

\textsuperscript{210} ИРИ РАН, 1764, 1784, к. 29в., 31в., Николай, op. cit., p. 278; SGKP, vol. XIII, pp. 630–631.

\textsuperscript{211} ИРИ РАН, 1764, 1784, к. 29в., 31.

\textsuperscript{212} ИРИ РАН, 1764, 1784, к. 29, 31в., LVIA, ф. 634, ар. 2, бялעי 968, к.2–5; ODAM II, p. 1243; Николай, op. cit., p. 282.

\textsuperscript{213} ИРИ РАН, 1784, к.35, Н. И. Теодорович, Историко-статистическое описание церквей и приходов волынской епархии, Почаев 1888–1903, т. II, pp. 592–593.

\textsuperscript{214} LVIA, ф. 634, ар. 2, бялעי 968, к.2–5; Николай, op. cit., p. 278.

\textsuperscript{215} ИРИ РАН, 1782, 1784, к. 32, 34в.

\textsuperscript{216} ИРИ РАН, 1782, 1784, к. 32, 34.

\textsuperscript{217} ИРИ РАН, 1784, к.35, ODAM II, p. 1274; Н. И. Теодорович, Историко-статистическое описание..., т. II, p. 613.

\textsuperscript{218} ИРИ РАН, 1784, к. 35, ODAM II, p. 1274; Н. И. Теодорович, Историко-статистическое описание..., т. II, p. 612.

\textsuperscript{219} ИРИ РАН, 1784, к. 34в.

\textsuperscript{220} ИРИ РАН, 1784, к. 34.
Kurczma – invocation unknown. It occurs in the inspection of 1784.\(^{221}\) Parish not recorded for the 1770s.

Ladce – parish of St. George the Martyr. It only occurs in the inventory of the mid-18th century.\(^{222}\)

Lubikowicze – Holy Trinity parish. It occurs in the inspection of 1784.\(^{223}\)

Mańkovicze – invocation unknown. It only occurs in the inventory of the mid-18th century. The sources did not record its presence in the 1780s.\(^{224}\)

Osmany – invocation unknown. It only occurs in the inventory of the mid-18th century.\(^{225}\)

Otrazka – invocation unknown. It occurs in the inspection of 1764, and the inventory of the mid-18th century. Absent in the 1780s.\(^{226}\)

Ozersko – invocation unknown. It occurs in the inspection of 1784.\(^{227}\) Parish not recorded for the 1770s.

Plotnica – parish of the Protection of the Blessed Virgin Mary. It occurs in inspections of 1782 and 1784, and the inventory of the mid-18th century.\(^{228}\)

Rubel – parish of Michael the Archangel. It only occurs in the inventory of the mid-18th century.\(^{229}\)

Ruchock – invocation unknown. It occurs in inspections of 1782 and 1784.\(^{230}\)

Rzeczyca – invocation unknown. It occurs in inspections of 1782 and 1784.\(^{231}\)

Smorodeck – parish of the Nativity of the Blessed Virgin Mary. It occurs in inspections of 1782 and 1784.\(^{232}\)

Stachów – parish of the Protection of the Blessed Virgin Mary. It occurs in the inspection of 1784 and the inventory of the mid-18th century.\(^{233}\)

Stare Sioło – parish of St. Nicholas the Bishop. It only occurs in the inventory of the mid-18th century.\(^{234}\)

\(^{221}\) ИРИ РАН, 1784, к. 35.
\(^{222}\) LVIA, ф. 634, ар. 2, булыц 968, к. 2–5; Николай, оп. си., т. 1, с. 268.
\(^{223}\) ИРИ РАН, 1784, к. 34в., Н. И. Теодорович, Историко-статистическое описание..., т. II, с. 619–620.
\(^{224}\) LVIA, ф. 634, ар. 2, булыц 968, к. 2–5.
\(^{225}\) Ibidem.
\(^{226}\) ИРИ РАН, 1764, к. 32.
\(^{227}\) ИРИ РАН, 1784, к. 34в.
\(^{228}\) ИРИ РАН, 1782, 1784, к. 32, 34; LVIA, ф. 634, ар. 2, булыц 968, к. 2–5; Николай, оп. си., т. 34в., LVIA, ф. 634, ар. 2, булыц 968, к. 2–5; Николай, оп. си., т. 1, с. 462.
\(^{229}\) LVIA, ф. 634, ар. 2, булыц 968, к. 2–5; Николай, оп. си., т. 1, с. 272.
\(^{230}\) ИРИ РАН, 1782, 1784, к. 32, 34.
\(^{231}\) ИРИ РАН, 1782, 1784, к. 32, 34в.
\(^{232}\) Ibidem; Николай, оп. си., т. 1, с. 292; ODAM II, с. 1247.
\(^{233}\) ИРИ РАН, 1784 к. 34в., LVIA, ф. 634, ар. 2, булыц 968, к. 2–5; Николай, оп. си., т. 1, с. 292; SGKP, vol. XI, с. 171–172.
\(^{234}\) LVIA, ф. 634, ар. 2, булыц 968, к. 2–5; Николай, оп. си., т. 1, с. 274.
Stolin – invocation unknown. It occurs in inspections of 1782 and 1784.\textsuperscript{235}

Strusk – invocation unknown. It occurs in the inspection of 1784.\textsuperscript{236} Parish not recorded for the 1770s.

Strzelsk – parish of the Protection of the Blessed Virgin Mary. It occurs in the inspection of 1784.\textsuperscript{237}

Udrycze – parish of the Nativity of the Blessed Virgin Mary. It occurs in inspections of 1782 and 1784.\textsuperscript{238}

Wieluin – parish of the Protection of the Blessed Virgin Mary. It occurs in the inspection of 1784.\textsuperscript{239}

Wysock – parish of the Assumption of Our Lord. It occurs in inspections of 1782 and 1784.\textsuperscript{240}

Zaleszany – parish of the Assumption of Our Lord. It occurs in the inspection of 1784.\textsuperscript{241}

**Nobel Deanery: seat – Nobel**

Chrapin – parish of the Nativity of the Blessed Virgin Mary owned by the Turaŭ-Pinsk bishops. It only occurs in the inventory of the mid-18\textsuperscript{th} century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.\textsuperscript{242}

Jezierce – invocation unknown. The parish is only present in the inventory of the mid-18\textsuperscript{th} century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.\textsuperscript{243}

Kuchcze – parish of the Nativity of the Blessed Virgin Mary. It only occurs in the inventory of the mid-18\textsuperscript{th} century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.\textsuperscript{244}

\textsuperscript{235} ИРИ РАН, 1782, 1784, к. 32.34; SGKP, vol. XI, p. 361; vol. XV, part 1, p. 623.

\textsuperscript{236} ИРИ РАН, 1784, p. 34.

\textsuperscript{237} ИРИ РАН, 1784, к. 35, Н. И. Теодорович, Историко-статистическое описание описание..., т. II, p. 625.

\textsuperscript{238} ИРИ РАН, 17, 82, 1784, к. 32, 34v., Н. И. Теодорович, Историко-статистическое описание описание..., т. II, pp. 625–626.

\textsuperscript{239} ИРИ РАН, 1784 к. 34v., ODAM II, p. 1274; Н. И. Теодорович, Историко-статистическое описание описание..., т. II, pp. 593–594.

\textsuperscript{240} ИРИ РАН, 1782, 1784, к. 32, 34v., Н. И. Теодорович, Историко-статистическое описание описание, т. II, pp. 594–595.


\textsuperscript{242} LVIA, ф. 634, ар. 2, бывш 968, к.2–5; ODAM II, p. 1248; Николай, op. cit., p. 294; SGKP, vol. I, p. 642.

\textsuperscript{243} LVIA, ф. 634, ар. 2, бывш 968, к.2–5.

\textsuperscript{244} Ibidem; ODAM II, p. 1244; SGKP, vol. IV, p. 838.
Kuchecka Wola – St. Prakseda parish. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.245

Kutyń – invocation unknown. The parish is only present in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.246

Lolenice – invocation unknown. The parish is only present in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.247

Morocz – parish of the Ascension of Our Lord. The parish is only present in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.248

Newel – parish of the Exaltation of the Holy Cross founded by the Kurzeniecki family. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.249

Nobel – parish of the Nativity of the Blessed Virgin Mary. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.250

Nobel – parish of Transfiguration. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.251

Pożóg – parish of Michael the Archangel, founded by the Czarnecki family. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.252

Sieńczyce – parish of St. Nicholas the Bishop. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.253

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246 LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.
247 Ibidem.
249 LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1245; Николай, op. cit., p. 287; SGKP, vol. VII, p. 27.
Simonowicze – St. Prakseda parish founded by the Wisniewski family. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.\textsuperscript{254}

Sudcze – Holy Trinity parish. It only occurs in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.\textsuperscript{255}

Żeleźnica – parish of the Protection of the Blessed Virgin Mary. The parish is only present in the inventory of the mid-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.\textsuperscript{256}

**Lubieszów deanery:** seat – Lubieszów

- **Buczyn** – invocation unknown. It occurs in inspections conducted in 1765, 1782, 1783 and 1784. It also occurs in the inventory of the mid-18th century.\textsuperscript{257}

- **Bychów** – parish of the Exaltation of the Holy Cross. It occurs in inspections conducted in 1765, 1782, 1783 and 1784. It also occurs in the inventory of the mid-18th century.\textsuperscript{258}

- **Czerewiszczce** – parish of the Epiphany. It occurs in inspections made in 1765. It also occurs in the inventory of the mid 18th century.\textsuperscript{259}

- **Derewek** – invocation unknown. The parish occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\textsuperscript{260}

- **Horki** – invocation unknown. The parish occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\textsuperscript{261}

- **Lubiaż** – parish of St. Nicholas the Bishop. It occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the mid-18th century.\textsuperscript{262}

\textsuperscript{254} LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; SGKP, vol. X, pp. 514–615.

\textsuperscript{255} LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1247; Николай, op. cit., p. 292; SGKP, vol. XI, p. 549.

\textsuperscript{256} LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1244; Николай, op. cit., p. 282; SGKP, vol. XIV, p. 768.

\textsuperscript{257} ИРИ РАН, 1764, 1782, 1783, k. 20, 17v., 18v., LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1242.

\textsuperscript{258} ИРИ РАН, 1764, 1782, 1783, 1784, k. 20v., 17, 18, 19; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1242; Николай, op. cit., p. 294.

\textsuperscript{259} ИРИ РАН, 1764, k. 20v.; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1248; Николай, op. cit., p. 294.

\textsuperscript{260} ИРИ РАН, 1764, 1782, 1783, 1784, k. 20v., 17, 18, 19; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\textsuperscript{261} ИРИ РАН, 1764, 1782, 1783, 1784, k. 20v., 17, 18, 19; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.

\textsuperscript{262} ИРИ РАН, 1764, 1782, 1783, 1784, k.20, 17, 18, 19; LVIA, ф. 634, ap. 2, bylų 968, k. 2–5; ODAM II, p. 1245; Николай, op. cit., p. 284.
Lubiaź – St. Prakseda parish. It occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\footnote{263}

Lubieszów – parish of the Transfiguration. It occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\footnote{264}

Nowodole – invocation unknown. The parish occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\footnote{265}

Pniowo – invocation unknown. The parish occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\footnote{266}

Starodole – invocation unknown. The parish occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\footnote{267}

Uhrynicze – parish of the Ascension of Our Lord. It occurs in inspections conducted in 1765, 1782, 1783 and 1784, and in the inventory of the mid-18th century.\footnote{268}

The Turaŭ part of the diocese

The Turaŭ part included three deaneries: Turaŭ, Pietrykaŭ and Mazyr, and since the 1770s, also the Uborst deanery.\footnote{269}

Turaŭ deanery: seat – Turaŭ

Probably some of the churches of the deanery after 1777 were taken over by the Orthodox, as for the later period, there is no information about the church and parish of Siemihościčce and St. Jan Bohosław parish.\footnote{270}

Żydkowicze – parish of the Holy Trinity and St. Prakseda the Virgin and Martyr, belonging to the collatorship of the Vilnius Benedictines (in the inspection there is information about a past inspections from 1770).\footnote{271}

\footnote{263} ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ОДАМ II, п. 1245; Николай, оп. цт., п. 284.

\footnote{264} ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ОДАМ II, п. 1244; Николай, оп. цт., п. 284; SGKP, vol. V, p. 412; LVIA, ф. 597, ар. 2, булыч 94, к. 18.

\footnote{265} ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; ОДАМ II, п. 1243; Николай, оп. цт., п. 280–281.

\footnote{266} ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5.

\footnote{267} ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; Николай, оп. цт., п. 280–281; ОДАМ II, п. 1243.

\footnote{268} ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, булыч 968, к. 2–5; Николай, оп. цт., п. 293; ОДАМ II, п. 1248.

\footnote{269} LVIA, ф. 597, ар. 2, булыч 94, к. 18.

\footnote{270} НГАБ, к. 2v–3.

\footnote{271} НГАБ, к. 7–8v. This parish included the following villages (in 1777): Żydkiewicze Sawczyce (20), Żydkiewicze Koźanowicze (12), Żydkiewicze Zaryczyny (11), Żydkiewicze Kiewulichy (16), Lachowicze (32), Bielowo (20), Bielowska Rudnia (2), Koleńska Rudnia (5).
**Ryczewo** – parish of St. Michael the Archangel in the collatorship of Joachim Karol Potocki, cupbearer of the GDL. 272

**Jezierzany** – parish of St. Michael the Archangel in the collatorship of Ignacy Tysza, cavalry captain of the bunchuk company of GDL troops. 273 Church inspected in 1778 and 1787.

**Kolenje** – parish of St. Nicholas in the collatorship of Vilnius Benedictines. 274

**Ludniewicze** – parish in the collatorship of Vilnius Benedictines. 275

**Olholm** – parish of the Resurrection. Church inspected in 1777 and 1787. Inspector J. Sielecki also mentions the inspection in the parish in 1770. 276

**Pererów** – Holy Trinity parish in the collatorship of the Bishop of Vilnius. 277 Also inspected in 1770, 1778 and 1787.

**Remel** – invocation unknown. It occurs in inspections of 1777 and 1787. 278

**Siemuradzce** – parish of the Protection of the Blessed Virgin Mary in the collatorship of the Bishop of Vilnius. 279 Inspected in 1778 and 1787.

**Tereblicze** – chapel of the Resurrection, affiliated with the parish in Wereśnicze. 280

**Turaŭ** – there were two parishes there: church of St. Nicholas the Bishop 281 and Saints Boris and Gleb. 282 Turaŭ was originally the capital of the eparchy, and subsequently became the seat of the Bishop of Pinsk, since when it gained political significance. 283

272 НГАБ, k. 9–10v. This parish included the following villages (in 1777): Ryczewo (40), Koroczcyce (15).

273 The church in was in very poor condition in 1777, including a lack of liturgical books, and "the Jezierzany priest enjoyed drinking some beverages from time to time". This parish included the following villages (in 1778): Jezierzany (29), Beczy (15); (in 1787): Jezierzany (30), Beczy (16). НГАБ, k. 11v.–12v., 277v.–278v.

274 НГАБ, k. 8v.–9. This parish included the following villages: Kolno Stare (4), Kolno Nowe (not recorded). See also the Pietrykaŭ deanery.

275 НГАБ, k. 6v–7v. This parish included the following villages: Ludynowicze (30), Ludynowicze Zahorbacze (30), Wielkie Ludynowicze (6). See also the Pietrykaŭ deanery.

276 The parish had under its jurisdiction the following villages (in 1778): Olholm (25 houses), Łatki (10) and Kocuryzewo Wielkie (15); (in 1787): Olholm (16), Lulki (1) and Kocuryzewo Wielkie (16). НГАБ, k. 3–4v., 281v.–283.

277 This parish included the following villages (in 1778): Pererów (50), Chlopion (8); (in 1787): Pererów (54), Chlopion (9). НГАБ, 12v.–13v., 276v., 277v.

278 Inspections prove the existence of a fund of the church from 1776. The Remel parish included the following villages (in 1778): Remel – 20 houses, and the village of Mockule (20); (in 1787): Remel (22), Mockule (23). НГАБ, k. 1–2v., 283–284.

279 This parish only included the village of Siemuradzce with 45 houses. The church was funded by a Jesuit, rector of the Krasnystaw college, Jakub Konarski. НГАБ, k. 10v.–11v., 278v.–279v.

280 НГАБ, k. 281v.

281 Николай, op. cit., p. 275.

282 Ibidem.

Weresińce – parish of the Exaltation of the Holy Cross. Inspected in 1777 and 1787.284

Uboort deanery: seat – Lelczyce

The Uboort deanery with the dean’s seat in Lelczyce was probably created in 1776. The fourth general inspection of 1777 mentioned that it was a newly formed deanery “thanks to most reverend priest Jerzy Gedeon Daszkiewicz-Horbacki, Bishop of Pinsk and Turaŭ.”285

Biehuń – parish of the Holy Cross in the collatorship of the Bishop of Vilnius, Ignacy Jakub Massalski. It was inspected in 1761, 1777 and 1787.286

Bujnowicze – parish of the Holy Virgin Mary in the collatorship of the Bishop of Vilnius, Ignacy Józef Massalski. It was inspected in 1761, 1777 and 1787.287

Bukcze – parish of the Resurrection in the collatorship of Joachim Karol Potocki, cupbearer of the GDL. It was inspected in 1771, 1777 and 1787.288

Danilewicze – parish of the Nativity of the Blessed Virgin Mary. It was established “at the expense of the Danilewicze community” on the site of the old, ruined one.289

Dubrowicze – chapel of the Resurrection, affiliated to the parish in Dubrowicze. Probably established after 1777. Inspected in 1787.290

Hlinne – parish of the Nativity of the Blessed Virgin Mary, after the administrative reform moved from the Turaŭ deanery in 1776/1777 (?). It was in the collatorship of Joachim Karol Potocki, cupbearer of the GDL. Inspected in 1770, 1777 and 1787.291

284 НГАБ, к. 4v–5v., 280r.–281v. This parish included the following villages (in 1778): Wereśnica (54), Burazie (14), Karolin (14), Tereblicze (28); (in 1787): Wereśnica (57), Burazie (15), Karolin (16), Tereblicze (30). The Burazie village according to the reform decree of 1771 was to be attached to the Ryyczewo parish ryczewskiej, but it did not happen: “jednakże do skutku ten dekret przez nie wyjęcie z akt wizytatorskich extraktem, nie przeprowadził i w posesję dotąd (the Kolno priest – note by W. W.) nie wszedł”. НГАБ, к. 10.


286 This parish included (in 1787): the Biehuń village (70). The inspection of 1787 does not mention the number of houses. НГАБ, к. 24r.–25r., 254r.–255v.

287 The church burned down after 1761 and a small wooden shrine was built. Only in 1774 the church was rebuilt “sumpitem i staraniem Gromady Buynowickiej na miejsce tej Kapliczki wspaniała Cerkiew zbudowana y w Roku tymże 1775 … przez J[ego] M[őści] X[iędz]a Stefana Zahorowskiego, Parocha Lelczyckiego”. This parish included the following villages (in 1777): Bujnowicze (67), Stodolicze (40), Zładzin (27); (in 1787): Bujnowicze (69), Stodolicze (40), Zładzin (29). НГАБ, к. 32r.–33v., 247r.–24r.

288 This parish included the village (in 1777): Bukcze (37); (in 1787): Bukcze (40). НГАБ, к. 15v–16, 296v.–271r.

289 НГАБ, к. 272r.–274v.

290 НГАБ, к. 253v.

291 “Po nawróceniu się do jedności świętej parafii Hlinieńskiej, że kapłan w dyzunii upor niem trwając z Hlinnej się wyniósł, i papiery (of the foundation – W. W.) ze sobą zaniósł, wiele gruntów do tej cerkwi przedtem należało, wiadomości żadnej powziąć nie można”. НГАБ, к.18. Therefore, it is difficult to determine what foundation lands belonged to the church. This
Hłuszkiewicze – Holy Trinity parish in the collatorship of the Bishop of Vilnius. Inspected in 1761, 1771, 1777 and 1787.292

Horodec – St. Nicholas parish in the collatorship of the Bishop of Vilnius, Ignacy Massalski. It was inspected in 1761, 1777 and 1787.293

Korytnicze – St. Nicholas parish in the collatorship of the Bishop of Vilnius, Ignacy Józef Massalski. It was inspected in 1761, 1777 and 1787.294

Lelczyce – Holy Trinity parish in the collatorship of the Bishop of Vilnius, Ignacy Józef Massalski. It was inspected in 1761 and 1771, 1777 and 1787.295

Liplany – chapel of the Assumption of the Virgin Mary into Heaven, affiliated with the parish in Lelczyce. Probably established after 1777. Inspected in 1787.296

Miłoczewicze – parish of the Blessed Virgin Mary, after the administrative reform moved from the Turaŭ deanery in 1776/1777 (?). It was in the collatorship of the Bishop of Vilnius, Ignacy Massalski. Inspected in 1754, 1761, 1771, 1777 and 1787.297

Mozary – parish of the Nativity of the Blessed Virgin Mary in the collatorship of the Bishop of Vilnius, Ignacy Józef Massalski. Inspected in 1761, 1777 and 1787.298

Pietrasze – St. Nicholas parish in the collatorship of the Bishop of Vilnius, Ignacy Jakub Massalski. Inspected in 1761, 1777 and 1787.299

parish included the following villages (in 1777): Hlinne (45), Drozdyn (7), Radziłowicze (29); (in 1787r.): Hlinne (44), Drozdyn (8), Radziłowicze (30). НГАБ, k. 17v.–18v k., 268r.–269v.

292 This parish included the village (in 1777): Hłuszkiewicze (60), (in 1787): Hłuszkiewicze (70). НГАБ, k. 20–21v., 265r.–266v.

293 This parish included the following villages (in 1777): Horodec (40), Kuliki (26) and Jezierzany (40); (in 1787): Horodec (42), Kuliki (27) and Jezierzany (44). НГАБ, k. 23r.–24r., 255v.–257v.

294 The church in Korytnicze built at the order of the Bishop of Vilnius Michal Jan Zienkowicz in 1755. This parish included the villages (in 1777): Kortynicze (22), Dubrowa Wielka and Mala (45), НГАБ, k. 29v.–30v., 252r.–253v.

295 НГАБ, k. 30v.–32. The church received grants from the bishop of Vilnius Jerzy Tyszkiewicz on 20th March 1651, which was confirmed in 1776 by Bishop I. Massalski. НГАБ, k. 31. This parish included the following villages (in 1777): Lelczyce (40), Liplany (20); (in 1777): Lelczyce (50), Liplany (20). НГАБ, k. 30v.–32r., 249v.–251v.

296 НГАБ, k. 251v.

297 The Inspector announces that in the church there was in the original foundation of the Bishop of Vilnius I. Massalski, by means of which he gave “dworzyszcze Kurandycz pod chłopami zostająca”. (k. 22). This parish included the villages (in 1777): Miłoczewicze (35) and Borowe (18); (in 1787): Miłoczewicze (40) and Borowe (20). НГАБ, k. 21v.–23, 263v.–265v.

298 This parish included the following villages (in 1777): Mozary (80), Werpa (6), Kamienna (1); (in 1787): Mozary (83), Werpa (9). НГАБ, k. 26v.–28, 259v.–261v.

299 The Inspector mentions a foundation granted in 1776 by the Bishop of Vilnius I. Massalski, which changed the landed property near Antonowicze, in Ciasnowicze and Hlinne. This parish included the villages (in 1777): Pietrasze (70), Listwin (80); the inspection of 1787 does not mention the number of houses. НГАБ, k. 25r.–26v., 257v.–259v.

Stodolicze – chapel of the Protection of the Blessed Virgin Mary, affiliated with the parish in Bujnowicze. Funded after 1777. Inspected in 1787. 

Symonicze – parish of St. Prakseda, the Virgin and Martyr, after the administrative reform moved from the Turaŭ deanery in 1776/1777 (?). The church was inspected in 1761, 1770, 1777 and 1787. 

Tonieź – St. Nicholas parish, after the decanal reform moved from the Turaŭ deanery. It was inspected in the years: 1761, 1771, 1777 and 1787. 

Wojkiewicze – parish of St. Michael the Archangel in the collatorship of the Bishop of Vilnius. The foundation of the parish was granted in 1675 by Aleksander Kotwicz, Bishop of Smolensk, dean of Vilnius and the Commissar of the Kamień region. Also inspected in 1761, 1777 and 1787. 

Zładzin – St. Michael chapel, affiliated with the parish in Bujnowicze. Funded after 1777. Inspected in 1787. 

Pietrykaŭ deanery: seat – Pietrykaŭ 

Antonów – St. Nicholas parish in the collatorship of Jan Oskierko, wojski of the Mazyr district. Transferred after 1778 from the Mazyr deanery to Pietrykaŭ deanery. Inspected in 1778 and 1787. 

Babicze – parish of the Blessed Virgin Mary in the collatorship of Jan Oskierko, wojski of the Mazyr district, and his wife Barbara Oskierko born Rokicka. No information on previous inspections. 

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300 This parish included (in 1777): the Sławeczna town (28), villages – Tchorczyn (30), Antonowicze (20); the inspection of 1787 does not mention the number of houses. НГАБ, k. 28r.–29r., 261v.–263v. 

301 НГАБ, k. 249r. 

302 The parish received a foundation from the bishop of Vilnius Jakub Massalski in 1740. In 1776, the Bishop of Vilnius, “uznawszy nieznośne pokrzywdzenie parocha symoniczego, nowouczynionego funduszem konfirmacyjnym”. Ibidem, k. 14v. This parish included the villages: Symonicze (20) and Symonicze na Zarzeczu (25). НГАБ, k. 14–15v., 274–276. See. also 597, ap. 2, bylų 93, k. 1–3. 

303 The parish being part of the collatorship of Ignacy Tysza, the cavalry captain of the bunchuch company of the GDL troops. The Inspector mentions the lost foundation of the parish. The parish included the village (in 1787) of Tonieź (40). НГАБ, k. 15v.–16v., 271r.–272v. 

304 In the church in 1777 there was the original foundation of Stefan Stanisław Woynie-wicz. Ibidem, k. 19. This parish included (in 1777): the village of Wojkiewicze (60); (in 1787): Wojkiewicze (64). НГАБ, k. 18v.–20, 266v.–268r. 

305 НГАБ, k. 249v. 

306 This parish included the following villages (in 1787): Antonów, Karpowicze, Smolichowicze. НГАБ, k. 220v.–222v. 

307 This parish included the following villages (in 1777): Babicze (40), Prawciuki (29), Młyn Wyższy (4), Młyn Niższy (5), Stobodzka Zarokitna (8). НГАБ, k. 46v.–47v.
**Barbarowo** – parish of the Assumption of Our Lord in the collatorship of Oskierko, Polish–Lithuanian guard. Church inspected in 1787.\(^{308}\) As the inspector mentioned, due to insufficient funds Rev. Marian Krotkowski, Vice–Dean of Pietrykaŭ, was to serve in the parish, “so he was not given installation, only an instrument for administration.”\(^{309}\) The parish in the 1770s took over the grounds of the parish in Babiczce, which occurs in inspections on 1777.\(^{310}\)

**Biesiadki** – parish of St. Dmitry the Martyr in the collatorship of Maciej Kazimierz Oskierko. Parish formed around 1772, so it was not been inspected before.\(^{311}\)

**Bołożewicze** – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Rev. Michal Radziwiłł, the castellan of Vilnius. Church inspected in 1761, 1777 and 1787.\(^{312}\)

**Boryskowicze** – Holy Trinity parish in the collatorship of Bogusław Oskierko, the ensign of Mazyr. The church belonged to the Pietrykaŭ deanery for several years, starting from the date of the inspection in 1777. Probably it had previously been Orthodox, hence the lack of information about previous inspections.\(^{313}\) Church inspected in 1777 and 1787.

**Cieszków** – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Oskierko, the guard of the GDL. Inspection of 1787 mentions the inspection of 1778, which has not been found\(^{314}\).

**Demidowicze** – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Jan Oskierko, wojski of the Mazyr district. After 1778, the parish moved to the jurisdiction of the Pietrykaŭ dean.\(^{315}\) Church inspected in 1778 and 1787.

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\(^{308}\) The inspection is also mentions a inspection of 1777, whose text, however, has not been found. This parish included the villages (in 1787): Barbarowo (60), Prawciuki (30), Higit and Młyn Wyższy and Niższy (9), Zarohitna Słobodka (8). НГАБ, к. 210v.–212v.

\(^{309}\) Ibidem, к. 211v.

\(^{310}\) Cf. НГАБ, к. 46v.–47v.

\(^{311}\) The parish, founded in 1772 by Kazimierza and Karolina Stecki, castellans of Kiev, and the above-mentioned Oskierko, Marshal of Mazyr. This parish included the following villages (in 1777): Biesiadki (38), Terebów (46), Rudnia Myszeńska (3), Michniewicze (35), Kuczary (18). НГАБ, к. 38–39.

\(^{312}\) The parish included the villages (in 1777): Bołożewicze (13), Szewstowicze (14), Hlinna (33), Welawsk (6; in 1787): Bołożewicze (11), Szewstowicze (19), Hlinna (34), Welawsk (12). НГАБ, к. 56v.–58; 237r.–238v.

\(^{313}\) The fund granted by the Mazyr marshals. This parish included the villages (in 1777): Boryskowicze (18) Kamionka (8), Rudeńka (4); (in1787): Boryskowicze (30) Kamionka (13), Rudeńka (4). НГАБ, к. 41–42v., 204–205v.

\(^{314}\) The parish included the villages of Cieszkowo (50), Kożuszk (35), Łomacze (11), Wężyszcza (20), Rudnia (3). НГАБ, к. 215v.–217v.

\(^{315}\) The parish were included (in 1787): Demidowicze, Hażyn, Hołowczyce. НГАБ, к. 222v.–224v.
Jelsk Karolin – Holy Trinity parish in the collatorship of Maciej Kazimierz and Karolina Carolina born Stecka, marshals of the Mazyr district. Church inspected in 1770, 1778 and 1787.\(^{316}\)

Koczyszcze – St. Nicholas parish in the collatorship of Krystyna Lenkiewiczowa born Dumin Borkowska, wojska of the Mazyr district. The church was founded by the collator in 1776.\(^{317}\) Inspected in 1778 and 1787.

Kościukowicze – parish of the Elevation of the Holy Cross in the collatorship of Maciej Kazimierz Oskierko, the marshal of Mazyr. It was inspected in the years 1754, 1761, 1770, 1777 and 1787.\(^{318}\)

Kożuszki – Holy Trinity chapel affiliated with the parish in Cieszków. The inspector informs of the inspection of 1778, which has not been found.\(^{319}\)

Machnowicze – parish of the Presentation of the Blessed Virgin Mary in the collatorship of Prince Michał Radziwill, castellan of Vitebsk. Church founded in 1769 by Rev. Ignacy Wilkinowicz, rector of the Jesuit College in Pinsk.\(^{320}\) Inspected in 1777 and 1787.

Maciejówka – chapel of the Ascension of Our Lord affiliated with the parish in Zahończany. Inspected in 1787.\(^{321}\)

Makarycze – Holy Trinity parish in the collatorship of Rev. Michał Radziwill, castellan of Vilnius. Church inspected in 1759, 1770, 1777 and 1787.\(^{322}\)

Meleszkiewicze – parish of the Nativity of the Blessed Virgin Mary in the collatorship of prince Maciej Kazimierz Oskierko and Karolina born Stecka, marshal of the Mazyr district. Foundation created in 1758 by Cistercian monks. Church inspected in 1761, 1770, 1777 and 1787.\(^{323}\)

\(^{316}\) This parish included the villages (in 1777): Jelsk Karolin (13), Bohutycze (27), Wiszeńsk (24), Szaryn (34), Dobryń (9), Nowa Rudnia (4), Czerteń (2). НГАБ, к. 49–49v., 224v.–226r.

\(^{317}\) This parish only included (in 1777) Koczyszcze (58), (in 1787) – 60 houses. НГАБ, к. 49–50, 228r.v.

\(^{318}\) The fund given by the Mazyr marshals. This parish included the villages of Kościukowicze (28), Zachowicz (33), during the inspection of 1787, Kościukowicze (30) and Zachowicz (33) were recorded. НГАБ, к. 39v.–40v., 195v.–197v.

\(^{319}\) НГАБ, к. 218r.

\(^{320}\) The parish only included (in 1777 and 1787) Machnowicze without the number of houses given. НГАБ, к. 51–52, 228v.–230v.

\(^{321}\) НГАБ, к. 199v.

\(^{322}\) The parish included (in 1777): the town of Makarycze (27), villages – Turek (12), Mociejewicz (12), Morwin (16); (in 1787): the town of Makarycze (43), villages – Turek (24), Morwin (21). НГАБ, к. 59р.–60р., 241v.–243v.

\(^{323}\) The parish included the villages (in1777): Meleszkiewicze and Romanowska. The Inspector does not specify the number of houses. НГАБ, к. 52–53v.
Michalki – parish of Saints Peter and Paul in the collatorship of Tomasz Lenkiewicz, *stolnik* of the Mazyr district. Church inspected in 1755, 1777 and 1787.324

Michnowicze – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Krystyna Osierko born Lenkiewicz, wife of the Ensign of Mazyr. The parish was taken over by the Uniates in 1776 after the death of the Orthodox priest, Herman.325

Michów – chapel of the Elevation of the Holy Cross, affiliated with the parish in Michalki. Chapel inspected in 1787.326

Muchojady – chapel of the Elevation of the Holy Cross. Inspection of 1787 informs of the inspection of 1778, which has not been found. The inspector informs of the acquisition of St. Nicholas church’s function.327 The chapel was built after 1778.

Narowla – parish of the Blessing of St. Joan Bogoslow in the collatorship of Jan Osierko, *wojski* of the Mazyr district. After 1783, included in the Pierrykaŭ deanery. Previously it had belonged to the Mazyr deanery.328 Inspected in 1778, 1783 and 1787.

Obuchów – chapel of the Nativity of the Blessed Virgin Mary, affiliated with the parish in Narowle. After 1783, included in the Pierrykaŭ deanery. It had previously belonged to the Mazyr deanery.329 Inspected in 1777, 1783 and 1787.

Ostrożanka – parish of the Protection of the Blessed Virgin Mary in the collatorship of Prince Michał Radziwill, castellan of Vilnius. It was inspected in 1754, 1759, 1761, 1770, 1777 and 1787.330

Pierrykaŭ – parish of the Ascension of Our Lord in the collatorship of Jan Mikołaj Choskiewicz and Ludwika born Rzewuska. Church inspected in 1770, 1777 and 1787.331

324 This parish included the following villages (in 1777): Michalki (30), Saniuki (20), Buków (18), Mycki (6); (in 1787): Michalki (36), Saniuki (26), Buków (19), Mycki (5), Słoboda (11). НГАБ, k. 48–49, 208v.–210.

325 This parish included the villages of Michnowicz (35) Kocury (18). НГАБ, k. 35v.

326 НГАБ, k. 110v.

327 НГАБ, k. 218r.

328 This parish included (in 1778): the town of Narowla (28), villages – Zowojć (36), Bobrojki (12), Połówki (15), Obuchowszczyzna (12). Ibidem, k. 118–119v.; Inspection of 1783: ИРИ РАН, k. 2v.; The inspection of 1787 does not specify the number of houses, but it lists the same places: НГАБ, k. 212v.–215v.


330 The Inspector mentions a very poor technical state of the church, which was the reason for the need to build a new chapel by the Jesuits (from the Pinsk College) opposite the old presbytery. It was dedicated in 1772. This parish included (in 1777): the town of Ostrożanka (30), Osowce (12), Rudnia Uborcka (8), Rudnia Skołodyńska (1), Zamosze (16), Mańczyce (8); (in 1787): Ostrożanka (30), Osowce (15), Rudnia Uborcka (10), Rudnia Skołodyńska (3), Zamosze (12), Mańczyce (10). НГАБ, k. 34r.–35v., 245v.–247r.

331 The Inspector in 1777 does not mention the villages belonging to the parish. НГАБ, k. 58r.–58v., 239r.–241v.
Prudek – St. Nicholas chapel affiliated with the parish in Zahorczany.332 As the inspector writes, “Adam Lenkiewicz333, then the treasurer and now the writer of the Mazyr district, built the chapel for his own convenience and for his subjects in Prudek.”334 Chapel inspected in 1777 and 1787.

Remezów – parish of the Protection of the Blessed Virgin Mary in the collatorship of Józef Stocki, treasurer of the Mazyr district.335

Romanówka – St. John chapel, affiliated with the church in Meleszkiewicze.336

Sedelniki – parish of St. Basil the Great in the collatorship of the treasurer of the Mazyr district, Dominik, and his wife Maryna born Obuchowicz. No information on previous inspections.337 Church inspected in 1777 and 1787.

Seniuków – chapel of the Protection of the Blessed Virgin Mary, affiliated with the parish in Michalki. Chapel inspected in 1787.338

Skryholów – a branch of the parish of the Elevation of the Holy Cross in Skryholów, located according to the inspection in Ostrów, also called Waszkowszczyzna. Founded by Maciej Kazimierz Oskierko and Karolina born Stecka in 1774339, as a response to the grace received by a certain man on a certain hill, That place became popular among the surrounding villages, and many pilgrimages made the manor in Mielieszkowice and the vicar of Herakliusz Porębski (OSBM), superior of Jasna Góra, residing in Turaŭ, interested in the matter.340

Skryholów – St. Nicholas parish in the collatorship of Maciej Kazimierz Oskierko, marshal of Mazyr.341 The parish created in 1772, so it had not been inspected previously.342

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332 НГАБ, k. 42.
334 НГАБ, k. 42,199v.
335 The Inspector lists only Remezów without specifying the number of houses. НГАБ, k. 226v.–228r.
336 НГАБ, k. 232v.
337 This parish included the villages (in 1777): Seledniki (20), Okulinka (8), Trościanica (7); (in 1787): Seledniki (20), Okulinka (8), Trościanica (6). НГАБ, k. 44–45, 205v.–207v.
338 НГАБ, k. 110v.
339 НГАБ, k. 53v.–54v.
340 According to the information provided by the inspector, “JM Marszałek doznawszy [cudów i łask – W. W.] pono y sam łaski z tego miejsca w uzdrowieniu ręki bolejącej ut votum ręki srebrnej od niego ofiarowanej testatur, Cerkiew wspaniałą iaka dziś jest wybudował”. The church at the time of the inspection (on 14/1/1777) had not yet been consecrated. The parish included the villages (in 1777): Słoboda Skryhalowska (76), Zimowiszcza Wielkie and Małe (30); according to the inspection of 1787: Słoboda Skryhalowska (72), Zimowiszcza Małe (2), Zimowiszcza Wielkie (14), Kazimierzówka (10) and Białe (2). НГАБ, k. 53v.–56v.
341 See PSB, vol. 24, p. 356, PSB, Vol. 43, p. 82.
342 The parish received the fundation only in 1772 from Kazimierz and Karolina Stecki, the Kievian castellans Kiev, and the above-mentioned Oskierko, the Mazyr marshal. This parish
The inspection of 1787 indicates that after the destruction of the church by non-Uniates, it was taken over by the Uniates. Inspected in 1777 and 1787.

**Strzelsk** – parish of St. Michael the Archangel in the collatorship of Jan Oskierko, *wojski* of the Mazyr district. No information on previous inspections. Church inspected in 1777 and 1787.

**Śmiadyń** – St. Nicholas parish in the estate of the Jesuits. Inspected in 1777 and 1787.

**Waszkowszczyzna** – church of St. Michael the Archangel, a branch of the parish in Skrzyhalsów, in the collatorship of marshal of the Mazyr district, Maciej Kazimierz Oskierko and Karolina born Stecka. Church inspected in 1761, 1770, 1777 and 1787.

**Zahorczany** – Holy Trinity parish in the collatorship of the Lenkiewicz family, judges and writers of the Mazyr lands. Church inspected in 1777 and 1787.

**Zimowiszczwa** – parish of the Protection of the Blessed Virgin Mary in the collatorship of Ludwik Oranowski and Krystyna born Charytanowicz, the treasurer of Mazyr. The inspection of 1787 recorded chapels affiliated with a parish in Sloboda Skryhalsowska, in Zimowiszczwa Male (St. George) and in Zimowiszczwa Wielkie (Protection of the Blessed Virgin Mary).

**Mazyr deanery:** seat – Mazyr

According to the findings of A. Mironowicz, in the 16th century Mazyr and the Mazyr region was not included in the Turaŭ diocese. As a result of the conflicts between

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343 This parish included the following villages (in 1777): Strzelsk, Szereyki, Grzęda, Mycki (the inspector did not report the number of houses); (in 1787): Strzelsk (28), Szereyki (31), Grzęda (10) Mycki (5). НГАБ, к. 45–46v., 207v.–208v.

344 This parish included the villages (in 1777): Śmiadyń (40) Holubica (40), Doroszewicz (15), Kopciewicz (20), Wiszolów (40); (in 1787): Śmiadyń (40), Holubica (40), Doroszewicz (19), Kopciewicz (24), Wiszolów (44). НГАБ, к. 60r.–61v., 243v.–245v.

345 НГАБ, к. 53v.–54v., 203v.

346 This parish included the villages (in 1777): Zahorczany (31), Chomiczki (7), Mojsiejówka (18), Szczotkotowa (13), Prudek (36) and the town of Mirabella (6); the inspection of 1787: Zahorczany (30), Chomiczki (8), Mojsiejówka (18), Szczotkotowa (14), Prudek (36) and the town of Mirabella (4). НГАБ, к. 42v.–44, 197v.–199v.

347 There is no information about which villages were included in the parish (in 1777). The inspection of 1787 lists the villages belonging to the parish (without the number of houses): Meleszkiewicze and Romanówka. Thw church was built opposite a small chapel. НГАБ, 54v.–55, 231v.–232v.

348 НГАБ, к. 203r.v.

349 The Old Polish name of Mazyr, which frequently occurs in literature. SGKP, vol. VI, p. 754.

the Mazyr district and the Kiev province, in 1609 there was been a delimitation of lands, confirmed in 1613. It should be recognized that since 1609, the Mazyr region with its parishes became part of the Uniate Turau-Pinsk diocese and was its largest deanery.

**Antonów** – St. Nicholas parish in the collatorship of Jan Oskierko, wojski of the Mazyr district. Church founded by Rafał Oskierko, marshal of the Mazyr district. In the inspection of 1787 it occurs in the Pietrykaŭ deanery.

**Bahrynowicze** – Holy Trinity parish in the collatorship of Colonel Oskierko. During the inspection of 1698, it was under the jurisdiction of the dean of the Pinsk. In Bahrynowicze – according to the inspection of 1787 – there was also a chapel which had previously belonged to the parish in Skryhalów.

**Berczówka** – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Boguslaw Oskierko, the ensign of the Mazyr district. Inspected in 1778 and 1787.

**Biesiadki** – parish of St. Dmitry the Martyr in the collatorship of Maciej Kazimierz Oskierko. Founded in 1772, inspected in 1777 and 1787. In the inspection of 1777, it was in the Pietrykaŭ deanery, and in 1787, already in the Mazyr one.

**Bobrowicze** – Holy Trinity chapel, affiliated with the church in Kalenkiewicze. In the 1770s, the chapel belonged to the Mazyr deanery, in the 1780s it was listed in the Pietrykaŭ deanery. Inspected in 1778, 1782 and 1789.

**Bobryka** – chapel of Protection of the Blessed Virgin Mary. Created by the decree of bishop Gedeon Horbacki on 19th March 1782, consecrated by the Mazyr dean in 1783.

**Borysowicze** – chapel of the Assumption of the Virgin Mary into Heaven in the estate of Bogusław Oskierko, the ensign of the Mazyr district. The chapel remained in the

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353 This parish included the villages of Antonów (24), Karpowicze (18), Smolikowicze (30), Holowczyce (18). НГАБ, k. 115v.–117v.

354 НГАБ, k. 220v.–222v.

355 ИРИ РАН, k. 22v.

356 This parish included the villages of Bahrynowicze (12), Rok (27), Chustne Sloboda (15). НГАБ, k. 193–195.

357 This parish included the villages of Berczówka (24), Wodowicze (19), Horodniki (10), Użyniec (16), Slobodka (9). НГАБ, k. 120–121v., 176–178.

358 This parish included the villages (the inspector does not specify the number of houses): Biesiadki, Terebów, Rudnia Myszczęńska. Michniewicze and Kuczary were removed from the jurisdiction of the parish after the administrative reform. НГАБ, k. 191v.–193.

359 НГАБ, 127v., ИРИ РАН, k. 14, 16.

360 НГАБ, k. 137v.–137v.
administration of Oleksićze priest. The inspection of 1787 mentions the beginning of construction of a new chapel in the place of the old and damaged one.

**Brahiń** – parish of the Protection of the Blessed Virgin Mary in the estate of the Brahiń Basilians. At the time of inspection, the parish did not have its parish priest, hence the care of the church was exercised by the Makanowicze priest. Church founded in 1739 by Faustyn Rybiński.

**Chobne** – Chapel of the Blessing of St. Jan Bohosław, affiliated with the parish church in Jurowicze. Chapel inspected in 1778 and 1787.

**Chojno** – St. Nicholas parish in the collatorship of Gedeon Jeleński, a Mazyr court starost. Funded by G. Jeleński in 1777. Church inspected in 1778 and 1786.

**Ciszkowo** – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Jan Oskierko, wojski of the Mazyr district. The inspector mentions Jan Oskierko’s foundation of 1770 among the church books.

**Demidowicze** – parish of the Nativity of the Blessed Virgin Mar in the collatorship of Jan Oskierko, wojski of the Mazyr district, under the administration of the priest of Antonów. After 1778, the parish moved under the jurisdiction of the dean of Pietrykaŭ.

**Domanowicze** – Holy Trinity parish in the collatorship of Tadeusz Wajnarowicz, Domanowicze starost. Church founded in 1759 by Józef Wolbek, Domanowicze starost. Church inspected in 1778 and 1787.

**Dudzicz** – St. George parish in the collatorship of Boguslaw Wolbeka, judge of the Mazyr district. The parish did not have its priest, it was under the administration of the parish in Kalenkiewicze. Church consecrated in 1776. Inspected in 1778 and 1787.
Horbowicze – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Antoni Oskierko, Colonel of the GDL. Church founded by Jan Oskierko, wojski of the Mazyr district, in 1769, inspected in 1778 and 1787.

Horodczyce – branch of St. Michael’s parish in Domanowicze. Mass celebrated once a year, on the day of St. Michael.

Hrabie – parish of the Nativity of the Blessed Virgin Mary in the collatorship Ignacy Lenkiewicz, Minsk district judge and Hrabie starost. Church inspected in 1778 and 1786.

Hrabowo – parish of the Ascension of Our Lord in the collatorship of the Pietrykaũ priest – Rev. Eliasz Borodzica, protonotary apostolic and the vicar of the Turaũ-Pinsk diocese. Church founded in 1730 by Tomasz Jeleński, canon of Smolensk. According to the 1786 inspection, it was in the collatorship of Obuchowicz, stolnik and lower starost of the Mazyr district. Inspected in 1778 and 1786.

Iwanuszczewicze – parish of St. Michael the Archangel in the collatorship of the Korsak brothers: Ludwik, district judge and president of the Mazyr district, Antoni, judge of the Mazyr district, and Stanisław, cavalry captain of the Mazyr district. Church founded in 1771, inspected in 1777 and 1787.

Jewtuszkiewicze – parish of the Nativity of the Blessed Virgin Mary in the collatorship of the Korsak brothers: Ludwik, district judge and president of the Mazyr district, Antoni, judge of the Mazyr district, and Stanisław, cavalry captain of the Mazyr district. Church founded in 1771, inspected in 1777 and 1787.


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371 This parish included the following villages: Horbowicze (29), Wasilewicze (34), Jachnowicze (4), Rudnia (15). According to the inspection of 1787, in Horbowiczech there were 29 houses, in Wasilewicze – 35, in Jachnowicze – 4, and in Rudnia – 20. НГАБ, k. 128v.–131, 190v.

372 НГАБ, k. 165v.

373 The parish included the village of Hrabie (48). Ibidem, k. 75–77. According to the inspection of 1786, there were 19 houses in Hrabie, 34 in Hrabie Dolne, and 8 in Słoboda. НГАБ, k. 145.

374 According to the inspection, the previous church had burned down, and the described shrine had been built in its place. The parish only included the village of Hrabowo (32). Ibidem, k. 62–64v. In the 1786 inspection, Hrabowo was included in the parish (40). НГАБ, k. 133r.–134v.

375 НГАБ, k. 133r.–134v.


377 This parish included the villages: Iwanuszczewicze (30), Likowo (20). НГАБ, k. 79–81, k. 147v.–149v.

378 This parish included: the town of Jewtuszkiewicze (10), villages – Marmorycze (14), Ledziec (8), Jewtuszkiewicze (11), Uzoũ (7). Ibidem, k. 87v.–90, 159v.–161. The inspection of 1787 does not specify the number of houses. НГАБ, k. 87v.–90, 159v.–161; ИРИ РАН, k. 1v.

379 НГАБ, k. 123–124.
Jurowicze – St. George parish in the royal estate (formerly belonging to the Jesuits). Church inspected in 1754.\(^{380}\)

Kalenkiewicze – St. Nicholas parish in the collatorship of Antoni Oskierko, Colonel of the GDL troops.\(^{381}\)

Kaplicze – St. Gorge parish in the collatorship of Gedeon Jeleński. According to the inspection of 1778, the church erected 30 years before.\(^{382}\) Church inspected in 1778 and 1787.

Kolki – parish of the Nativity of the Blessed Virgin Mary in the collatorship of the Benedictines of Minsk, built in 1728 and consecrated in 1761.\(^{383}\) Inspected in 1778 and 1786.

Komarewicze – Holy Trinity parish in the collatorship of Gedeon Jeleński\(^{384}\), the Mazyr court starost. Inspected in 1778 and 1786.\(^{385}\)

Kopciewicze – chapel of St. Basil the Great affiliated with the church in Łuczyce, located at the manor in Kopciewicze.\(^{386}\) Chapel inspected in 1778 and 1786.

Korzenie – parish of St. Basil the Great in the collatorship of Rajmund Ciszkiewicz, lowczy of the Lida district. According to the inspection of 1778, the church had been standing for over 20 years.\(^{387}\) Church inspected in 1778 and 1787.

\(^{380}\) This parish included: the town of Jurowicze (40), the villages of Jurewicze (30), Kryszyce (30), Prudek (32), Słobodka Piwnica (8), Chobne (20). The inspection of 1787 stated: Jurowicze (40), the village of Jurewicze (50), Kryszyce (30), Prudek (32), Piwnica (8), Chobne (20). НГАБ, к. 121v.–123, 179v.

\(^{381}\) This parish included the following villages: Kalenkiewicze (25), Hulewicze (27), Bobrowicze (10), Buławki (10), Buda (3). The inspection of 1787 stated: Kalenkiewicze (30), Hulewicze (30), Bobrowicze (40), Buda (7). НГАБ, к. 125v.–127v., 182r.

\(^{382}\) This parish included the villages of Kaplicze (50), Krotów (22), Uhly Słoboda (4). The inspection of 1787 does not mention the number of houses. НГАБ, к. 92v.–95, 188r.

\(^{383}\) This parish included the villages of Kolki (27), Popowcy (11), Peretrutowicze (80). Ibidem, k. 81–83. Inspection of 1786 – no number of houses. Ibidem, p. 151.


\(^{385}\) This parish included the villages: Komarewicze (25), Bobryk (20). Ibidem, k. 64v.–66v. The inspection of 1786 mentions the villages Komarewicze and Bobryk as belonging to the parish, but without specifying the number of houses. НГАБ, к. 136r.

\(^{386}\) НГАБ, к. 72v.–73.

\(^{387}\) This parish included: the town of Korzenie (15), villages – Marcinowicze (11), Karpowicze (11) Raków (8), Peretok (6), Mnowohwierz (13), Kosiałów (11), Chomicze (11), Niebyt (7), Sukacze (11). НГАБ, к. 90–92. According to the inspection of 1787, in the parish there were the following numbers of houses: Korzenie (20), Marcinowicze (12), Karpowicze (13)
Koziejsk – Chapel of the Assumption of the Blessed Virgin Mary into Heaven, affiliated with the church in Chojno. According to the 1786 inspection, the former chapel had been demolished and erected in a new location. According to the inspection of 1786, formally it was not a chapel but rather a church. Inspected in 1778 and 1786.

Kozuszkowicze – Holy Trinity chapel, affiliated with the church in Ciszkowo.

Krotów – St. Michael chapel affiliated with the church in Kaplicze, located at the Krotów manor. Church inspected in 1787.

Kuradycze – a branch of the parish in Wiazki, erected “recently at the Kuradycze manor at the expense of Reverend priest of Mazyr and his parishioners, made of wood.” The chapel was built in the 1780s.

Lipowo – a branch of the parish in Korzenie. Church of St. Prakseda the Virgin and Martyr. It was created only for “the convenience of the local parishioners.” The church was inspected in 1770, 1778 and 1787.

Litwinowicze – a branch of the parish of Wiazki. The insector does not provide further information about the parish church, no data on the invocation either. The chapel in Litwinowicze was founded “at the expense of the Wolskis and their subjects, erected for their convenience. Erected a few years ago, in good condition.” It was founded in the 1780s.

Łuczyce – St. Nicholas parish in the collatorship of Jan Jeleński, the writer of the GDL. Funded by Wincent Bogusz, lowczy of the Mazyr district. The inspection of 1786 mentions moving the church to another place and on its re-erection.

Makanowicze – St. George parish in the collatorship of Bogusław Oskierko, ensign of the Mazyr district. Founded by Bogusław Oskierko. Church inspected in 1778 and 1787.

388 НГАБ, k. 75.
389 НГАБ, k. 144.
390 НГАБ, k. 113r.–113v.
391 НГАБ, k. 189v.
392 НГАБ, k. 159
393 Ibidem.
394 НГАБ, k. 72v.–73, 159.
395 НГАБ, k. 159.
396 This parish included the villages: Łuczyce (50), Kopciewicze (25). НГАБ, k. 70v.–72v. The inspection of 1786, informs about 51 houses in Łuczyce and 25 in Kopciewicze. Ibidem, k. 141v.
397 НГАБ, k. 140–142.
398 The inspector described the church as small. This parish included villages: Makanowicze (36), Izbin (12), Zaszychowbie (17). НГАБ, k. 101–103, 167v.–169.
**Muchojady** – chapel of the Elevation of the Holy Cross. The inspection of 1787 mentions the inspection of 1778, which has not been found. The inspector informs of the acquisition of the function of St. Nicholas church.\(^{399}\)

**Muchojady** – St. Nicholas parish in the collatorship of Jan Oskierko, wojski of the Mazyr district. Inspected in 1778 and 1787, the church was built in 1775 on the site of the burnt former one.\(^{400}\) In 1787, it was already in the Pietrykaŭ deanery. The inspection of 1787 informs of the closure of the church, whose function was taken over by the newly created chapel of the Elevation of the Holy Cross in Muchojady.\(^{401}\)

**Narowla** – parish of the Blessing of St. Joan Bogoslow in the collatorship of Jan Oskierko, wojski of the Mazyr district. In place of a burnt church, a chapel was established.\(^{402}\) In 1783, it was still in the Mazyr deanery, but the inspection of 1787 already records its belonging to the Pietrykaŭ deanery.\(^{403}\) Inspected in 1778, 1783 and 1787.

**Nosowicze** – St. Onuphrius parish in the collatorship of Gedeon Jeleński, court starost of the Mazyr district. The inspector noted that the church was very small and old. Church founded by Gedeon Jeleński in 1774\(^{404}\), inspected in 1778 and 1787.

**Nowosiółki** – chapel mentioned in the inspection of 1786. Except for the information of the very poor condition, most of the data missing.\(^{405}\)

**Obuchów** – chapel of the Nativity of the Blessed Virgin Mary, affiliated with the parish in Narowle. The inspector indicated that it was in a poor condition.\(^{406}\) In 1783, it was still in the Mazyr deanery, while the inspection of 1787 already mentions its belonging to the Pietrykaŭ deanery.\(^{407}\) Inspected in 1777, 1783 and 1787.

**Oleksicze** – St. Nicholas parish in the collatorship of Bogusław Oskierko, ensign of the Mazyr district. The church was erected in the place of a former, burnt one, as of the time inspection it had not yet been completed.\(^{408}\) Inspected in 1778 and 1787.

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\(^{399}\) НГАБ, к. 218р.

\(^{400}\) This parish included the villages: Muchojady (60), Uhły (16). НГАБ, к. 113в.–115.

\(^{401}\) НГАБ, к. 218р.–220р.

\(^{402}\) This parish included the villages: Narowla (28), Zawoć (36), Bobrojki (12), Polówki (15), Obuchowszczyzna (12). The inspection of 1787 does not mention the number of houses. НГАБ, к. 118–119в., 212в.–215в.

\(^{403}\) Inspection of 1778: НГАБ, к. 118–119в.; inspection of 1783: ИРИ РАН, к. 2в.; inspection of 1787 (when belonging to the Pietrykaŭ deanery): НГАБ, к. 212в.–215в.

\(^{404}\) This parish included the villages: Nosowicze, Zielonocze, Zamoście (the inspector in 1778 does not mention the number of houses). The inspection of 1787 gives the number of houses: Nosowicze – 50, Zielonocze – 15, Zamoście – 20. НГАБ, к. 99–100в., 166в.

\(^{405}\) НГАБ, к. 140.

\(^{406}\) НГАБ, к. 119в.

\(^{407}\) Inspection of 1778: ibidem, 119в.; inspection of 1787 (when belonging to the Pietrykaŭ deanery): НГАБ, к. 215в.

\(^{408}\) This parish included villages: Oleksicze, Hliniszczy, Boguslawiec (the inspector does not mention the number of houses). The inspection of 1787 lists those places and additionally
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

Orsicze – St. Nicholas parish in the collatorship of the Vilnius Chapter. Inspected in 1778 and 1776; the church was founded in 1757 on the site of an already ruined one. 409

Ozarycze – St. Jan Bogoslow parish in the collatorship of Karol Pancerzyński, starost of Ozarycze. Church built in 1759, replacing an old, ruined one. 410 The inspection of 1786 stated that the church did not yet have the status of the parish church and was subject to the jurisdiction of the church in Wiazki. Church inspected in 1778 and 1786. 411

Peletrulowicze – chapel affiliated with the church in Kolki. No invocation mentioned. Established after 1778. Inspected in 1786. 412

Prudek – St. Michael chapel, affiliated with the parish church in Jurowicze. 413 Chapel inspected in 1778 and 1787.

Rudobielsk – parish of the Protection of the Blessed Virgin Mary in the collatorship of Albryect Radziwill 414, starost of Rzeczyce. Church built in 1770 “on the site of a former ruined church in a remote place in the village.” 415

Starczyce – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Bogusław Oskierko, Ensignment of the Mazyr district. 416 Church inspected in 1778 and 1787.

Suchowicze – parish of the Assumption of the Blessed Virgin Mary, church at the Basilian monastery. 417 The old church was ruined during the inspection (in 1787). The source includes information about a new one being built, “and temporarily the church service is celebrated in the Chapel between the monastery and the church.” 418

Szkowo – chapel of the Protection of the Blessed Virgin Mary, affiliated with the church in Iwanuszkiewicze. Built after 1778. Inspected in 1786. 419

the town of Bogusławice (6) and the village Borusowszczyzna (15). For the rest of the villages, the numbers of houses are unknown. НГАБ, k. 105–106v., 171v.

409 This parish included the village of Orsicze (70). Ibidem, k. 83–85. The inspection of 1786 showed 79 houses. НГАБ, k. 153v.

410 This parish included: the town of Ozarycze (5), the villages of Wiazek (40), Zdawa (7), Lesiec (20), Słobodas: Kobyłszczyzna, Michnowszczyzna, Cichowo and Mysłowroku (40), Siemienowicze (12), Litwinowicze (30), Kuradycze (25). НГАБ, k. 103–105.

411 НГА Б, k. 154v.–157.

412 НГА Б, k. 152r.v.

413 НГА Б, k. 124, 180v.

414 РСВ, vol. 30, p. 148

415 The parish included the village of Rudobielsk (80). НГАБ, k. 77–79. According to the inspection of 1786, in Rudobielsk there were 100 houses. НГАБ, k. 146v.

416 This parish included the villages: Starczyce (25), Mokryszcze (10), Mutyzar (5). НГАБ, k. 103–105.


418 НГА Б, k. 185r.v.

419 НГА Б, k. 150.
Szyicze – parish of the Protection of the Virgin in the collatorship of Gedeon Jeleński. The present church was built by the collator in 1772, after the old one had been built.\textsuperscript{420} Church inspected in 1778 and 1787.

Tulhowicze – St. George parish in the collatorship of Adam Stocki, judge and cupbearer of the Mazyr district.\textsuperscript{421} Inspected in 1778 and 1787.

Waniużyce – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Dominik Bogusz,\textit{ lowczy} of the Mazyr district. Church founded by Wincenty Bogusz,\textit{ lowczy} of the Mazyr district.\textsuperscript{422} In 1774 a new church was built. The inspector mentions many miracles and graces through the intervention of the Blessed Virgin Mary in Waniużyce.\textsuperscript{423} Church inspected in 1778 and 1786.

Wiazki – parish absent from inspections. It is only mentioned in one source – the list of parishes in particular deaneries.\textsuperscript{424}

Zahal – Holy Trinity parish in the collatorship of the local starosty. Church built in the place of the old one in 1774. The inspector mentioned that in the church documents there was a document confirming the right of application for the office granted by the Minsk voivodes Józefata Burzyńska.\textsuperscript{425} Inspected in 1778 and 1787.

Zamoście – a branch of the parish in Nosowicze of the Nativity of the Blessed Virgin Mary, located in the hereditary estate of Jan Valerian Wolski, podstoli and lower court starost of the Mazyr district.\textsuperscript{426} Inspected in 1778 and 1787.

Abbreviations of invocations

- Borys i Gleba – Saint Boris and Gleb
- Jerzy M – St. George the Martyr
- Michała A – Michael the Archangel
- Mikolaja Bp – St. Nicholas the Bishop

\textsuperscript{420} This parish included the villages: Szyicze (46), Turewicze (46). The inspection of 1787 does not mention the number of houses. НГАБ, k. 95–97, 186v.

\textsuperscript{421} The parish included the village Tulhowicze (30). НГАБ, k. 109–111, 174–176.

\textsuperscript{422} See K. Niesiecki,\textit{ Herbarz polski} vol. II, Leipzig 1859, p. 204; SGKP, vol. XII, p. 938.

\textsuperscript{423} This parish included the following villages: Waniużyce (12), Nowosiółki (48), Filipowicze (14), Onosowicze (4). НГАБ, k. 67–70v. See also a published inspection: Д. В. Лісецькі, 

\textsuperscript{424} LVIA, ф. 634, ap. 2, bylų 968, k. 4v.

\textsuperscript{425} This parish included: the town of Zahal (12), villages – Gnojów (38), Kniażycze (8), Chisojne (20), Niebytów (20), Koziałuze (18), Kliwy (14), Zapotasznia (4). The inspection of 1787 showed: Zahal (14), villages – Gnojów (40), Kniażycze (10), Chisojne (20), Niebytów (20), Koziałuze (20), Kliwy (20), Zapotasznia (4). НГАБ, k. 106v.–108v.

\textsuperscript{426} Jan Valerian Wolski paid the\textit{ annuata} (rent) for the branch; the document for the branch\textit{ annuata} signed in 1776. НГАБ, k. 100v–101, 167v.
6. Invocations of the Uniate Churches in the Turaŭ-Pinsk Diocese

Studies on the so-called *patrocinia*\(^{427}\), or invocations of churches, result from the interest in the religious mentality of societies, dependence of individual churches on the diocese, province, etc. Researchers have been studying them at least since the 18\(^{th}\) century, but the peak of such studies occurred in the 19\(^{th}\) and 20\(^{th}\) centuries.\(^{428}\)

The origins of invocations date back to the early Christianity, when as part of the cult of saints their names were given e.g. to churches built at the place of burial or death\(^{429}\) of a saint. With the development of the parish network, giving the church became necessary, as it allowed for distinguishing between different


churches. In the Middle Ages and modern times, the invocation of a church were determined by the relics present in the churches, and if there was no closer relationship with any of the saints, often the name of Christ was given. Later, 
patrocinium was no longer closely associated with the relics, and the invocations were associated with the cult of particular saints or festivities in the Church.\textsuperscript{430}

The discussed custom has also existed since the beginning of the Eastern Church, on the “Ruthenian” lands, so naturally it also appeared in the Uniate Church, because after the Union of Brest the patrons of churches were rather not changed – in accordance with the principle of taking over existing legacy, the invocations were retained. In the case of new churches, the choice of invocation formally belonged to the bishop of the diocese, but in practice it was determined by the founder of the church\textsuperscript{431}, which was associated with the privilege of the patronage right, the so-called \textit{ius patronatus}.\textsuperscript{432}

The source material for the study of church invocations in the Turaŭ-Pinsk eparchy is incomplete; the analysis only allowed for the restoration of 196 out of the 309 sacred objects. It is a total of 30 (repeated) invocations, among which the most common are three: the Nativity of the Blessed Virgin Mary (18.4%), St. Nicholas the Bishop (12.8%), and Holy Trinity (10.7%) – together they accounted for more than a half of the total number of the established church invocations. This little variety – very modest against the background of the mosaic of patrons in the Uniate Church\textsuperscript{433} – can probably be connected with the Ruthenian tradition, in which there is a much poorer selection of invocations than in the Catholic Church.\textsuperscript{434}

The data collected in the tables allow to classify the invocations with consideration of their types and varieties. The following types of invocations can

\begin{footnotesize}
\begin{enumerate}
\item S. Litak, \textit{Kościół łaciński w Rzeczypospolitej}, p. 104.
\item In Catholic churches, it was typical to dedicate churches to their founders. A. Witkowska, op. cit., p. 54.
\item W. Kołbuk reported 86 types of church for the whole Uniate Church, but these findings were probably not complete either. W. Kołbuk, \textit{Kościola wschodnie w Rzeczypospolitej około 1772 roku}, p. 54.
\item S. Litak, \textit{Kościół łaciński w Rzeczypospolitej}, pp. 104–105.
\end{enumerate}
\end{footnotesize}
be distinguished: Trinitarian (concerning the Holy Trinity), Christological, Marian, angelic and concerning the saints of God.

The table shows that the frequency of church invocations was independent of the theological hierarchy of churches and liturgical memories from which the patrocinia originated. As many as 38% of the invocations were associated with Mary, and 30%, with saints – in the Turaŭ-Pinsk eparchy, just like in the whole Eastern Church, these groups began to dominate in the 18th century. Less common invocations were Christological (17%), Trinitarian (11%) – a derivative of cultural and religious transformations of the Enlightenment era435, angelic (7%) and those classified as double (1%).

Table VIII: Invocations of parish churches and chapels of the Uniate Turaŭ-Pinsk eparchy in the second half of the 18th century

<table>
<thead>
<tr>
<th>Type of invocation</th>
<th>Number of invocations</th>
<th>Percentage of church invocations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marian</td>
<td>74</td>
<td>38%</td>
</tr>
<tr>
<td>Saints</td>
<td>58</td>
<td>30%</td>
</tr>
<tr>
<td>Christological</td>
<td>34</td>
<td>17%</td>
</tr>
<tr>
<td>Trinitarian</td>
<td>21</td>
<td>11%</td>
</tr>
<tr>
<td>Angelic</td>
<td>13</td>
<td>7%</td>
</tr>
<tr>
<td>Other (double)</td>
<td>1</td>
<td>1%</td>
</tr>
</tbody>
</table>

The apparent high popularity of Marian invocations can be regarded as a manifestation of Mary-centrism, characteristic of the Latin confessions436 and both Eastern rites mariocentryzm – a specific element connecting the western and eastern rites in the ecumenical aspect.437 The most popular Marian invocations were: the Nativity of the Blessed Virgin Mary (36 invocations) and the Protection of the Blessed Virgin Mary (13) – Pokrova Bohorodyca, then the Assumption of the Virgin Mary into Heaven (10) – in the Eastern rite, the Dormition of the Mother of God, celebrated on 15th August, and Presentation of the Blessed Virgin Mary (2) – in the Eastern rite called Wowedenie w Chram Preczystoj Diwy Mariji – on 21st November.

Invocations to saints seem to be understood in the context of tradition or “fashion” for particular saints in a specific area and a specific time. They accounted for even 30% of the invocations in the Uniate Turaŭ-Pinsk diocese,

435 J. Urwanowicz, Profanum i sacrum..., p. 240.
436 S. Litak, Kościół łaciński w Rzeczypospolitej, p. 109.
which corresponded to 58 churches. The most popular saint was Nicholas, Bishop of Myra in Asia Minor, often called “The Wonderworker”. In Ruthenia, his cult often equaled that of the Blessed Virgin Mary and even Jesus. Invocations specific for the Uniate Church were those typically associated with the “Ruthenian” lands: Saints Boris and Gleb the Martyrs (1%), St. Prakseda the Virgin and Martyr (3.6%) and St. George (3.1%). Others referred to saints: Jan Bogosław (2%), St. Basil the Great (1.5%), popular in the East as the creator of the liturgical texts used, St. Peter and Paul the Apostles (1%), St. Stephen (1%), St. Dmitry (1%), St. Stephen (0.5%) and the Holy Trinity, St. Prakseda the Virgin and Martyr (0.5%, classified as double).

In another group – the Christological invocations (17%) – the most popular were those of the Elevation of the Holy Cross (5.1%) and Transfiguration (5.1%), further the Ascension (3.1%), Resurrection (2%) and Epiphany (0.5%).

It is also worth mentioning a popular invocation of the angelic group, naturally occurring in the discussed area – the patron Saint of Ruthenia, Michael the Archangel (8.7%).

Table IX: Invocations of Uniate churches and chapels in the Turaŭ-Pinsk eparchy in the second half of the 18th century

<table>
<thead>
<tr>
<th>Invocation</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nativity of the Blessed Virgin Mary</td>
<td>36</td>
<td>18.4%</td>
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<tr>
<td>Nicholas the Bishop</td>
<td>25</td>
<td>12.8%</td>
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<tr>
<td>Holy Trinity</td>
<td>21</td>
<td>10.7%</td>
</tr>
<tr>
<td>Michael the Archangel</td>
<td>17</td>
<td>8.7%</td>
</tr>
<tr>
<td>Protection of the Blessed Virgin Mary</td>
<td>13</td>
<td>6.6%</td>
</tr>
<tr>
<td>Protection of the Blessed Virgin Mary</td>
<td>13</td>
<td>6.6%</td>
</tr>
<tr>
<td>Elevation of the Holy Cross</td>
<td>10</td>
<td>5.1%</td>
</tr>
<tr>
<td>Assumption of the Virgin Mary into Heaven</td>
<td>10</td>
<td>5.1%</td>
</tr>
<tr>
<td>Saint George the Martyr</td>
<td>8</td>
<td>4.1%</td>
</tr>
<tr>
<td>Transfiguration</td>
<td>5</td>
<td>2.6%</td>
</tr>
<tr>
<td>Saint Prakseda the Virgin and Martyr</td>
<td>8</td>
<td>3.6%</td>
</tr>
<tr>
<td>Ascension of Our Lord</td>
<td>6</td>
<td>3.1%</td>
</tr>
<tr>
<td>Saint Jan Bogosława</td>
<td>4</td>
<td>2.0%</td>
</tr>
<tr>
<td>Resurrection</td>
<td>4</td>
<td>2.0%</td>
</tr>
<tr>
<td>Saint Basil the Great</td>
<td>3</td>
<td>1.5%</td>
</tr>
<tr>
<td>Presentation of the Blessed Virgin Mary</td>
<td>2</td>
<td>1.0%</td>
</tr>
</tbody>
</table>

438 Saint Nicholas was more popular in Eastern cultures, as the development of his worship in Ruthenia indicates. B. A. Uspieński, Kult św. Mikołaja na Rusi, Lublin 1985.
439 Ibidem, 19–33.
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

<table>
<thead>
<tr>
<th>Invocation</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saints Boris and Gleb</td>
<td>2</td>
<td>1.0%</td>
</tr>
<tr>
<td>Saint Apostles</td>
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<td>1.0%</td>
</tr>
<tr>
<td>Boris and Gleb</td>
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<td>0.5%</td>
</tr>
<tr>
<td>Elijah the Prophet</td>
<td>1</td>
<td>0.5%</td>
</tr>
<tr>
<td>Epiphany</td>
<td>1</td>
<td>0.5%</td>
</tr>
<tr>
<td>Blessing of St. Joanin Bogoslow</td>
<td>1</td>
<td>0.5%</td>
</tr>
<tr>
<td>Saint Dmitry</td>
<td>1</td>
<td>0.5%</td>
</tr>
<tr>
<td>Saint Stephen</td>
<td>2</td>
<td>1.0%</td>
</tr>
<tr>
<td>Holy Trinity, St. Prakseda the Virgin and Martyr</td>
<td>1</td>
<td>0.5%</td>
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</tbody>
</table>

7. Number of Worshipers in the Uniate Turaŭ-Pinsk Eparchy ca. 1773

Thanks to the information contained in the available sources, we can nowadays determine the number of people belonging to the discussed Uniate diocese in the middle of the 18th century. These will of course be approximate findings, because the inventories prepared for the Holy See obviously provide estimated data concerning the number of parishioners, since it was difficult for the Uniate bishop who was their author to describe his faithful with accurate absolute numbers. It should also be remembered that the lists were probably based on the information sent by the respective deans, who tried to show off in front of their shepherds with data proving the winning of new converts leaving the Orthodox Church, so these data need to be treated with caution and regarded as approximate.

According to the *Responsa*441, dated 1773, the Turaŭ-Pinsk eparchy included 84,113 faithful, and according to the *Inventory*442 – which was probably drawn up earlier than *Responsa* and shows more detailed information for each parish – this number was much higher – 148,496.

The most accurate data are included in inspections, since inspectors usually recorded individual villages within the jurisdiction of the parish and the number of houses located in the village inhabited by Uniate families. This information should be considered the most valuable because it was verified on-site by the inspector. On the other hand, we must not forget that the degree of this verification could have been questionable, since the inspector probably based

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441 *Responsio ad Questia Illustriissimi*, ASV, Archivio della Nunziatura Apostolica in Varsavia, vol. 140, k. 431–431v. The number increased by one-third was included, because the number of the source only shows the number of the faithful capable of confession. See: L. Bięńkowski, *Organizacja Kościoła wschodniego…*, p. 1045.

442 *Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej*, LVIA, φ. 634, ap. 2, bylų 968, k. 2–5.
the information on parish priests’ declarations. Unfortunately, we only have detailed inspections for four deaneries: Mazyr, Ubor, Pietrykaŭ and Turaŭ (see Table XI); these data refer to the years 1777–1778 and 1787. The table lists the number of Uniate houses only for the period 1777–1787, as the period closest to the creation of the above-mentioned sources. The parishes for which the inspector did not record the number of houses were not included. In the case of absence of information on the number of houses for the period under review, the information from the year 1787 was adopted, if available (2 cases). The findings of the author of this dissertation show that the increase in the number of Uniate houses reached around 5%, so it can be assumed that this will not significantly distort the measurement.

Below, calculations based on data for four deaneries are presented, which have been transferred to the entire diocese. These studies are only estimates, but they allow for referring the results to other eparchies. This way, it is possible to determine the approximate numbers of believers in individual dioceses. The calculations were carried out according to the methodology and guidelines proposed by A. Wyczański and W. Kula. For these localities, the ratio of 6.5 persons per house was adopted. This value is derived from research conducted for the Pinsk, Dawigródek, Bobrujsk and Mazyr districts in the Province of Minsk by Mikolaj Szoltyszek, who based his findings on the number of households (cottages or manors) and the population of 53 noble or royal estates in the said territory. Hence, under the heading “Estimated number of the faithful”, there are numbers obtained after taking into account the coefficient of 6.5.

Table X: Values for the studied parishes

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Average number of houses per parish</td>
<td>77</td>
</tr>
<tr>
<td>Average number of persons per parish</td>
<td>503</td>
</tr>
<tr>
<td>Average number of towns/villages per parish</td>
<td>3.19</td>
</tr>
<tr>
<td>Estimated number of the faithful in the whole diocese</td>
<td>128,520</td>
</tr>
</tbody>
</table>

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The analysis was performed for 75 parishes lying in the eastern part of the diocese. It should be noted (see the maps of distribution of the Uniate parishes for ca. 1772 and the 1780s) that in the eastern part of the eparchy, covering a greater area, there were fewer parishes, which meant that their territorial range was greater. However, it should not be immediately assumed that these areas were inhabited by fewer Uniates than the Pinsk part of the diocese – in the east the Union was gaining popularity more slowly; there were far more Orthodox people there than in the Pinsk part of the diocese. 446

The conducted calculations show that in the 75 parishes there were 37,758 Uniate believers. One parish included the average of more than three towns/villages and 77.5 houses, meaning approximately 405,200 people. These data allow to transfer the average values to the whole diocese. Assuming, therefore, that on average in one parish there were 504 faithful and in the 1770s there were (according to the Table Parishes of the Uniate Turaŭ-Pinsk eparchy in the sources) 255 parishes, it can be estimated that the population of the whole Turaŭ-Pinsk eparchy was approximately 128,520 faithful. This number is close to the values given in The inventory; therefore, it should be considered that the studied Uniate diocese comprised approximately 130–140 thousand Uniate believers, whereas the number of Orthodox believers was 26,181447, which allows to note a significant, progressive process of the Union covering more and more Orthodox churches in comparison with the beginning of the 17th century.

* * *

The discussion presented in this part of the book is not exhaustive. It only indicates the gap still occurring in the research on the organization of the Uniate Church. As a conclusion, it is worth noting once again that – contrary to the previous findings – the Uniate Turaŭ-Pinsk eparchy was quite a fast growing religious organization, responsive to the needs of the faithful. In the course of research carried out for this dissertation, the 18th century inspections of the Bezdzież, Janów, Lubieszów and Nobel deaneries unfortunately were not found, so the conclusions drawn are not precise, but – taking into account the development of the parish network in other deaneries – it should be assumed that in those we have studied the number of parishes was increasing as well. Closer examination of this process will definitely lead to confirming the organizational development of the Uniate Turaŭ-Pinsk eparchy.

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446 In the Turaŭ part, according to the list there were 17,097 Orthodox souls, and in Pinsk, 9,187. On the basis of LVIA, ф. 634, ap. 2, bylų 968, k. 2–5.
447 According to Responsio ad quesita Ill [ustrissi], vol. 140, k. 431r.–431v.
Table XI: The number of houses and worshippers per parish included in the list

<table>
<thead>
<tr>
<th>Item no.</th>
<th>Parish</th>
<th>Deanery</th>
<th>Towns included in the parish</th>
<th>Number of houses in individual villages</th>
<th>Number of houses in the parish</th>
<th>Estimated number of the faithful</th>
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CHAPTER SIX

Liquidation of the Union on the Territory of the Turaŭ-Pinsk Eparchy

After joining the Pinsk region to the Russian Empire after the second partition of Poland, compulsory urging of the Uniate parishes to convert to Orthodoxy began, sanctioned by the Edict of Empress Catherine II of 22\textsuperscript{nd} April 1794 (\textit{The removal of all obstacles to Uniates turning toward the Orthodox Church}\textsuperscript{1}). Practically from that moment, actions of the Russian authorities made the return to the Orthodox Church a reality.\textsuperscript{2}

On 28\textsuperscript{th} August 1783, Orthodox weddings with members of other religions without the permission of the Orthodox clergy were permitted, and in 1800, Tsar Paul I issued an edict titled \textit{The impossibility to return to the Union of people who have joined the Orthodox faith}, including the information that the Pinsk district had completely converted to Orthodoxy. But it is hard to believe that it was true, because the Union was quite firmly rooted among the people, and complaints about bishop Jozafat Bulhak prove that thanks to him, the Uniate clergy still remained on the territory of the western part of the eparchy, although “\textit{it was recommended for the Uniate clergy not to be in places where people joined the correct belief so that their presence would not lead to demoralization.”}\textsuperscript{3}

After 1795, the Uniates were forced to function in a legally difficult situation. From 1803, they started large-scale activity aimed at drawing the parishion-

\textsuperscript{1} Акты, издаваемые Виленскою археографическою комиссию, т. XVI, Вильна 1889, р. 6

\textsuperscript{2} Нацыянальны Гістарычны Архіў Беларусі, Ф. 136, Воп.14, Спр. 348 According to D. Liseuczykau, in 1798 in the district of Pinsk, there were already 37 Orthodox churches. Д. В. Лісеўчыкаў, Схаваныя уніяцкія прыходы Пінскага павета канца XVIII–XIX першай трэці стст., “Архіварыус” 2006, № 4, pp. 117–129.

ers back and encouraging them to keep faithful to the Union. This process, of course, was informal and not even one church was returned to its former owners; the situation escalated so much that General Major W. Ratcz was appointed to fight the attempts of return to the Union or strengthening it. The latter thus described the functioning of Uniate parishes in the early 19th century: “In order to prevent the (Union) from ultimate disappearance, the secret works were quickly moved to hidden sacred sites, … the Latin clergy actively developed the wide network of their underground work.”

In the Turaŭ-Pinsk eparchy, the Union persisted despite numerous acts of disbelief in its durability, even despite the forced transition to Orthodoxy. As we can see, even in the 19th century, the clergy, not agreeing with the liquidation of their parishes, tried to regain their faithful and secretly continue the worship. All in all, however, in Belarus, where the faithful had the choice between converting to the Orthodox faith, remaining in the Union or the transition to Roman Catholicism, the Union started to significantly reduce its influence. But it survived. As the registry books of the 19th century show, the Uniate legacy was present, even if it kept only by a small number of worshippers.

Taking over the Uniate Churches by the Orthodox

Gradual taking over of churches by the Orthodox began on a large scale since the Second Partition of Poland (1793), when the entire Pinsk region became part of the Russian Empire. Taking over the Belarusian land, the Tsarist authorities declared treating the worshippers of other religions with dignity, but it soon proved that these were empty promises. Catholics and Uniates were forbidden to take any attempts to encourage the Orthodox to convert, and on 6th January 1773, Catherine II issued an instruction urging the Uniates to return to the Orthodox Church. This document contains a declaration stating that the faithful who had been forced to accept the Union wanted to return to the Orthodox faith and wished to be included in the Orthodox bishopric in Mahilioŭ.

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4 В.Ратч, Уния после падения Польши, Вильна 1867, p. 16
5 Ibidem.
6 This can be seen even in the list of the liquidated Uniate churches from 1810. Центральный державный исторический архив Украины, м. Львів, ф. 408, No. 935.
7 Drohiczyn Diocesan Archives, Department X, Book of registry records from the 18th and 19th centuries, Files of Roman Catholic parishes of the Diocese of Pinsk.
The instruction was rejected under the pressure of the Polish–Catholic influence, but it is worth saying that it attempted to prove with tabular data that the Uniates quickly changed their confession and from 1772 to the end of 1774, they had allegedly lost until 433 churches.\(^9\) In the light of analyzed sources, it can be recognized that these data were rather propaganda and cannot have been credible, because in the years 1776–1777, in the examined areas of Eastern Belarus, there were 146 Catholic churches and 91 Orthodox ones; the joint number of these churches is almost half lower than the number of parishes lost by the Uniates given by the Empress.

In 1795, the Union was officially liquidated in the discussed area, but its followers did not cease their activity. As already mentioned, the Uniate clergy acted on, only in secret, hidden from the Tsarist authorities. The situation was – according to D. Liseuczykau – quite strange. This researcher believes that the Union remained – despite the takeover of parishes by the Orthodox – thanks to chapels, which were created in spite of official prohibitions. They also played a role of battle outposts.\(^10\) We can say that the Union survived mainly thanks to a well–developed parish structure.\(^11\)

After the second partition there was a slow process of forced conversion of the Uniate parishes to Orthodoxy. On the basis of the aforementioned decree of Catherine II of 22\(^{nd}\) April 1794, entitled The removal of all obstacles to Uniates turning toward the Orthodox Church, the Uniate churches began to be closed. Within 5 years of the inclusion of the Pinsk region to Russia, in the district of Pinsk there were already 37 Orthodox churches\(^12\), it should be noted, however, that – as D. Liseuczkyau explains – despite the legal facilities, the Orthodox very slowly took over Uniate churches. At least until the 1830s, the Union continued in the Pinsk region, and more than half of the Orthodox parishes of the Pinsk district in the early 19\(^{th}\) century existed only on paper. According to the findings of the above–mentioned Belarusian researcher, the Orthodox priests often complained that they had not baptized any new souls, in contrast to the Uniate priests, who were continuously operating.\(^13\)

The Orthodox population continued to use the Uniate churches (especially the chapels, which were less controlled by the authorities), without chang-
ing virtually anything in their appearance. Many of them in the area of the Turaŭ-Pinsk eparchy even in the 1890s preserved their original look, with distinctive richly decorated iconostases. What was noticeable, however – as noted by D. Liseuczykau – was the difference in dress of the shepherds supervising the churches. The main distinctive feature of the Uniate Orthodox cleric was a beard. The sources confirm this, e.g. by the story of Ryhor Sułkowski, a Presbyterian minister of the Danilewicze Uniate Church, who gave in to the Orthodox propaganda in the late 1760s and left the Union, was consecrated by the Orthodox Archbishop of Kiev, and in 1787 was captured by the Uniates serving to the Uborst dean. The dean reported: “by growing a beard and hair, Sułkowski’s appearance changed into a non-Uniate one and he demanded to be shaved in accordance with the principles of the Uniates.”


15 Нацыянальны гістарычны архів Беларусі, ф. 136, Оп. 1, Но. 41240, к. 276r.
Conclusion

This paper presented the picture of the structure of the Uniate Turaŭ-Pinsk diocese in the 17th and 18th centuries. The dissertation is an attempt to fill the gap existing in the current historiography, as there was no work presenting such a detailed approach, reconstruction of the structure and history of the probably least known Uniate diocese, which was established under the provisions of the Council of Brest and formed at the beginning of the 17th century.

The development of parish structures in the areas of the Turaŭ-Pinsk eparchy was significantly hindered by many problems which the eparchy had to face, such as conflicts concerning Orthodox estates, Polish government policy towards the Union, and the wars with the Cossacks, Sweden, or Russia. Uniate bishops also had to face a very hard task, because they had under their jurisdiction areas where the political situation significantly favoured the Orthodox. The people living in the discussed lands were under the supervision of the Cossacks, who boldly ravaged the areas of the eparchy.

The 17th century turned out to be a specific period in the history of the Union, also in the discussed areas; more specifically, it was the time of the reign of Sigismund III, who was the ruler exceptionally favorable for the Uniate Church. Unfortunately, the same cannot be said about his successor, Władysław IV, who clearly favoured the Orthodox in his internal policy. The situation was further complicated by the wars with the neighbours, which even more exacerbated the religious relations in the Polish–Lithuanian Commonwealth.

In the light of such unfavourable circumstances for the development of the Union, even more interesting is the fact that the Union was nevertheless able to break through. The sources allow to trace the development of the parish structure of the discussed eparchy. In the 1660s, according to the account of Jakub Susza, the Bishop of Chełm, there were 100 parishes. Although – as was demonstrated in the course of discussion – the data should be treated with caution, they however show certain proportions of the number of parishes in relation to other Uniate dioceses. In fact they show that the eparchy of Turaŭ-Pinsk was the smallest Uniate diocese.

The period of the 18th century, and especially its third decade, was favourable for the development of the Union. After the end of the devastating wars of the 17th century and after the Great Northern War, the Uniate structures began to
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

grow visibly. Documents from the early 18th century mention 250 parishes and 14 deaneries (of course, in comparison with other eparchies, the Turaŭ-Pinsk diocese has the fewest parishes and deaneries\(^1\)). The diocese then covered about 35 thousand km\(^2\), which gives it the fifth place, behind the metropolitan diocese (222 thousand km\(^2\)), the dioceses of Płock (82.1 thousand km\(^2\)), Lviv (47.1 thousand km\(^2\)), and Lutsk (35.3 thousand km\(^2\)). Smaller eparchies were: the eparchy of Volodymyr (28.1 thousand km\(^2\)), Przemysł (24.9 thousand km\(^2\)), and Chełm (22.1 thousand km\(^2\))\(^2\).

Monasteries played a significant role in this period. In the area of the discussed eparchy, there was one nunnery and seven monasteries, including the most famous one – in Leszcze. Monasteries were not only centres of religious life, but they also constituted cultural centres, which helped maintain the Union, especially in difficult times. They were also a kind of a spiritual school for future Uniate bishops.

In the studied diocese, the division between the Eastern and Western (Pinsk and Turaŭ) part is clearly visible. A characteristic feature of the first was quite a dense arrangement of the parishes on relatively small areas of the deaneries; in the other one, on the contrary: we can see large areas where there are few parishes and deaneries. Each parish here covered a relatively larger area than in the area of Pinsk. Unfortunately, the source material on which the work’s analyses were based comes from different years, so there was no possibility to compare the state of parishes and deaneries in one year. It was hypothetically assumed, then, that approximately in the year 1772 there were about 240 parishes with 13 deaneries in the diocese. A few years later, another deanery was established (in Uborst), and the number of parishes began to increase, which is particularly evident by the number of shrines, much higher in the 1780s.

The sources on which this paper was largely based also allowed to establish the patronage of churches in certain parishes and the number of Uniate people in particular parishes. Marian invocations, which are characteristic for Latin confessions, were surprisingly quickly acquired. Equally interesting are, relatively common in the Uniate churches, invocations typically associated with the “Ruthenian” lands: St. Boris and Gleb the Martyrs, St. Prakseda the Virgin and Martyr, as well as St. George. This could be the evidence of rapid Romanization in these lands, and relatively fertile ground for the adoption of the Uniate confessions.

Quite a characteristic feature of the Uniate Church on the area of the Polish-Lithuanian Commonwealth was a strong relationship with the universal

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\(^1\) Based on the author’s own research (concerning the Turaŭ-Pinsk eparchy) and the findings of W. Kolbuk (concerning the remaining Uniate dioceses). W. Kolbuk, Kościoły wschodnie w Rzeczypospolitej około 1772 roku. Struktury administracyjne, Lublin 1998, p. 47.

\(^2\) Ibidem, p. 33.
Christian tradition, from which the popularity of Marian, Christological and Saints invocations – already very well known in the Latin Church – probably resulted.

Thanks to the estimation studies, the number of Uniate worshipers in the discussed diocese was established (on the basis of inspections). With the use of estimates, it was calculated that around the year 1773 there were approximately 130 thousand worshippers, which is confirmed by the lists made for the needs of the Holy See. In comparison with the number of Orthodox believers in this period (about 27 thousand), this is an impressive result, all the more that – according to the findings – in the following years the number of Uniate worshipers was still growing.

The Union in the eparchy of Turaŭ-Pinsk had taken root so much that after the incorporation of the diocese to the lands of the Russian Empire it was not easy to convince the Uniates to abandon their Church. Despite taking over the church buildings by the Orthodox and the liquidation of the eparchy of Turaŭ-Pinsk in 1795, the Uniates organized themselves, and their clergy continued to function, performing their ministry at homes or chapels. After the second and third partition of the Poland, Empress Catherine II appointed with a decree issued on 6th September 1795 the non-canonical bishopric of Pinsk, which existed for three years, but it was not sanctioned by the Holy See⁴; therefore the year 1795 is considered as the year of liquidation of the Uniate diocese of Turaŭ-Pinsk. The centuries-long Latin tradition, however, survived for hundreds of years. To this day, about 40 thousand of Uniates live on the territory of Belarus, and Pinsk is the seat of the Roman Catholic bishop of the Pinsk diocese.

This work, which sought to describe the structure of the Uniate eparchy of Turaŭ-Pinsk as accurately as possible, is certainly not complete. The author realizes that the manuscripts and printed sources which he managed to obtain in the course of research are just part of the archival material. Indeed, many inspections – the primary documents enabling to reconstruct the organizational structures of the diocese today – are missing or remain in the archives of the East, being inaccessible to researchers.

At the end of the discussion it is worth asking the question of the place of the Uniate Turaŭ-Pinsk diocese in the history of the Church, the Commonwealth, and the people of Belarus. Undoubtedly, the fate of the Uniates in Polesia is a common historical heritage of the Commonwealth, the legacy of both Church-
es: Catholic and Orthodox. This work, despite many shortcomings which result from insufficient sources, is an attempt to collect and organize these fates in the 17th and 18th centuries. It is the basis for further research and findings concerning Eastern Christianity in the Commonwealth. The author hopes that the initiated process of research of the Uniate Turaǔ-Pinsk eparchy will contribute to a better understanding of the spiritual culture of the inhabitants of Polesia, and in a broader perspective – the whole Commonwealth. The history of the discussed diocese is extremely important for understanding the attitudes and national awareness of the population of Polesia.
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Responsio ad questia Ill[ustrissimi]mi Exc[el]l[issimi]mi ac Rev[erendissimi]mi Domini Nuncii Apostolici in Regno Poloniarum et magno Ducatu Littuaniae prius diligenter rebus omnibus examinatis per me Gedeonem Horbacki Episcopum Pinscensem et Turoviensem


[k. 431r.]
Con Lettera di Monsignore Ves[cov]o di Pińsko. 26 Febr[uarii] 1773
Ad quesitum nempe quot sunt numero Ecclesiae Parochiales Unitae.
In Dioecesi Pinscensi praeter Ecclesiam Cathedralem, Ecclesiae Parochiales Sunt N° 163
In Dioecesi Turoviensis Ecclesiae Parochiales Unitae Sunt. N° 75
Ad quaesitum nempe quot Sunt Praesbyteri quot Reliqui ex Clero Unito, Sunt N. 211
Reliqui ex Clero Unito Sunt N. 26
In Dioecesi Turoviensi Uniti Presbyteri Sunt N. 68
Reliqui ex Clero Unito in eadem Sunt N. 8
Ad quaesitum nempe quot sunt animae in Populo.
In Dioecesi Pinscensi animae ex Populo Unito capaces Sacramentarum Sunt N. 43157
In Dioecesi Turoviensi animae in Populo Unito Sunt N. 19928
Ad quaesitum quae nam et quot monasteria regularium extent in Dioecesi.
In Dioecesi Pinscensis regularium monasteria extant haec.

In Diocesi autem Turoviensi Monasteria Basilianorum sunt duo nempe Clare-Montanum et Suchovienne.

Ad quaesitum quousque extenduntur limites istius dioecesis Pinscen[sis] Graeco-Uni-

ti Populi? Quot et quos Palatinum, Castellanias, aliosque Districtus Terrestres, nec non Latinorum Epis[co]porum dioeceses comprehendat vel intesecet?


Ad quaesitum nempe an et quot sunt Ecclesiae non-Unitorum.

In Diocesi Pinscensi Ecclesiae non-Unitorum prater duo, Monachorum Monaste-


In Dioecesi Turoviensi non-Unitorum Ecclesiae Sus[n]t N. 31.

Ad questionem nempe quis numero Cleri et Populi non-Uniti et cui ex suis Epis[co]

pis subjaceant.

In dioecesi Pinscensi Presbyteri et reliqui ex clero non-unito Sus[n]t N. 39.

Populi non-uniti in eadem animae Sus[n]t N. 9187

In dioecesi autem Turoviensi Presbyteri et reliqui ex Clero – Sunt N. 33

Populi non uniti in eadem Dioecesi animae Sunt No. 170. 

Prater non-Unitos natos inveniunt apostatae qui hisce Calamitosis temporibus in-
nixi protectioni et Potentiae Russorum, Sanctam Fidem deseruerunt et subjacent autem iurisdictione Metropolitae Kijoviensis N. 98.

Ad quaesitum an sit aliquod Seminarium Clericorum, vel, si desit, ubi nam clerici dant operam sacrarum Litt[era]rum Studiis, et an sint media, quibus vel possit confici Seminarium Clericorum in ista dioecesi, vel alia ratione consuli eorundum clerico-

rum studiis.

\footnote{1 a...a Added to the edited document by another person. The number 17 is an obvious mistake. Probably the number 17,000 was meant.}
Seminarium Clericorum in hac diocese non esse, dant autem operam Clerici Sacrarum Litt[era]rum studiis penes Cathedram Pinsecensem et b Alumnatu Vilnensi ex speciali et singulari gratia Sedis Apostolicae, pro Duobus diocesanis concesso. Praeparantur autem Juvenes ad Sacra Studia, tum in Scholis Latinis, tum in Scholis Ruthenisi per decanatus existentibus, media autem quibus possit Confici Seminarium Clericorum in hac diocesi, quoniam est pauperrima, omnino deesse videntur.

**Annex 2**

**Status Episcopatus Pinsecensis et Turoviensis**

Lietuvos valstybės istorijos archyvas, Vilnius, group 597, op. 2, no. 94, k. 18r.–18v.

[k. 18 r.]

Status

Episcopatus Pinsecensis et Turoviensis

Dioecesis Episcopatus Pinsecensis in Polesia Magni Ducatus Lithuaniæ per Distriuctum Pinsecensem et alios viciniores extenditur. Cathedralis Ecclesia in civitate Pinsk in fundo a fundatoribus antiquitus donato lignea per modernum episcopum ad mortem fundatorum sub titulo Nativitatis Beatissimae Mariae Virginis exstruitur. Ad eam curam parochiale presbyteri manentes in tota civitate hebdomadatim exercent, in qua plus est incolarum disunitorum quam unitorum, quin et iam extra hanc civitatem, in villicis, pagis, oppidis, maior est pars populi in schismate duratistis et Ecclesiarum Schismaticorum prævalentia quam Unitorum.

Decanatus in hac dioecesi numerantur decem

1mo. Pinsecensis decanatus ecclesias parochiales continet octodecim 193.

2do. Janowiensis decanatus ecclesias parochiales continet duodecim 134.

3tio. Drohiczynensis decanatus ecclesias parochiales continet duodecim.

4to. Bezdziensis decanatus ecclesias parochiales continet undecim.

5to. Łahiczensis decanatus ecclesias parochiales continet undecim.

6to. Kozangordensis decanatus ecclesias parochiales continet tredecim cum tribus capellis.

7o. Pohocensis decanatus ecclesias parochiales continet septemdecim.

8vo. Stolinensis decanatus ecclesias parochiales continet viginti.

---

2 b Added to the edited document by another person.

3 Number 19 added beside.

4 Number 13 added beside.
The Structure of the Uniate Turaŭ-Pinsk Eparchy in the 17th and 18th Centuries

In hac item dioecesi monasteria, ab initio etiam abbatiale Leszczynense habens curam animarum, alterum Chemscense, etiam Novodvorensense cum facultatibus existunt. Monasterium sine cura. Et circa ecclesiam Sanctae Barbarae Martyri et Virginis moniales nostri ordinis monasterium habent.

Secundo Dioecesis episcopatus turoviensis etiam in Polesia Magni Ducatus Lithuaniae in parte per districtum Pinscensem et per totum districtum Mozyrensem extenditur. Eae dioecesis Ecclesia Cathedralis sub titulo sanctorum Romani et Davidis principum Ruthenorum non in loco a tunc datoribus praefixo sed post a successoribus extra civitatem lignea extracta nuncquam a praedecessoribus episcopis acceptata et pro Cathedrâ recognita nunc devastata et sine assistentia ullius presbyteri existit. Ex eo quia et fundum presbyteri per integrum et partim honorum mensae episcopalis domini turoviensis possesores vi occuparet, presbyterum unitum expellerent, ‘super quam motionem’ lis in tribunali Magni Ducatus Lithuaniae vertitur et actu agitur. Iam autem populus quam sacerdotes in hac civitate omnes schismatici quorum ecclesiae novem existunt et in dies plures possunt augmentari. Siquidem ex unitis ne unus homo inventur. Pariter in nonnullis villicis, oppidis, civitatibus, plus incolarum et sacerdotum in schismate existentium quam unitorum

Decanatus huius dioecesi existunt tres.

1mus. Turoviensis decanatus ecclesias parochiales continet undecim.
2dus. Petrykovicensis decanatus ecclesias parochiales continet duodecim
3tius. Mozyrensis decanatus in quo Ecclesiae nunc a Schismaticis multae sunt rehabitae, aliae sine dotatione congruae aliae sine ulla existentes continet virginii sex.

Summa ecclesiarum existit 49.

Bonae mensae episcopalis episcopatus turoviensis important florenos octingentos

Thaddeus Zaruski OSBM

Dioecesis Pinscensis et Turoviensis, Oficiâlis et Administrator. Monasterium in Turocanis et Reditus unius[quisque] ex utroque Episcopatu...
## Annex 3

**List of parishioners and priests in the Uniate Turaŭ-Pinsk eparchy**

Lietuvos Valstybės Istorijos Archyvas, Vilnius, фонд 634, арк. 2, буłų 968, к. 2–5.

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16 non-Uniate churches, 51 apostates, 112 souls converted from the Uniate to the Roman rite.

The Turaŭ part of the diocese

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In the whole Mazyr area, 12 non-Uniate parish churches and 36 apostates.

Status of the deanery

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<td>In both Turaŭ and Pinsk dioceses, 13 deaneries, 47 non-Uniate churches and 87 apostates</td>
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Annex 4

Turaŭ-Pinsk bishops

Orthodox bishops
Cyryl 1104–1126
Szymon 1126–?
Ignacy
Cyryl 1113–1135
Joachim 1144–1165
Jerzy 1165–1175
Cyryl of Turaŭ 1175–1182
Laurenty 1182–1194
Wasyl
Daniel
Tymoteusz
Dymitr
Dionizy
Efrem
Ensegeniusz ca. 1289
Nason
Izajasz
Stefan ca. 1328
Efrem
Tichon
Teodozy 1390–?
Antoni 1391–1404
Anchim 1404–1411
Eutymiusz 1411–1415
Ewfmij Okuszko 1416–1420
Antoni 1425–1432
Jonna 1432–1458
Joachim 1458–1462
Klemens 1462–1489
Andrzej 1490–1495
Wasjan 1495–1509
Arseniusz 1509–1518
Jonasz 1518–1522
Makary 1522–1528
Tichon 1528–1538
Wasjan II 1538–1545
Warłaam 1545–1549
Wasjan III 1549–1551
Makary II 1552–1558
Jona II (Protasewicz-Ostrowski) 1566–1568
Makary III (Jewłaszewski) 1568–1576
Cyryl (Terlecki) 1576–1585
Leonty (Pelczycki) 1585–1595
Jonasz (Hohol) 1595–1596
Abraham (Strachoński) 1620–1632

Uniate bishops:
Jan Hohol 1596–1602
Pasjusz Onyszkiewicz Sachowski 1602–1626
Grzegorz Michałowicz 1626–1632
Rafał Korsak 1632–1637
Pachomiusz Woyna Orański 1637–1653
Andrzej Kwaśnicki-Zloty 1654–1665
Marcjan Biallozar 1665–1697
Antoni Żółkiewski 1697–1702
Porfiriusz Piotr Kulczycki 1703–1716
Joachim Ciechanowski 1716–1719
Teofil Godebski 1720–1730
Jerzy Bulhak 1730–1769
Gedeon Daszkiewicz-Horbacki 1769–1784
Joachim Horbacki 1785–1795

1 Uniate bishop in the years 1596–1603
2 From 1632 to 1640 he unofficially served as a bishop.
3 Served as a coadjutor in the years 1624–1626.
4 Served as a coadjutor in the years 1662–1665.
5 Served as a coadjutor in the years 1766–1769.
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