

**THE STRUCTURE
OF THE UNIATE TURAŮ-PINSK EPARCHY
IN THE 17TH AND 18TH CENTURIES**



Wojciech Walczak

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 **INSTYTUT BADAŃ**
NAD DZIEDZICTWEM KULTUROWYM EUROPY

BIAŁYSTOK 2013

Seria: DISSERTATIONES, t. 5

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Book co-financed by the Minister of Science and Higher Education
(agreement no. 969/P-DUN/2013)



Ministry of Science
and Higher Education
Republic of Poland

Project partner



ISBN 978-83-64103-99-5

Printed in Poland

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Białystok 2013

Publisher



INSTYTUT BADAŃ
NAD DZIEDZICTWEM KULTUROWYM EUROPY

Printed by TOTEM s.c.

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List of Abbreviations

- k. card/page
- op. description
- SGKP *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich* [*Geographical Dictionary of the Polish Kingdom and other Slavic countries*], vol. I–XV, edited by Filip Sulimierski and Władysław Walewski, Warszawa 1880–1914.
- tab. table
- v. versum
- VL Volumina Legum
- к. коллекция
- нр. Номер
- оп. опис
- спр. справа
- ф. Фонд
- г. rectum

Introduction

The history of the Greek Rite of the Catholic Church¹ – 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. Kołbuk emphasized – sources for establishing the

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.

³ W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 roku. Struktury administracyjne*, seria: *Wspólnoty religijne i narodowe w Rzeczypospolitej w drugiej połowie XVIII wieku*, ed. S. Litak, vol. 2, Lublin 1998, pp. 46–50; cf. the number of parishes around the year 1777: S. Litak, *Struktura terytorialna Kościoła łacińskiego w Polsce w 1772 roku*, Lublin 1980; ibidem, *Atlas Kościoła łacińskiego w Rzeczypospolitej Obojga Narodów w XVIII w.*, Lublin 2006, pp. 86–95.

⁴ Ibidem, p. 50.

structure and size of some dioceses, such as the Diocese of Turaŭ–Pinsk⁵, 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.⁶ 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

⁵ Ibidem, pp. 22, 42.

⁶ The summary of the literature on the Union of Brest can be found in the works: A. Mironowicz, *Podlaskie ośrodki i organizacje prawosławne w XVI i XVII wieku*, Białystok 1991, pp. 10–62 (both Polish and foreign literature discussed); T. Chynczewska-Hennel, *Unia brzeska XVII stulecia w historiografii polskiej*, „Białoruskie Zeszyty Historyczne” 1996, No. 2, pp. 31–40 (only Polish literature discussed). The historiography of particular dioceses: of the Orthodox eparchy of Chełm: A. Gil, *Prawosławna eparchia chełmska do 1596 roku.*, Lublin–Chełm 1999, pp. 15–27, and of the Uniate diocese of Chełm: ibidem, *Chełmska diecezja unicka 1596–1810. Dzieje i organizacja*, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, ed. J. Kłoczowski, A. Gil, Lublin 2005, pp. 18–30; M. Bendza, *Prawosławna diecezja przemyśla w latach 1596–1691. Studium historyczno-kanoniczne*, Warsaw 1982. See also the series of articles on the historiography of the Union of Brest: В. И. Петрушко, *К вопросу о восприятии идеи унии западнорусскими и православными епископами накануне Брестского Собора 1596 года*, [in:] *Die Union von Brest (1596) in Geschichte und Geschichtsschreibung: versuch einer zwischenbilanz*, ed. J. Marte, O. Turij, Lviv 2008, pp. 19–40.; С. Говорун, *Брестская уния в контексте деятельности римско-католических миссионеров на Востоке*, [in:] *Die Union von Brest...*, pp. 41–48; С. Морозова, *Белорусская историография (1996–2006) Брестской церковной унии*, [in:] *Die Union von Brest...*, pp. 116–129; Л. Тимошенко, *Брестские церковные соборы в октябре 1596 года: действующие лица и исполнители*, [in:] *Die Union von Brest...*, pp. 168–193; М. Корзо, *Брестская уния и катехитическая литература*, [in:] *Die Union von Brest...*, pp. 323–339; Г. Саганович, *Брестская уния в контексте политической истории Беларуси XVII века и проблема национального самосознания белорусов*, [in:] *Die Union von Brest...*, pp. 469–483; М. Дмитриев, *Исторические предпосылки и генезис Брестской унии: факты и интерпретации*, [in:] *Die Union von Brest...*, pp. 503–512. The book is a supplement to the doctoral dissertation by W. Walczak: *Unicka eparchia turowsko-pińska w XVII–XVIII wieku: struktura organizacyjna*, Białystok 2013.

faith”⁷ 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. Zwierzyński and A. Ratszyn.⁸ 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.⁹ Two other works: *История русской церкви* by Makarij (Mikhail Bulgakov), in which we find information of the Orthodox Turaŭ-Pinsk¹⁰ Eparchy, and *История русской церкви*¹¹ 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 Church¹²,

⁷ The defense of faith sometimes was perceived as a kind of mission, whose aim was to create a bulwark of Christendom, *antemurale christianitas*, cf. J. Tazbir, *Od antemurale do przedmurza, dzieje terminu*, „Odrodzenie i Reformacja w Polsce” 1984, No. XXIX, pp. 167–184; J. Urwanowicz, *Wokół ideologii przedmurza chrześcijaństwa w Rzeczypospolitej w drugiej połowie XVII w.*, „Odrodzenie i Reformacja w Polsce” 1984, No. XXIX, pp. 185–199.

⁸ Амвросий (А.А. Орнатский), *История Российской иерархии: в 6 ч.*, Москва 1807–1815; Николай (архим.), *Историко-статистическое описание Минской паpхии, Санкт-Петербург*, 1864; В. В. Зверинский, *Материал для историко-топографического исследования о православных монастырях в Российской империи: в 3 т.*, Санкт-Петербург: тип. В. Безобразова и К^о, 1890–1897. Particularly interesting items include the source compilation: А. Ратшиным, *Полное собрание исторических сведений о всех бывших древностях и ныне существующих монастырях и примечательных церквах в России*, Москва 1852.

⁹ М. Гаусман, *Исторический очерк местечка Туров, прежней столицы Туровского княжества*, Минск 1877. Gausman also issued a valuable position including descriptions of the church in the Minsk province for the 19th century: *ibidem*, *Описание церквей и приходов Минской губернии за 1879 года*, Минск 1879.

¹⁰ Макарий (Булгаков), митрополит Московский и Коломенский, *История русской церкви*, in 12 volumes, Москва 1994–1996.

¹¹ Е. Е. Голубинский, *История русской церкви: в 2 т.*, 4 полутомах, Москва 2002.

¹² Г. Я. Киприанович, *Исторический очерк православия католичества и унии в Белоруссии и Литве с древнейшего до настоящего времени*, Вильна 1899; О. И. Левицкий, *Основные черты внутреннего строя западно-русской церкви в XVI и XVII вв.* Б. м., 1884; И. Чистович, *Очерк истории западно-русской церкви: в 2 ч.*, Санкт-Петербург 1882–1884.

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.¹³ A similar view of that author was included in his work *Dzieje Kościoła unickiego na Litwie i Rusi w XVIII i XIX w.*¹⁴ – 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.¹⁵ 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 *Unia brzeska (r. 1596)*, which historians of the Church¹⁶ 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.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-Pinsk¹⁸, 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 *O sytuacji prawosławia i narodowości ruskiej w pińskim księstwie udzielnym i mieście Pińsku przed rokiem 1793*¹⁹,

¹³ E. Likowski, *Historia unii Kościoła ruskiego z Kościołem rzymskim*, Poznań 1875, p. 119.

¹⁴ Ibidem, *Dzieje Kościoła unickiego na Litwie i Rusi w XVIII i XIX wieku uważane głównie ze względu na przyczyny jego upadku*, edition I: Poznań 1880, edition II: Warszawa 1906, German version: Posen 1885.

¹⁵ Cited in: ibidem, *Dzieje Kościoła unickiego*, edition II, Warszawa 1906, p. V.

¹⁶ Ibidem, *Unia brzeska...*, Warszawa 1907.

¹⁷ Ibidem, *Historia unii Kościoła ruskiego...*; ibidem, *Unia brzeska...*

¹⁸ J. Fijałek, *Średniowieczne biskupstwa Kościoła wschodniego na Rusi i Litwie*, „Kwartalnik Historyczny” 1896, No. X, pp. 487–521; ibidem, *Biskupstwa greckie na ziemiach ruskich od połowy XIV wieku na podstawie źródeł greckich*, „Kwartalnik Historyczny” 1897, No. IX, pp. 487–521.

¹⁹ А. Миловидов, *О положеніи православія и русской народности въ пинскомъ удѣльномъ княжествѣ и городѣ пинскѣ. До 1793 года*, Москва 1894; another important work by the author is: *Церковно-археологические памятники Пинска*, Москва 1898.

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.²⁰ 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-русскимъ и православнымъ городомъ въ концъ XVI в. собралась черная туча, имѣвшая вполѣдствіи гибельное для него значеніе. Эта, шедшая съ Запада, туча была польскій католицизмъ, стремившійся окатоличить и ополячить природное русское населеніе, стиль его во едино съ собой и тѣмъ поддержать начавшій дряхлѣть организмъ Рѣчи Посполитой. Первыя попытки католической пропаганды среди западно-рускаго населенія начинаются давно и усиливаются со времени Ягайло, когда съ этою цѣлю проникаютъ въ мѣста русской осыдлости различные католическіе монашескующие ордена, какъ это было въ Пинскѣ, давшемъ пріютъ сначала францисканцамъ (1369 г.), затѣмъ доминиканцамъ (1542 г.). но эти попытки были не удачны: народъ крѣпко держался отейской вѣры, и объ эту твердость разбивались всѣ усилія католическихъ миссіонеровъ. Въ половинѣ XVI в. послѣдніе получили для себя большое подкрѣпленіе въ лицѣ іезуитовъ, призванныхъ собственно для борьбы съ протестантизмомъ, свившимъ себѣ гнѣздо въ Вилнѣ и по всей Литвѣ (преимущественно среди Литовской аристократіи) и серьезно грозившимъ опасностію католицизму.²¹

²⁰ Ibidem, p. 35.

²¹ Ibidem, pp. 32–33: „Nad takim oto rdzennie ruskim i prawoslawnym miastem pod koniec XVI wieku zebrały się czarne chmury, które miały dla niego zgubne skutki. Chmury te, nadciągające z Zachodu, symbolizowały polski katolicyzm, który dążył do tego, by otoczyć i spolszczyć rdzennych ruskich mieszkańców, złączyć go ze sobą w całość i w ten sposób wesprzeć zaczynający podupadać organizm Rzeczypospolitej. Pierwsze próby propagandy katolickiej wśród zachodnio-ruskiej ludności zaczynają się dużo wcześniej i nasilają się za czasów Jagiełły, 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: naród mocno tkwił w wierze ojcowskiej i o nią rozбивały 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.²²

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

w osobie jezuitów, powołanych właściwie do walki z protestantyzmem, który uwilił sobie gniazdo w Wilnie i na całej Litwie (przeważnie wśród arystokratów litewskich)”.²²

²² Ibidem, p. 34. „Происходившее вслѣдствіе этой узурпаціи свѣтской власти крайнее развитие симоніи, разореніе церквей, безнравственная жизнь іерарховъ, погоня за наживой, нарушеніе святоотеческихъ и каноническихъ постановленій церкви, въ продолженіе всего XVI в. вызываютъ горкія жалобы на іерархію со стороны ревнителѣй православія. Нѣкоторые изъ нихъ отчаяваясь въ исправленіи существующаго церковнаго порядка, начинали видѣть единственный выходъ и спасеніе для Западно-русской церкви въ униі. Что касается западно-русскаго дворянства, то оно къ концу XVI в. подъ вліяніемъ проникающаго изъ Польши образованія, также замѣтно начало измѣнять родной странѣ: бросало національное платье, родные обычаи, даже языкъ въ общественной и частной жизни начало предпочитать польскій”. 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.

others, by: J. N. Szapow, M. I. Błchowa, A. Mocia, the above-mentioned A. Milovidov²³, W. Ryczka, and F. I. Titov.²⁴ Also D. I. Dowgiałło, 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 Kupiatycze.²⁵ References to monasteries also appear in the works devoted to sightseeing and selected aspects of the history of Belarus.²⁶ An article by E. N. Filatov on monastic life in the Orthodox Turaŭ eparchy²⁷ 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–Pinsk²⁸ eparchy) also had a significant place in the historiography of the

²³ Ibidem, *Архив упраздненного Пинского Лецинского монастыря*, Москва 1900; *ibidem*, *Пинский Богоявленский второклассный монастырь*, „Минские епархиальные ведомости” 1900, № 10–1.

²⁴ Я. Н. Шапов, *Монашество на Руси в XI–XIII в.*, [in:] *Монашество и монастыри в России. XI–XX века: Исторические очерки*, ред. Н. В. Синицына, Москва 2002; М. И. Блхова, *Монастыри на Руси XI – середины XIV в.*, [in:] *Монашество и монастыри в России. XI–XX века: Исторические очерки*, ред. Н. В. Синицына, Москва 2002; А. Моця, *Древнерусские монастыри Среднего Поднепровья (X–XIII вв.)*, [in:] *La vie quotidienne des moines et chanoines réguliers au Moyen Âge et Temps modernes. Actes du Premier Colloque International du L.A.R.H.C.O.R., Wrocław–Książ, 30 novembre – 4 décembre 1994*, sous la dir. de M. Derwich (*Travaux du L.A.R.H.C.O.R., Colloquia 1 = Opera ad historiam monasticam spectantia edita apud LARHCOR, Series I, Colloquia 1*, Wrocław 1995, pp. 741–752; В. Ричка, *Повсякденне життя монастирів Київської Руси*, [in:] *La vie quotidienne...*, pp.731–739; Ф. И. Титов, *Изследование о заграничных монастырях Киевской епархии XVII–XVIII вв.*, [in:] *Памятники православия и русской народности в Западной России в XVII–XVIII вв.*, ed. *ibidem*, vol. 1, ч. 1, Киев 1905, pp. XV–CLXIV.

²⁵ Д. И. Довгялло, *Пинский Лецинский монастырь в 1588 г.*, „Минские епархиальные ведомости” 1990, № 10, pp. 226–253; В. Мосейчук, *История Пинского Свято-Успенского Лецинского монастыря*, Сергиев Посад 2002; І. Ціткоўскі, *Слуцкі Свята-Троіцкі манастыр*, „Праваслаўе” 1999, № 8, pp. 26–37; *Życie monastyczne w Rzeczypospolitej*, eds A. Miropowicz, U. Pawluczuk, and P. Chomik, Białystok 2001.

²⁶ А. С. Грушевский, *Пинское Полесье в XIV–XVI в. Исторические очерки*, I–II т., Киев 1901–1903; А. П. Грицкевич, *Древний город на Случи*, Минск 1985; *ibidem*, *Частновладельческие города Белоруссии в XVI–XVIII вв. (социально-экономическое исследование истории городов)*, Минск 1975; П. Ф. Лысенко, *Древний Пинск XI–XIII вв.*, Пинск 2007; *ibidem*, *Сказание о Турове*, Минск 2007.

²⁷ Е. Н. Филатов, *Монастыри Туровской православной епархии: Историография и источники*, [in:] *Вестник Белорусского экзархата, Т. 4. Тысячелетие Туровской епархии: материалы XI Минских епарх. чтений*, 24 июня 2005 г., ред. А. А. Петрашкевич, Минск 2005.

²⁸ М. В. Довнар-Запольский, *Белорусское Полесье*, Киев 1895; А. С., Грушевский, *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*.²⁹ 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.³⁰

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.³¹ 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-Pinsk³², 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

²⁹ М. С. Грушевський, *Історія України – Руси*, т. 1–6, Львів–Київ 1898–1907; see also *ibidem*, *Новіша література по історії Великого кн. Литовького. Критический оглид. Зап. Українського наукового товариства у Києві*, т. 18, „Український науковий” 1916, Вып. 2, pp. 23–39.

³⁰ *Ibidem*, *История турово-пинского княжества XI–XIII веков*, „Киевские Университетские Известия”, Киев 1904.

³¹ The publications most commonly used in the work of historians include: Я. Н. Щапов, *Княжеские уставы и церковь в Древней Руси XI–XIV вв.* Москва 1972; О. М. Рапов, *Русская церковь в XI – первой трети XII в. Принятие христианства*, Москва 1988; Я. Н. Щапов, *Государство и церковь Древней Руси X–XIII вв.*, Москва 1989; Г. В. Васюк, Д. В. Карев, *Политика правящих кругов Речи Посполитой по отношению к православному населению государства во второй половине XVI–XVIII вв. Царква і культура народаў ВКЛ і Беларусі XIII – пачатку XX стст.: матэрыялы Міжнар. навук. канф.*, 2 (1992), Кн. 4., Гродна 1992; Г. Я. Галенчанка, *Царква і канфесіі*, [in:] *Гісторыя Беларусі*, vol. 2: *Беларусь у перыяд Вялікага Княства Літоўскага (сярэдзіна XIII–XVI ст.)*, ред. М. Касцюк et al., Минск 2008.

³² *Наши духовные ценности: в 12 вып.*, редкол.: Л. Ф. Анцух, 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: *Православная энциклопедия. Русская Православная Церковь*, Москва 2000; a factual chronicle of the “Memory” series: *Памяць: Гісторыка-дакументальная хроніка Пінска*, Минск 1998; *Памяць: Гісторыка-дакументальная хроніка Слуцкага раёна і г. Слуцка: у 2 кн. – кн. 1*, Минск 2000.

of the Eastern Church.³³ His best known and most frequently cited treatise concerning the organization of the Eastern Church in Poland³⁴ 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 17th and 18th 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 20th 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 1772.³⁵

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.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 Casimir³⁷; other works by the author also focus on the history of the Orthodox Church in the Commonwealth, from the Piast

³³ L. Bieńkowski, *Kultura intelektualna w kręgu Kościoła wschodniego w XVII–XVIII w.*, [in:] *Dzieje Lubelszczyzny*, vol. 6: *Między Wschodem i Zachodem*, part 1: *Kultura umysłowa*, ed. J. Kłoczowski, Warsaw 1989, pp. 107–126; *ibidem*, *Mozaika religijno-kulturalna Rzeczypospolitej w XVII–XVIII w.*, [in:] *Uniwersalizm i swoistość polskiej kultury*, vol. 1, Lublin 1990, pp. 241–270.

³⁴ *Ibidem*, *Organizacja Kościoła wschodniego w Polsce*, [in:] *Kościół w Polsce*, vol. 2: *Wiek XVI–XVIII*, ed. J. Kłoczowski, Kraków 1969, pp. 781–1049.

³⁵ *Ibidem*, p. 1045.

³⁶ A. Poppe, *Państwo i Kościół na Rusi w XI w.*, Warszawa 1968; *ibidem*, *Biskupstwa na Rusi, 988–1300*, [in:] *States, societies, cultures East and West. Essays in Honor of Jarosław Pelenski*, ed. J. Duzinkiewicz, New York 2004, pp. 836–837; *ibidem*, *Metropolic i książęta Rusi Kijowskiej*, [in:] G. Podskalsky, *Chrześcijaństwo i literatura teologiczna na Rusi Kijowskiej (988–1237)*, transl. J. Zychowicz, Kraków 2000; *ibidem*, *Pierwszych sto lat chrześcijaństwa na Rusi*, „Przegląd Humanistyczny” 1989, No. 4, pp. 1–17; *ibidem*, *Przyjęcie chrześcijaństwa na Rusi w opiniach XI wieku*, [in:] *Teologia i kultura duchowa Starej Rusi*, eds W. Hryniewicz, J. S. Gajek, Lublin 1993, pp. 89–104.

³⁷ A. Mironowicz, *Unia i prawosławie za Jana Kazimierza*, Białystok 1996.

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.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.³⁹ All these publications certainly help to understand better the history of the Turaŭ-Pinsk bishopric.⁴⁰

After 1989, more interest in the Uniate Church in Belarus is noticeable, manifested in scientific sessions devoted to this subject.⁴¹ The more important texts describing the issue discussed may include the works by prof. S. Marozowa⁴², W. Koman⁴³, W. Paszkiewicz⁴⁴, and W. Sosna⁴⁵. What is also noteworthy is a very interesting reconstruction of the events in the 16th century in the eparchy of Turaŭ-Pinsk by W. Teplova⁴⁶ – 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 Chelm diocese in terms of particular subjects: the first publication covers the period up to the Union of Brest, the second, the Uniate

³⁸ Ibidem, *Powstanie diecezji turowskiej*, [in:] *Między Odrą a Uralem. Księga dedykowana Profesorowi Władysławowi Andrzejowi Serczykowi*, ed. W. Wierzbic, Rzeszów 2010, pp. 36–48.

³⁹ Ibidem, *Biskupstwo turowsko-pińskie w XI–XVI wieku*, Białystok 2011.

⁴⁰ Ibidem, *Kościół prawosławny w państwie Piastów i Jagiellonów*, Białystok 2003.

⁴¹ *Матэрыялы міжнароднай наўковай канферэнцыі: Гістарычная памяць народаў Вялікага Княства Літоўскага і Беларусі XIII–XX ст.*, (Гродна 3–5 ліпеня 1996), кніга 7, Гродна 1996; *З гісторыі уніяцтва ў Беларусі (да 400-годдзя Брэсцкай уніі)*, ред. М. В. Біч, Мінск 1996.

⁴² С. Марозова, *Брэсцкая унія ў нацыянальна-культурным развіцці Беларусі (Гістарыяграфія праблемы)*, [in:] *З гісторыі уніяцтва ў Беларусі*, pp. 5–16; ibidem, *Моўная палітыка і практыка уніскай Царквы ў Беларусі*, [in:] *З гісторыі уніяцтва ў Беларусі...*, pp. 104–116.

⁴³ У. Кومان, Я. Ручкі і станаўленне уніскай Царквы, [in:] *З гісторыі уніяцтва ў Беларусі*, pp. 54–70.

⁴⁴ У. Пашкевіч, *Уніская царква ў Беларусі ў пачатку xviii ст.*, [in:] *З гісторыі уніяцтва ў Беларусі...*, pp. 77–84.

⁴⁵ У. Сосна, *Уніскае пытанне ў Беларускай бесцы ў канцы XVIII – першай палове XIX ст.*, [w:] *З гісторыі уніяцтва ў Беларусі...*, pp. 90–103.

⁴⁶ W. Teplova, *Eparchia pińsko-turowska przed unią brzeską (XV–XVI w.)*, „Rocznik Instytutu Europy Środkowo-Wschodniej” 2006, No. 2, pp. 13–24.

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

In contrast, a Lviv scholar, Ihor Skoczylas, presented the whole history of the Halych eparchy.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 12th to the end of the 18th 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 Chełm).

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 17th and 18th 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 Moscovites, 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

⁴⁷ A. Gil, *Prawosławna eparchia chełmska do 1596 roku*; ibidem, *Chełmska diecezja unicka 1596–1810...*

⁴⁸ W. Bobryk, *Duchowieństwo unickiej diecezji chełmskiej w XVIII wieku*, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, eds J. Kłoczowski, A. Gil, vol. 2, Lublin 2005.

⁴⁹ І. Скоциляс, *Галицька (Львівська) єпархія 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 єпархії) 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-

⁵⁰ I. Skoczylas is the author of a book translated into Polish: *Sobory eparchii chełmskiej XVII wieku. Program religijny Slavia Unita w Rzeczypospolitej*, transl. A. Gil, Lublin 2008.

ligious 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 Archieparchy. 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 in the 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 Galicia-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. Skoczyła 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 владика. 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 єпископату*), 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. Kołbuk. 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 most 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

⁵¹ W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 roku...*, p. 22.

⁵² Д. В. Лісейчыкаў, *Схаваныя уніяцкія прыходы Пінскага навета 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 сваяцкіх 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. Prokop⁵³, 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 18th century.

The work K. Prokop, in turn, only refers to the Catholic diocese from the late 18th to the 20th century, and – apart from a brief introduction – consists primarily of biographies of individual Catholic bishops⁵⁴, 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.

2. 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.

y XVI–XIX cm., [in:] *Studia z dziejów i tradycji metropolii kijowskiej XII–XIX wieku*, ed. A. Gil, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, vol. 5, Lublin 2009, pp. 121–136; W. Walczak, *Struktura terytorialna unickiej eparchii turowsko-pińskiej w XVII–XVIII w.*, [in:] *Studia z dziejów i tradycji metropolii kijowskiej...*, pp. 213–229.

⁵³ K. R. Prokop, *Pasterze i rządcy diecezji mińskiej, pińskiej i drohiczyńskiej*, Drohiczyn 2006.

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 (**Нацыянальны гістарычны архів 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 музэі гісторыі 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 (**Институт Истории Российской Академии Наук**), where the most important are collections no. 52 (P. Dobrochotow)⁵⁵ 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: Автографы Дубравскаго (фонд 971), Polonia Q1 FI 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 Vaticano⁵⁶, the following proved to be particularly in-

⁵⁵ A partial description of this collection is presented by W. Walczak, *Polonika z kolekcji Pawła Dobrochotowa (nr 52) z Instytutu Historii Rosyjskiej Akademii Nauk w Petersburgu*, [in:] *Stan badań nad wielokulturowym dziedzictwem dawnej Rzeczypospolitej*, vol. II, eds W. Walczak, K. Łopatecki, Białystok 2010, pp. 197–240.

⁵⁶ See: H. Fokciński, T. Zdziech, *Archivum Secretum Vaticanum*, „Informationes” 1979, No. 1, pp. 15–51; K. A. Fink, *Das Vatikanische Archiv. Einführung in die Bestände und ihre Erforschung*, Rom 1943. Extraordinary valuable for Polonica are the works by rev. W. Meysztowicz: *Archivi Secreti Vaticani prospectica descriptio in schedis*, Romae 1946; ibidem, *De Archivio Nuntiatuarae diverse*, „Sprawozdania Towarzystwa Naukowego KUL” 1965, No. 14, Lublin 1965, pp. 189–190; T. Chynczewska-Hennel, *Archiwalia rzymskie – stan badań i perspektywy*, [in:] *Stan badań nad wielokulturowym dziedzictwem...*, pp. 159–165.

teresting: *Archivi delle Rappresentanze Pontificie: Varsavia*⁵⁷ and *Segreteria di Stato, Polonia*. 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.⁵⁸ 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.

* * *

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

⁵⁷ Former reference: *Archivio della Nunziatura Apostolica in Varsavia*. Name changed on 11th February 2011. See: *Indice dei Fondi e relativi mezzi di descrizioni e di ricerca dell'Archivio Segreto Vaticano*, Città del Vaticano 2011.

⁵⁸ The role of nuncios' reports is presented by: T. Chynczewska-Hennel, *Troska o unię kościelną: Znaczenie relacji nuncjuszy w historii Kościoła w Rzeczypospolitej epoki nowożytnej*, [in:] *Die Union von Brest...*, pp. 353–367.

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).

* * *

The work was created thanks to the encouragement and support of many people favourably inclined to the author. Special thanks go to the Reviewers who carefully assessed the work and thanks to whose comments I avoided many mistakes and errors. I would like to thank Professor Andrzej Gil, Professor Ihoro Skoczylas, and Professor Sofia Seyk. I also thank Professor Antoni Mironowicz for his comments and encouragement to work.

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*, „*Annuaire 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 faventibus canonibus synodi Trullanae antiromanis auctoritas parta et aucta sit*, „*Acta IV. Conventus Velehradensis*”, Olmouc 1925, pp. 81–99.

cific *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

² For more information about the Christianization and Baptism of Ruthenia, see the selected literature: M. Bendza, *Chrystianizacja Rusi w świetle relacji „Kroniki” Thietmara z Merseburga* „Rocznik Teologiczny” vol. 30, 1988, No. 2, pp. 29–40; *Chrystus zwyciężył. Wokół chrztu Rusi Kijowskiej i jej konsekwencje dla krajów i narodów Europy Środkowo-Wschodniej*, eds J. S. Gajek, W. Hryniewicz, Warsaw, 1989; *Dzieło chrystianizacji Rusi Kijowskiej i jego konsekwencje w kulturze Europy*, ed. R. Łużny, Lublin 1988; A. Kempfi: *Chrzest Rusi*, „Chrześcijanin a Współczesność”, 1988, No. 3, pp. 60–67. A. Poppe, *Przyjęcie chrześcijaństwa na Rusi w opiniach XI wieku*, [in:] *Teologia i kultura duchowa starej Rusi*, eds W. Hryniewicz and J. S. Gajek, Lublin 1993, pp. 89–104; O. M. Rapow: *O przyczynach przyjęcia chrześcijaństwa przez Ruś*, translated by J. Ziolkowska, „Euthemer” 1979, No. 2, pp. 25–37; W. A. Serczyk, *Znaczenie chrztu Rusi dla Europy Wschodniej*, „Chrześcijanin w Świecie”, 1988, No. 8/9, pp. 77–86.

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 Kievian princes Askold and Dir (9th century). Анатолий Архимандрит, *Воспоминание о древней православии Западной Руси*, Москва 1867 [Репринт. Белорусский экзархат Московской патриархии, Минск 1990], pp. 12–13. Ю. А. Лабунцаў, *Тураўскія легенды. Памяць. Жыткавіцкі раён*, Мінск 1994.

⁵ The attempt to reconstruct the oldest eparchy network in Ruthenia was taken by e.g. E. E. 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 кризь 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.⁷ In the 14th century, the foundation privilege, which was to certify that the eparchy was founded in 1005, was even forged. 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.⁸ Among the scholars of the history of the Turaŭ eparchy there were historians such as E. Golubinsky, J. Szczapow, and J. Łabynczau, 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 century⁹, as it indeed seemed quite

306; A. Mironowicz, Powstanie diecezji turowskiej, [in:] Między Odrą a Uralem. Księga dedykowana Profesorowi Władysławowi Andrzejowi Serczykowi, ed. W. Wierzbic, Rzeszów, 2010, pp. 36–48.

⁷ It is interesting that in a community of the Uniate diocese of Turaŭ in the 17th and 18th centuries there was a belief about the origins of this eparchy as founded by Vladimir: „Władcytuwo Turowskie y Pinskie jest fundowane od Włodzimierza Wielkiego jako jest dawna traditia o tym i niepodejrzana y trwało tak in sua firmate przez czas niemały”. *Puncta albo instrukcyja y Informacya o władcytwie Turowskim y Pińskim*, Институт российской истории Российской академии наук в Петербурге (hereinafter referred to as – ИРИ РАН), col. 52 (П. Доброхотова), op. 1, No. 19 (11.4.19), k. 1. The tradition is also written in another document from 1776: *Instrukcja sprawy Turowskiej i Jego M[o]łści Pana Wojewody wileńskiego*, ИРИ РАН, col. 52 (П. Доброхотова), op. 1, No. 35 (11.4.35), k. 1.

⁸ „Miał [Włodzimierz – note by W. W.] bowiem synów dwunastu [...]. I posadził Wyszesałwa w Nowogrodzie, a Izasława w Połocku, a Światopelka w Turowie, a Jarosława w Rostowie”. *Powieść minionych lat*, translated and edited by F. Sielicki, Wrocław, 1999, p. 95. This source probably originated in the late 11th or early 12th century and by some scholars is considered as the basic text for the study of early Christianity in Ruthenia (e.g. this view is shared by D. Obolensky, *The Byzantine Commonwealth. Eastern Europe 500–1453*, London 1971, p. 193). See A. A. Шахматов, *Разыскания о древнейших русских летописных сводах*, [in:] *Летописи занятия Археографической Комиссии за 1907 г.*, Санкт-Петербург 1908, extract 20; A. Poppe, *Państwo i Kościół...*, pp. 183–184.

⁹ E. E. Голубинский, *История русской церкви*, vol. 1, part 1, p. 324ff.; Я. Н. Щапов, *Туrowsкие уставы XIV в. о десятине*, [in:] *Археографический ежегодник за 1964 год*, Москва 1965, pp. 255–258, 271–273, Ю. А. Лабынцаў, *Старая казка Палесся...*, p. 28ff.; А. С. Грушевский, *История турово-пинского княжества XI–XIII веков*, „Киевские Университетские Известия”, Киев 1904, p. 6. E. M. Zagorulskij also mentions the year 1005; however, he points to the possibility of an earlier establishment of the Turaŭ-Pinsk eparchy, referring to the direct actions of Vladimir the Great, after his baptism, and suggesting the year 992 as the beginning of the bishopric in Turaŭ. It should be noted that this researcher based his works on the proposals of the older, pre-revolutionary Russian historiographical tradition. Э. М. Загоруль-

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.¹⁰ M. Hrushevsky 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.¹¹ 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.¹² They further indicate indirect evidence

ский, *Из ранней истории Туровской епархии*, [in:] *Вестник Белорусского экзархата*, vol. 4: 1000-летие Туровской епархии: Материалы XI минских епархиальных чтений 24 июня 2005 г., посвященных 1000-летию Туровской епархии, Минск 2005, pp. 35–39. A similar viewpoint is expressed by the well-known Belarusian archaeologist Peter Fedorovich Lysenko conducting long-term research in Turaŭ. He argues that the year 1005, widely accepted by Belarusian researchers as the beginning of the formation of the diocese of Turaŭ, and taken from *Kiev-Pechersk Patericon*, edited and issued by Tryzna, a Kiev-Pechersk archimandrite, is unreliable. He tends to set this event at the end of the 10th century (the year 992). Cf. П. Ф. Лысенко, *К вопросу об учреждении Туровской епархии*, [in:] *Вестник Белорусского экзархата*, vol. 4: 1000-летие Туровской епархии: Материалы XI минских епархиальных чтений 24 июня 2005 г., посвященных 1000-летию Туровской епархии, Минск 2005, pp. 17–23; *ibidem*, *Древний Туров*, Минск 2004, pp. 109–110; *ibidem*, *Туровская земля IX–XIII веков*, Минск 2001, pp. 220–222; А. Крукоўскі, *Старадаўні Тураў і яго ваколіцы*, „Наш Край” 1926, № 8/9; А. Д. Каваленя, С. Шутавым, *Матэрыялы з дагісторыі Тураўшчыны, Працы археалагічнай камісіі*, vol. 2, Мінск 1930. The archaeological excavations conducted in Turaŭ are thoroughly described in the publication by Lysenko: *Сказание о Турове*, Минск 2006. It should be noted that as a result of studies of the 1960s and 1990s, the remains of one of the largest Orthodox churches in the territory of modern Belarus were discovered in Turaŭ, built in the 12th century (in 1963 were discovered the foundations of a masonry Holy Trinity castle church from the 12th century and tombs of the princes). Its dimensions equal those of the Saint Sophia Cathedral in Polotsk (П. Ф. Лысенко, *Сказание о Турове*, pp. 39–42). In his article Дзяніс Лісейчыкаў (*Фарміраванне сеткі уніяцкіх парафій на тэрыторыі Тураўскай епархіі ў 1596–1795*, [in:] *Kościół unicki w Rzeczypospolitej*, ed. W. Walczak, Białystok 2010, pp. 87–106) he writes that the diocese of Turaŭ was allegedly formed as early as in the 10th century.

¹⁰ S. M. Kuczyński, *О выprawie Włodzimierza I ku Lachom na podstawie wzmianki z r. 981 w „Opowieści lat doczesnych*, [in:] *Studia z dziejów Europy Wschodniej X–XVIII w.*, Warszawa, 1965, pp. 96–97.

¹¹ М. Грушевський, *Історія України-Руси*, vol. 1, Львів 1898, pp. 521–522.

¹² An indirect premise against this thesis may be the fact that bishop Rheibern came to these lands with the daughter of Boleslaw Chrobry; as a result of a failure of the mission in Kołobrzeg, he tried to take up a mission in these areas. Thietmar reports: „Brak mi zarówno wiedzy, jak wymowy, by przedstawić, jak wiele zdziałal on na powierzonym sobie stanowisku. Niszczyl i palil świątynie z posązkami bożków. [...] Tego właśnie biskupa kazał pojmać król

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).¹³ 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 Izyaslavich – in the years 1078–1086¹⁴). This supposition seems to be justified by sources, so it can be assumed that the bishopric in Turaŭ was formed shortly after 1088¹⁵ as part of the Orthodox archdiocese of Kiev.¹⁶ 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 Marcynie*, 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 положеніи православія и русской народности въ пинскомъ удѣльномъ княжествѣ и городѣ Пинскѣ 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: A. Gil, *Prawosławna eparchia chełmska do 1596 roku.*, Lublin–Chełm 1999, pp. 54–56. Also cf.: М. Гаусман, *Исторический очерк местечка Туров, прежней столицы Туровского княжества*, Минск 1877, *passim*.

¹⁵ The year 1088, the time when Sviatopolk moved from Novgorod to Turaŭ („Tegoż roku przeszedł Światopełk z Nowogrodu do Turowa”, *Powieść minionych lat*, p. 160) is the *datum post quem* of the formation of the Turaŭ bishopric. Cf. A. Poppe, *Biskupstwa na Rusi, 988–1300*, [in:] *States, societies, cultures East and West. Essays in Honor of Jaroslav Pelenski*, ed. J. Duzinkiewicz, New York 2004, pp. 836–837; *ibidem*, *Metropolici i książęta Rusi Kijowskiej*, [in:] G. Podskalsky, *Chrześcijaństwo i literatura teologiczna na Rusi Kijowskiej 988–1237*, Kraków 2000, p. 391. Both princes are briefly described in the work: Л. Войтович, *Княжа доба на Русі: портрет еліти, Біла Церква, Белая Церковь 2006*, pp. 353–355. It must be added that Yaropolk was for some time the ruler of Turaŭ as well. The church activity of both rulers is described in the respective fragments of the work: М. Д. Приселков, *Очерки по церковно-политической истории Киевской Руси X–XII вв.*, СПб. 2003 (reprint of the 1913 edition).

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.¹⁷ 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 1088¹⁸, 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.*¹⁹

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 century²⁰, which is evidenced not only by the reasons discussed above but also by the first mention of Bishop Joachim of Turaŭ from the year 1144.²¹ A. Poppe explained that error made by the German researcher with his incorrect reading of the record: Rostov, instead of Turaŭ.²²

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-

¹⁷ Я. Н. Щапов, *Туровские уставы XIV в.*, pp. 255–256, П. Ф. Лысенко, *Туровская земля IX–XIII веков*, А. Мironowicz, *Przynależność diecezjalna Brześcia do końca XVI w.*, „Białoruskie Zeszyty Historyczne” 2007, No. 27, p. 8; Т. М. Трајдос, *Biskupi prawosławni w monarchii Jagielły*, „Nasza Przyszłość” 1986, vol. LXVI, pp. 120–121. The eparchy of Turaŭ-Pinsk in the middle of the 12th century is also mentioned in later sources: „Starożytności tej Katedry ztąd dochodzę, że Joachima Turowskiego Władykę już w roku 1146 czytałem, bo Pińscy Episcopowie oraz się u Turowskiemi tytułują”. *Памятники российской словесности*, ed. К. Калайдович, Москва 1821, p. 253.

¹⁸ A. Poppe rightly notes that Turaŭ was not a significant settlement in 1078 (and yet a diocesan see would be an important element on the geopolitical map of contemporary Ruthenia and would be the capital of the duchy), because when Vsevolod took reign in Kiev, he assigned Volodymyr to Yaropolk Izyaslavich, “adding” also Turaŭ. A. Poppe, *State and the Church...*, p. 187.

¹⁹ Ibidem, p. 187.

²⁰ H. Gelzer, *Ungedruckte und ungenügend veröffentlichte Texte der Notitiae episcopatum. Ein Beitrag zur byzantinischen Kirchen- und Verwaltungsgeschichten*, [in:] *Abhandlungen der philologisch-philologischen Classe der könig. Bayerischen Akademie der Wissenschaften*, XXI, München 1901, pp. 588–589.

²¹ Later sources mention Joachim of Turaŭ. The year 1146 can be regarded as the first date mentioned. *Памятники российской словесности...*, p. 253.

²² A. Poppe, *Państwo i Kościół...*, p. 185.

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.²⁵ 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

²³ A. Milovidov writes about a few attacks of Tartars in Pinsk, but they should be treated as single cases. А. Милович, *О положении православия...*, pp. 10–12.

²⁴ Е. Е. Голубинский, *История русской церкви*, vol. 1, part. 1, p. 691; Макарий (Булгаков), *История Русской церкви*, vol. 3, Москва 1891, p. 12; A. Poppe, *Państwo i Kościół*, p. 202.

²⁵ A. Mironowicz, *Kościół prawosławny za Piastów i Jagiellonów*, Białystok 2003, pp. 29–30; G. Podskalsky, *Chrześcijaństwo i literatura...*, p. 57.

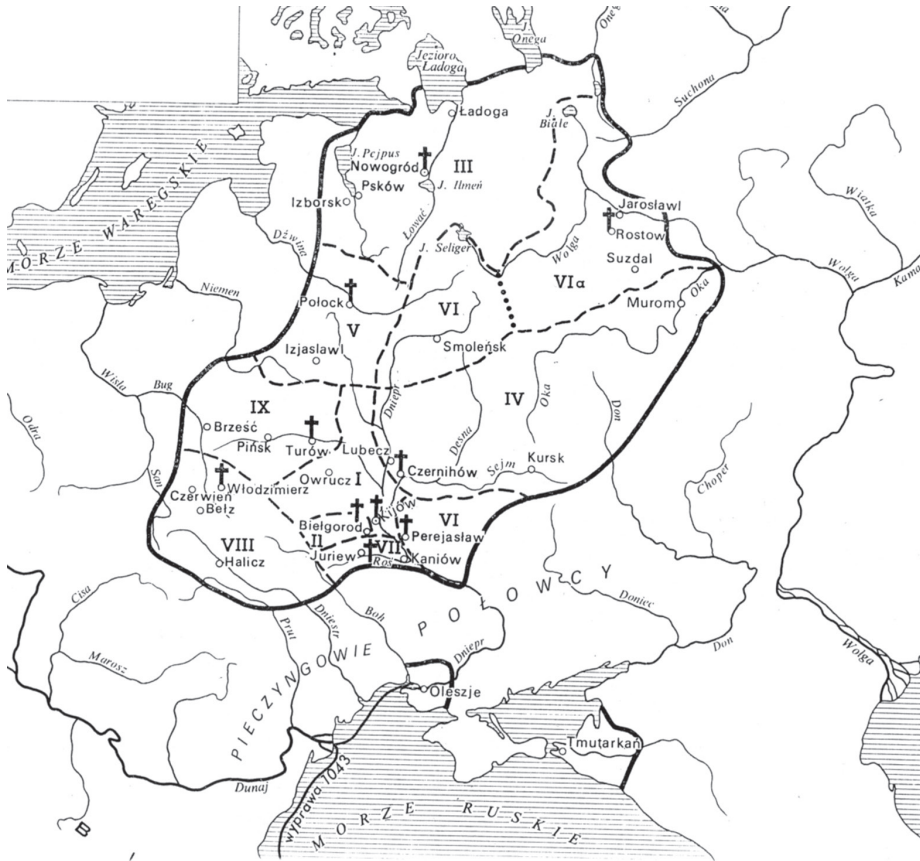
²⁶ *Собрание Русских Летописей*, vol. II: *Ипатьевская летопись*, Санкт-Петербург 1908, col. 627; Д. И. Абрамович, *Жития святых мучеников Бориса и Глеба и службы им*, Петроград: Издание Отделения русского языка и словесности Императорской Академии наук, 1916 [Памятники древнерусской литературы, 2], 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.

²⁷ Е. Е. Голубинский, *История русской церкви*, vol. 1, part 1, p. 680, 794; about Cyril of Turaŭ, see: И. П. Еремин, *Литературное наследие Кирилла Туровского*, [in:] *Труды Отдела древнерусской литературы*, vol. XI, Ленинград 1955, pp. 342–346.

²⁸ M. Kosman, *Historia Białorusi*, Wrocław 1979, p. 44; A. Mironowicz, *Kościół prawosławny w Polsce*, Białystok 2006, p. 75; D. B. Miller, *The Kievan Principality in the Century before the Mongol Invasion: An Inquiry into Recent Research and Interpretation*, „Harvard Ukrainian Studies” 1986, vol. X, № ½, p. 223.

bishopric of Turaŭ and included Polesia with Brest.²⁹ 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.³⁰

**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.

²⁹ A. Poppe, *Państwo i Kościół...*, p. 203 (see also the review of this publication written by H. Łowmiański, "Przegląd Historyczny" 1970, Vol. 77, Issue 3, pp. 792–796).

³⁰ The diocese under discussion consisted of Polesia with Brest, Pinsk, Turaŭ, Kamieniec, Kletsk, Horodno, Bielsk, Drohiczyn. A. Poppe, *Państwo i Kościół...*, pp. 202–203, and a map of the Ruthenian dioceses at the end of the 11th century. Cf. also: J. Fijałek, *Średniowieczne biskupstwa Kościoła wschodniego na Rusi i Litwie*, „Kwartalnik Historyczny” 1896, vol. X, pp. 487–521.

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*, „Kratkie Soobszczenija o Dokladach i Poliewych Issledowanijach Instytutu Archeologii AN CCP” 1957, No. 70, pp. 150–153.

³⁴ А. Милович, *О положеніи православія...*, 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.³⁵

In the 14th century, the diocese of Turaŭ-Pinsk was included in the boundaries of the Grand Duchy of Lithuania³⁶, 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 Pinsk³⁷, 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.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, Wołodymyr, Przemyśl, Lutsk, Chełm, and Smolensk, also the diocese of Turaŭ-Pinsk we are interested in.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, А. Миловичов, *О положеніи православія...*, 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. Миловичов, *О положеніи православія...*, p. 16: „Litwa, zachowując jedność zewnętrzną, nie próbowała zniszczyć ich wewnętrznej organizacji państwowej, tak że w rzeczy samej nie stracili oni swej indywidualności politycznej, swojego pierwotnego ładu, praw i pradawnych zwyczajów: nie ruszmy rzeczy starych i nie wprowadzajmy nowych”.

³⁸ М. Чистович, *Очерк истории Западно-русской церкви*, ч. I, Санкт-Петербург Санкт-Петербург 1882, p. 4.

³⁹ J. Fijałek, *Średniowieczne biskupstwa...*, p. 488. A. Mironowicz, *Kościół prawosławny w państwie Piastów i Jagiellonów*, pp. 113–140. Lists of these dioceses can be found in relatively early source materials: in the Bull of Pope Pius II (1458–1464) *Decens raputamus* (see *Documentae Pontificium Romanorum historiam Ucrainae illustrantia* (1075–1953), coll. A. G. Welykyj, vol.

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 Goštautas, 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.

1, Romae 1953, No. 82, pp. 145–147; A. Gil, in the book about the Orthodox diocese of Chełm, mentions Bishop Makarij's list of bishoprics from 1458 (ascribed to Archbishop Isidore). A. Gil, *Prawosławna eparchia chełmska...*, p. 82.

⁴⁰ Я. Н. Шапов, *Туровские уставы XIV в.*, pp. 254–271.

⁴¹ В. А. Теплова, *Пинско Туровская епархия накануне Брестской церковной унии*, [in:] *Вестник Белорусского экзархата*, vol. 4: 1000-летие Туровской епархии: Материалы XI минских епархиальных чтений 24 июня 2005 г., посвященных 1000-летию Туровской епархии, Минск 2005, pp. 122–131 [the Polish version of this article: W. Tęplowa, *Eparchia pińsko-turowska przed unią brzeską (XV–XVI w.)*, „Rocznik Instytutu Europy Środkowo-Wschodniej” 2006, No. 2, pp. 13–24].

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 iesli krol iego m[os]ć dóbr Pińska potrzebował by, tedy księżnie rownymiż oddać powinni*”. *Lietuvos Metrika*, vol. No. 1 (1380–1584), Vilnius 1998, No. 543, p. 112.

⁴³ After the death of Semen Olelkovich (in 1470), King Casimir IV Jagiellon granted to Mary, by the privilege of 27th April 1471, Pinsk with appurtenances, together with the obligation to pay an appropriate tribute to the king. K. Stadnicki, *Bracia Władysława Jagielly Olgierdowicza, króla Polski, Wielkiego Księcia Litwy*, Lwów 1867, pp. 153–154. “Kazimierz krol dobra pinsko ze wszystkimi przynalieznościami kniehini Siemienowey Alexandrowicza kniehini Mary y iey potomkom dał y darował, wszakosz iesli krol iego m[os]cz dobr Pinska potrzebował, by tedy xiezne rownymiz dobrami oddać powinni”. *Lietuvos Metrika*, No. 543, p. 112. J. Wolff, *Ród Giedymina*, pp. 17, 25, 108. “Po jego śmierci [...] wdowie księcia Szymona, która była córką Iwana Gasztolda kniahini Semenowej Aleksandrowicza kniahini Maryi i jej potomstwu,

“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.”⁴⁴ After the childless death of her sickly son, Vasil Olelkovich, in 1495, it was Princess Maria, along with her daughter, Alexandra (Olena) who ruled the principality of Pinsk.⁴⁵ After Princess Alexandra had entered into matrimony with Fedor Ivanovich Yaroslavovich in 1499⁴⁶, “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.”⁴⁷ After the death of Princess Maria (1501), King Alexander gave Pinsk and its dependencies to her daughter and to Fedor Yaroslavovich.⁴⁸ He, as a widower (Helena died in 1518), gave to Jonasz, the bishop of Turaū and Pinsk, the fund confirmed by the privileges granted by the Grand Duke Vytautas and King Casimir the Great for the

przywilejem z d. 27 kwietnia 1471 r. nadał dobra Pińsk ze wszystkimi przynależnościami, zastrzegając sobie, że gdyby Pińska potrzebował, to księżnie inne, równe temu dobra w zamian wyznaczy”. Ibidem, *Kniaziowie litewsko-ruscy od końca czternastego wieku*, Warszawa 1895, p. 329.

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 пуц и переходов звериных в бывшем Великом княжестве Литовском с исовокуплением грамот и привилегий на входы в пуци и на земли, составленная старостою Мстибоговским Григорием Богдановичем Воловичем в 1559 году с прибавлением другой актовоей 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 комиссиею*, Вильна 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, Olena, 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 пуц 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 Turaū and prince Fedor, ИРИ РАН, col. 52 (П. Доброхотова), оп. 1, No. 14 (11.4.14), k. 1.

⁴⁶ Fedor Yaroslavovich – son of Ivan Yaroslavovich and Eudoxia (daughter of Fedor Lvovich Vorotynsky), who brought as her dowry the Pinsk districts and her father's lands. According to K. Pietkiewicz, the Yaroslavovich lands had autonomy in the Grand Duchy of Lithuania. K. Pietkiewicz, *Wielkie Księstwo Litewski pod rządami Aleksandra Jagiellończyka*, Poznań 1995, pp. 104–105, J. Wolff, *Kniaziowie litewsko-ruscy...*, pp. 155–157.

⁴⁷ J. Wolff, *Kniaziowie litewsko-ruscy...*, p. 329.

⁴⁸ Ibidem, 155–156, 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 3rd, 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 (3rd 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. Pietkiewicz, *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 miescie, jako i po wsiach będącym, przy zalenieniu łask. ... Abyście wszyscy Wieleb[nemu] Księdzu Białozorowi ... posłuszniemi 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 Gliński'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, Ptycza 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.”*⁵³

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.⁵⁴ Besides, they tried to prove their devotion in each situation. Adopting the modest title *By the grace of God...*⁵⁵, they granted land to estate administrators, collected taxes to their treasuries etc.⁵⁶ 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 тотъ городъ у отчину, маеть его держати такъ, какъ то отчиць прибавляючи и расширяючи, какъ то сам нальией разумьючи, какъ то господань отчинный свое имьние, бодлугъ данины и листовъ отца нашего.”*⁵⁷

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.⁵⁸

Z. L. Radziwiński, Lwów 1890, no. 88 and 92, pp. 58–59; A. Przeździecki, *Jagiellonki polskie w XVI wieku. Obrazy rodziny i dworu Zygmunta I i Zygmunta Augusta, królów polskich*, vol. 2, published by J. Szujski, Kraków 1868, p. 42. For information on the other property of prince Ostrogski, see: T. Kempa, *Konstanty Wasyl Ostrogski (ok. 1524/1525 – 1608)*, pp. 15–17. Thanks to his assets, the prince generously granted endowments to individual Orthodox churches. In the years 1508–1513, prince Konstanty with his wife Tatiana and son Ilia endowed an orchard and field with haying areas to the Przeobrażeński church in Turaŭ, in 1520 – hamlets of Olhomle, Symonicze, Radłowicze as well as lakes and honey grant in Smedynsk estate. *Archeograficzeskij sbornik...*, vol. 4, Wilno 1867, pp. 1–2; *Акты, относящиеся к истории Западной России, собранные и изданные Археологической комиссией*, vol. 2, Санкт-Петербург 1847, pp. 128–129, T. Kempa, *Działalność hetmana Konstantego Iwanowicza Ostrogińskiego na polu prawosławia*, „Białoruskie Zeszyty Historyczne” 1999, no. 12, p. 13.

⁵³ М. Чистович, *Очерк истории...*, p. 4.

⁵⁴ *Ревизия пущ и переходов...*, pp. 221, 321.

⁵⁵ J. Wolff, *Ród Gedymina...*, pp. 63, 87–321.

⁵⁶ *Ibidem*, pp. 63, 84, 95, 222, 277, 282, 285, 287, 304, 311, 319 et al.

⁵⁷ *Архив Юго-Западной России, издаваемый временною комиссиею для разбора древних актов, высочайше учрежденною при Киевском, Подольском и Волыньском генерал-губернаторе*, vol. I, Киев 1859, p. 191.

⁵⁸ “Fiedor Iwanowicz xiąże z Heleną żoną swą zamek Pinsk, Plecko, Horodek Dawidow, Rohaczow a Wiado ze wszystkimi ziemiami y skarbami swymi, cokolwiek od oycy y swiekra

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.⁵⁹ The queen's rule allowed the Pinsk region to bloom, and her policy drew people from the Crown to the land.⁶⁰ 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).⁶¹ The queen started to support Catholicism, granted estates to Pinsk Franciscans⁶², and in 1542 brought the Dominican Order there.⁶³ 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 Pinsk⁶⁴, 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

iey przyszły, daruie krolowi Zygmuntowi po śmierci iesliby potomstwa nie miał” (Vilnius, 29th January 1509) *Lietuvos Metrika*, no. 529, p. 110. In the case of an heir, “tedy iusz krol jego m[os]cz w one dobra s potomkami swyi zadnego wstepu czynić nie ma, ale dzieci onych dobr uzywac maią”. Besides, “jesliby xiężna pierwey umarła, a listy wszystkie, zapisy, przywileia, ktore ciz uczestniey na tych dobrach maią”. Ibidem, no. 539, pp. 111–112. The Sejm in Horodno on 9th February 1522 approved the fund of Fedor Yaroslavovich of 15th February 1518, in which he handed over the rights of Turaŭ-Pinsk bishops to the estates. ИРИ РАН, kol. 52 (П. Доброхотова), оп. 2, картон 14, no. 3/16-1; 3/16-2.

⁵⁹ “Krol Zygmunt z miłości i osobliwego umysłu swego przeciwko Bonie zonie swey nayszyby zamek y miasto pinskie z dworami y włościami do niego przynależącymi po śmierci zony xiążeczki Fiedora, zeszedłego Iwana Jarosławowicza syna, prawem spadkowym zspadłych wesolek y z zamkiem pleckiem, Horodkiem, Rohaczewem y z ich miasteczkami y włościami krolowey Bonie dał y w possessię podał”. *Lietuvos Metrika*, no. 551, pp. 113–114.

⁶⁰ We know of numerous complaints of Lithuanians about Bona's Polonization policy, which led to bringing more and more people from the Crown. During the sejms in Brest in the years 1542–1544, there were many reports to the king and requests for reaction to the situation: “Na Litwie i Rusi urzędy i ciwuństwa rozdawane są Lachom”. П. Батюшков, *Белоруссия и Литва*, Санкт-Петербург 1890, pp. 158, 171.

⁶¹ A. МИЛОВИДОВ, *О положеніи православія...*, p. 23.

⁶² The Franciscans had been present in Pinsk since 1396, when the Turaŭ-Pinsk prince, Zygmunt Kiejstutowicz, granted them a monastery and the first Catholic church there. Biblioteka Uniwersytetu Wileńskiego (hereinafter: BUWil), F 3-613, 807, 836, 1285.

⁶³ A. МИЛОВИДОВ, *О положеніи православія...*, p. 22.

⁶⁴ *Ревизия пущ и переходов*, pp. 25, 224–252 et al.

*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.*⁶⁵

Even on 8th October 1523, the queen granted her first charter to Pinsk boyars, and then on 4th March 1524 and 2nd December 1524.⁶⁶ She also confirmed the charters for the Jewish community, determining the place for a school and cemeteries for them⁶⁷; what is more, she many times supported the residents of the Pinsk principality in court proceedings concerning the setting of boundaries between individual lands.⁶⁸

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.⁶⁹ 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.⁷⁰

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.⁷¹ 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-

⁶⁵ А. Миловидов, *О положеніи православія...*, 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, Oddział I Archiwum na Wawelu, A. Sang., Teki Rzymskie, teka II/8. k. 31–34.

⁶⁸ Archiwum Państwowe w Krakowie, Oddział I Archiwum na Wawelu, A. Sang., Teki Rzymskie, teka III/49, s. 191–192; teka X/57, pp. 337–338.

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 Warlaam 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. Доброхотова), 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. Доброхотова), 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 Kobryn 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 Pełczyński 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 Stylite, 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.⁷² 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.⁷³

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)⁷⁴. He was granted the bishopric on 7th August 1576 by Stefan Batory.⁷⁵

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. А. Миловидов, *О положеніи православія...*, p. 26.

⁷³ Ibidem, pp. 24–25.

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 Археологической 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.⁷⁶

* * *

The history of the Orthodox Turaŭ-Pinsk diocese until the end of the 16th 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 12th 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 12th 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 15th century, Turaŭ lost its importance and the function of the episcopal capital was taken over by Pinsk.

In the second half of the 15th 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 17th century – the religion which tried to replace the Orthodox Church.

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 Pełczycki (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]¹ to the Pinsk throne).

Bishop Leonty Pełczycki (1585–1595) before his death – along with the Archbishop of Kiev, Michael Rahoz (1589–1599) and bishops Cyril Terlecki² (of Lutsk, 1576–1585), Hipacy Pocij (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

¹ *Акты, относящиеся к истории Западной России, собранные и изданные Археологическою комиссиею*, vol. 4, Санкт-Петербург 1851, p. 118. Cf. also: T. Kempa, *Prawosławie i unia we wschodnich województwach WKL w końcu XVII w.*, „Białoruskie Zeszyty Historyczne” 2004, no. 22, pp. 5–41.

² On the subject of Cyril Terlecki see: Л. Тимошенко, *Єпископ Кирило Терлецький: родовід і початок духовної кар’єри*, „Дрогобицький краєзнавчий збірник”, Вип. IX (Дрогобич 2005), pp. 202–213; *ibidem*, *Заповіти, смерть і поховання єпископа Кирила Терлецького*, „Дрогобицький краєзнавчий збірник” Вип. XI–XII (Дрогобич 2008), pp. 467–483; *ibidem*, *Діяльність єпископа Кирила Терлецького на уряді Луцько-Острозької кафедри*, [in:] *Studia z dziejów i tradycji metropolii kijowskiej XII–XIX wieku*, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, vol. 5, ed. A. Gil, Lublin 2009, pp. 193–211. In the text by W. Teplowa, we can find information that Cyril Terlecki was born in the Pinsk district in the town of Wysokie Poczapowo, but it is not confirmed by any sources, W. Teplowa, *Eparchia pińsko-turowska przed unią brzeską (XV–XVI w.)*, „Rocznik Instytutu Europy Środkowo-Wschodniej” 2006, p. 21. [vol 5, ed. by A. Gil, Lublin 2009, pp. 193–211.

³ *Акты, относящиеся к истории Западной России...*, pp. 34–36. During the Synod of Brest, Orthodox Archbishop of Kiev, Michael Rahoza (1589–1599) and five other bishops: Hipacy Pocij, Cyril 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

officially announced the act of church Union with Rome. For information on the Union of Brest, see in particular: *Documenta Unionis Berestensis eiusque auctorum (1590–1600)*, collegit, paravit, adnotavit editionemque curavit P. Athanasius G. Welykuj, Romae 1970, No. 228, pp. 341–344; No. 231, pp. 359–362; А. Тимошенко, *Берестейська унія 1596 р.*, Дрогобич 2004, J. Krajcar, *Jesuits and the genesis of the Union of Brest*, „Orientalia Christiana Periodica” 1978, vol. 44. The effects and the same process of formation of the Union of Brest described O. Halecki, *Od unii florenckiej do unii brzeskiej*, vol. I–II, Lublin–Rzym, 1997; B. A. Gudziak, *Crisis and Reform. The Kyivan Metropolitanate, the Patriarchate of Constantinople, and the Genesis of the Union of Brest*, Cambridge–Massachusetts 1998 (Polish translation with supplements: *Kryzys i reforma. Metropolia kijowska, patriarchat Konstantynopola i geneza unii brzeskiej*, Lublin 2008) – see extensive subject literature.

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, No. 12 (11.4.12).

⁵ Археографический сборник документов, относящихся к истории Северо-Западной Руси, издаваемый при управлении Виленского учебного округа (hereinafter: АСДЗСР), vol. VI, Вильна 1869, p. 157. The first years of the Union, see: А. Миронович, *Православная Церковь и уния на территории Речи Посполитой в 1596–1620-х годах*, [in:] *Die Union von Brest (1596) in Geschichte und Geschichtsschreibung: versuch einer zwischenbilanz*, ed. J. Marte, O. Turij, Lviv 2008, pp. 49–78.

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 АСАДЗСР), vol. VI, Вильна 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), Автографи Дубравскаго, 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, col. 52 (П. Доброхотова), op. 2, картон 14, No. 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 groshens, 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), op. 2, картон 14, No. 3/46, k. 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 Turaŭ¹² 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."*¹³) 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"*¹⁴, 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 Albrycht Stanislaw Radziwiłł, 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.¹⁵ Transfer of the property by the Duchess was to occur in violation of the settlement.¹⁶

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), оп. 2, картон 14, no. 3/46-3, к. 1.

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

¹³ ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, No. 3/42, к. 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), оп. 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), оп. 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.¹⁷ 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 Połozowski¹⁸, 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.”¹⁹ 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.”²⁰

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.²¹

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

¹⁷ Wołyniak (J. M. Giżycki), *Siedziba bazylianów w Torokaniach*, Kraków 1906, pp. 10–24.

¹⁸ The monastery was founded in 1636, was created through the cooperation of the Russian nobility and bourgeoisie. *Акты, издаваемые Виленскою археографическою комиссиею*, т. 3: *Акты Брестского городского суда*, Вильна 1870, No. 25, p. 32, pp. 39–41; A. Mironowicz, *Życie monastyczne w dawnej Rzeczypospolitej*, [in:] *Życie monastyczne w Rzeczypospolitej*, eds A. Mironowicz, U. Pawluczuk, P. Chomik, Białystok 2001, p. 36; A. Mironowicz, *Metropolita Józef Nielubowicz-Tukalski*, Białystok 1998, p. 11; T. Kempa, *Fundacje monasterów prawosławnych w Rzeczypospolitej w pierwszej połowie XVII wieku*, [in:] *Życie monastyczne*, p. 74.

¹⁹ *Собрание древних грамот и актов городов Минской губернии, православных монастырей, церковей и по разным предметам*, Минск 1848, No. 164.

²⁰ A. Миловидов, *О положеніи православія и русской народности въ пинскомъ удѣльномъ княжествѣ и городѣ пинскѣ. До 1793 года*, Москва 1894, p. 47.

²¹ Svenska Rikskarkivet (Stockholm), Skoklostersamlingen, E8602, envelope II Acta Ecclesiastica, pages without numbers. Макарий (Булгаков), митр., *История русской церкви*, кн. XI, Санкт-Петербург 1883, p. 460. More on this subject: A. Mironowicz, *Prawosławie i unia za panowania Jana Kazimierza*, Białystok 1997, pp. 57–58; C. Марозава, *Уніяцкая царква у культурна-гістарычным развіцці Беларусі (1596–1839)*, Гродна 1996, passim.

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.”²² 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.²³ 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.²⁴

The Uniates had some support in this period from Jesuits brought to Pinsk in 1635 thanks to the Radziwiłł family²⁵. They built the church with the monastery in Pinsk and a large Jesuit college²⁶, then turned to Władysław IV to ask for protection (“*naszym Collegium Piskim od nas erygowanym y fundowanym opiekąć, onego y Oyców w nim mieszkających, od wszelakich krzywd bronić*”).²⁷

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 положеніи православія...*, 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, No. 38, k. 1.

²⁷ AGAD, AR VIII, ref.: 444, k. 2.

the Archbishop Józef Welamin Rutski, repeatedly expressing in his writings the attitude against such expeditions:

*Cosaci euntes Smolenscum quacunq̄ue transiverunt, quaerebant, esentne Sacerdotes uniti. Si inveniebant, male tractabant; si fugiebant, mittebant qui eos quaerent, et adducendo ad se, barbas tundebant, flagris caedebant, fustibus percutiebant.*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:

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

²⁸ J. W. Rutski to the Pinsk bishop, Rut, 25/11/1633, [in:] *Epistolae Josephi Rutskiej Metropolitae Catholici (1613–1637)*, ed. P. Athanasius G. Welykyj, Romae 1956 (series: *Analecta OSBM, Sectio III*), p. 289.

²⁹ АСДЗСР, vol. VI, pp. 179–183.

³⁰ Д. В. Лісейчыкаў, *Схаваныя уніяцкія прыходы Пінскага павета канца XVIII – першай трэці XIX стст.*, „Архіварыус” 2006, No. 4, pp. 117–129; on Cossacks' policy towards the Jews in Pinsk, see: M. Nadav, *The Jewish Community of Nemyriv in 1648: Their Massacre and Loyalty Oath to the Cossacks*, „Harvard Ukrainian Studies” 19984), vol. VIII, № ¾, pp. 378–395.

³¹ M. Drozdowski, *Religia i Kozaczyzna w Rzeczypospolitej w pierwszej połowie XVII wieku*, Warszawa 2008, pp. 175–205.

³² A. Mironowicz, *Kościół prawosławny w dziejach dawnej Rzeczypospolitej*, Białystok 2001, p. 94. On the role of religion in the awareness of the Cossacks, see in particular: T. Chynczewska-Hennel, *Świadomość narodowa szlachty ukraińskiej i Kozaczyzny od schyłku XVI do połowy XVII w.*, Warszawa 1985, pp. 74–115.

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."³³

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 Hładki³⁴, 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 armies³⁵, a result of which, in turn, churches again returned to the hands of the Uniates.³⁶

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."*³⁷

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.³⁸ 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 war 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.

³⁴ H. Wisner, *Janusz Radziwiłł wobec wybuchu powstania 1648 roku. Od śmierci Władysława IV do elekcji Jana Kazimierza*, [in:] *Україна в Центрально-Східній Європі (з найдавніших часів до кінця XVIII ст.)*, вип. 1, Київ 2000, p. 186 in; W. Biernacki, *Powstanie Chmielnickiego. Działania wojenne na Litwie w latach 1648–1649*, Zabrze 2006, p. 19; A. Миловидов, *О положеніи православія...*, pp. 51–52.

³⁵ The war against the Zaporozhian Cossacks Zaporozkim in the years 1648 and 1649 by Albert Wijuk Kojelavičius, a translation of a Latin manuscript from the archives of the Radziwiłłs in Nesvizh, issued and annotated by Edward Kotlubaj, BPAN in Krakow, manuscript. 1056, pp. 128 et al, A. S. Radziwiłł, *Pamiętnik o dziejach w Polsce*, vol. 3: 1647–1656, transl. and ed. A. Przyboś, R. Żelewski, vol. 3, Warszawa 1980, p. 158.

³⁶ A. Mironowicz, *Metropolita...*, pp. 13–14.

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

³⁸ A. Миловидов, *О положеніи православія...*, pp. 10–12.

for temporary jurisdiction³⁹ to Andrzej Kwaśnicki-Złoty (1654–1665), whose activity, or even authority over the churches, was limited after the re-invasion of Cossack troops to the Pinsk region.⁴⁰ The main opponent of Kwaśnicki was an Orthodox Archimandrite, and since 1661, bishop, Józef Nielubowicz-Tukalski.⁴¹ An anonymous source says: “During that Cossack war, the godless schismatic and the boss and leader, Nelubowicz-Tukalski, Leszcze 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 Złoty-Kwasnicki being the bishop at the time, captured his property, tormented the presbyters and took all their rights.”⁴²

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 Khmelnytsky; 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.”*⁴³

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-

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 Złoty-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: А. Миловидов, *О положеніи православія...*, p. 55. See also: В. Горобець, *Еліта козацької України в пошуках політичної легітимациї: стосунки з Московією та Варшавою*, Київ 2001, pp. 151–177.

⁴¹ A. Mironowicz, *Metropolita...*, pp. 52–58.

⁴² *Puncta albo instrukcja y Informacja o władctwie Turaŭm y Pińskim*, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), op. 1, No. 19, book 1.

⁴³ Archivio Storico per l’Evangellizzazione nei Popoli, Pontificia Universitas Urbaniana, Rzym, Scrittura Originali 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 Młocki, 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 Szoldrski – Poznań bishop, Jerzy Tyszkiewicz – Vilnius Bishop, bishop Andrzej Leszczynski – Vice-Chancellor of the Crown, Kazimierz Lew Sapieha – Vice-Chancellor, Jerzy Ossoliński – Chancellor of the Crown, Albrycht 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 sostentarsi titubassero di mostrarsi in apparenza ritornati al scisma.*⁴⁸

⁴⁴ A. Mironowicz, *Diecezja białoruska w XVII i XVIII wieku*, Białystok 2008, p. 101.

⁴⁵ A. Radziwiłł, *Pamiętnik o dziejach w Polsce*, vol. 3, p. 246.

⁴⁶ J. Poplatek, *Błogosławiony Andrzej Bobola Towarzystwa Jezusowego. Życie – męczeństwo – kult*, Kraków 1936.

⁴⁷ About the role of the archbishop Pietro Vidonie, see: K. Wiszowata-Walczak, *Nuncjusz jednej misji. Piotr Vidoni – nuncjusz w Rzeczypospolitej 1652–1660*, [in:] *350-lecie unii hadziackiej*, ed. T. Chynczewska-Hennel, P. Kroll i M. Nagielski, Warszawa 2008, pp. 291–302.

⁴⁸ “Biskup [John Dowgiałło, bishop of Vilnius, 1656–1661 – note by W. W.] mi powiedział, że niektórzy unicy, którzy nie mogąc się utrzymać bali się powrócić do schizmy”, *Archivio Segreto Vaticano* (hereafter: ASV), *Nunziatura di Polonia*, vol. 67, k. 258r.v.

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 Seymie (1661 – note W. W.) y na potym uchwalonych, excepto cel, myt, y czopowego do lat czterech uwalniamy.*”⁴⁹ The exemption from military duties also say the documents from the 18th century.⁵⁰

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.*⁵¹

On 30th January 1667, a truce was concluded in Andrusovo between Russia and the Commonwealth⁵², which according to A. Mironowicz meant that Russia became a kind of guarantor of religious freedom for the Orthodox in the Commonwealth.⁵³ 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

⁴⁹ Ibidem, p. 385. W *Puncta albo instrukcja y Informacya o władcyctwie Turaŭm y Pińskim*, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 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 taryfie bywały, y co może się pamiętać od lat stu, y daley począwszy od Wassiana episkopa, Korsaka, Orańskiego, Złotego, aż do Białłozora, nigdy nie płacono ani hyberny, ani konsistencyi, aż dopiero za pierwszego seymu Grodzieńskiego, na którym JaśnieWielmożny Jsc Pan Pac, woiewoda wileński, hetman wielki WXL na Jmci xiędza Białłozora o pewne interessa domu swego wtrącił tę episkopię w taryfę, y tak per incuriam Jmci xiędza Białłozora y zawziętość z tym Panem weszło in usum et ab usum, także y podczas wojny wiedeńskiej, gdy subsydium charitativum z dóbr duchownych dawano na wojsko, tamże i episkopia Pińska oneri miliari subiacere poczęła, za czym nihil justitius, iako że przyszła ad suom vigorem, et indemnitate jurium*”.

⁵⁰ LVIA, ф.597, ap. 2, były 93, k. 33r.v.

⁵¹ *Amplissima relation Ep. Jac. Susza, de laboribus Unitorum et progressu Unionis, post Synodum Berestensem (1596) et tempore belli Cosacici, Roma 1664.* Archivio Storico per l’Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rzym, Scrittura Originali Riferite nelle Congressi Generale, Fondo di Vienna, vol. 17, k. 85v. *Litterae episcoporum historiam Ucrainae illustrantes (1600–1690)*, collegit... P. Athanasius G. Welykyj OSBM, vol. II: 1641–1664, Romae 1973, p. 341. In 1668 there were still isolated attacks by the Cossacks, especially in the Rzeczyca and Pinsk districts. Biblioteka XX Czartoryskich, Teki Naruszewicza No. 2110 IV/115, pp. 245–246.

⁵² See. Z. Wójcik, *Traktat andruszowski 1667 roku i jego geneza*, [in:] *Polska w okresie II wojny północnej 1655–1660*, vol. I, Warszawa 1957, pp. 254–256.

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."⁵⁴

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 help⁵⁵, 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.⁵⁶

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 Żłoty-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, Płotnica 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 Płotnica priest ... and shouted: We will kill the Uniate father, just like three were killed in Turaŭ!"*⁵⁷

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."*⁵⁸

In 1668, the Uniates took the monastery in Leszcze and made it the seat of the bishops since then.⁵⁹ Cyprian Żochowski, who ordered the Pinsk townspeo-

⁵⁴ Cited in: *Pisma do wieku i spraw Jana Sobieskiego*, ed. F. Kluczycki, [in:] *Acta Historica regestem Poloniae illustrantia*, vol. I, part I, Kraków 1880, p. 569.

⁵⁵ A. B. Pernal, *Rzeczpospolita Obojga Narodów. Stosunki dyplomatyczne w latach 1648–1659*, Kraków 2010, pp. 221–222.

⁵⁶ Paweł Sapięha to Stanisław Kazimierz Bieniewski, Wieżki, 8th January, Kamieniec 15th January and 9th February 1958, [in:] *Памятники, изданные временной комиссией для разбора древних актов, высочайше учрежденною при Киевском, Подольском и Волынском генерал-губернаторе*, т. 3, Киев 1845, 177–180, 210–212.

⁵⁷ LVIA, ф. 597, ар. 2, булґ 104, к. 1.

⁵⁸ ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), ор. 2, картон 14, No. 3/36, к. 1r.

⁵⁹ A. A. Ярашэвіч, Пінскі Лешчанскі манастыр, [in:] *Рэлігія і царква на Беларусі*, Мінск 2001, p. 249.

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 Białłozor (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, Białłozor forcibly seized all the Orthodox churches in Turaŭ and nearby villages.⁶⁰ 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 Turaŭ parts of the bishopric, the ones most difficult to recover.⁶¹ We have numerous complaints and files of magistrate court cases of the years 1674 and 1675, which show that the Orthodox landowners

⁶⁰ W. Zaikyn, *Białłozor Marcjana*, [in:] *Polski Słownik Biograficzny*, vol. II, Kraków 1936, pp. 11–12.

⁶¹ 30/08/1674, Pinsk, extract from court records of the Pinsk district, containing a decree of Pinsk kangaroo court which sentenced Turaŭ noblemen who had not let the bishop of Turaŭ and Pinsk, Marcjana Białłozorow, to visit their church in Turaŭ and which sentenced them to pay the bishop 1009 zloties 15 groshens. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, No. 3/69-1; 30/08/1674, Pinsk, a Decree of the Pinsk kangaroo court, sentencing governors of Turaŭ, Jan Oszczepowski, Jan Kosiński and Jan Korzanowski to pay the Pinsk and Turaŭ bishop, Marcjana Białłozorow, the amount of 505 Polish zloties for preventing him from visiting the church in Turaŭ, located in his jurisdiction, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, no. 3/69-2; 24/09/1674, Pinsk, Letter of the Pinsk district kangaroo judge, Elias Kazimir Zardecki, concerning the Pinsk district governors who had prevented the Pinsk and Turaŭ bishop, Marcjana Białłozorow from visiting the Turaŭ 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 Turaŭ 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), оп. 2, картон 14, no. 3/70-1; 09/11/1676, Turaŭ, letter of Turaŭ governors, Jan Oszczepowski, Jan Korzanowski and Jan Kosiński to the Pinsk protopope, Piotr Kurcyłowicz, about the unfounded claims of the Pinsk and Turaŭ bishop Marcjana Białłozor and his complaints about being prevented from visiting the Turaŭ 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), оп. 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 Turaŭ noblemen for not allowing the Turaŭ and Pinsk bishop to visit the church, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, no. 3/71-1; 15/10/1675, Pinsk, extract from the court records of the Pinsk district on Turaŭ noblemen not allowing the bishop of Turaŭ and Pinsk, Marcjana Białłozor, to visit the churches of the Turaŭ bishopric, containing a kangaroo court decree of failure to obey the decree of Turaŭ owners of 05/18/1675, and of sentencing them to pay the bishop Białłozor the amount of 6,043 Polish zloties as compensation, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 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 churches⁶², not fewer than 536 of which were directly in Belarus.⁶³

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.⁶⁴

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.⁶⁵

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 Grzymułtowskiego' in Polish, the Patriarch of Kiev, who resided on the territory of Russia

⁶² М. Чистович, *Очерк истории Западно-русской церкви*, ч. 1, Санкт-Петербург 1882.

⁶³ У. Пашкевич, *Уніцкая Царква ў Беларусі ў пачатку XVIII ст.*, [in:] *З Гісторыі уніяцтва ў Беларусі (да 400-годдзя Брэсцкай уніі)*, рэд. М. В. Біч, Мінск 1996, р. 77.

⁶⁴ А. Милович, *О положении православия...*, pp. 15–29.

⁶⁵ *Ibidem*, pp. 52–60.

since then, gained the right to intervene in internal affairs of the Commonwealth.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 Innocenty 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 Mahilioŭ, remained in the hands of the Orthodox.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.⁶⁸ The basis for this were created by reports of the then Russian Ambassador Grzegorz Dołgoruski. 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.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.⁷⁰

⁶⁶ A. Mironowicz, *Prawosławie i unia...*, pp. 215–231; ibidem, *Kościół prawosławny i unicki w połowie XVII wieku*, „Acta Polono-Ruthenica” 1997, vol. 2, pp. 71–79.

⁶⁷ A. Mironowicz, *Diecezja białoruska w XVII i XVIII w.*, pp. 134–135; ibidem, *Kościół prawosławny w dziejach dawnej Rzeczypospolitej*, pp. 232–234.

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, No. 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, No. 1/5-2, 1/5-3. For the response of Augustus II to the allegations of the Tsar, see: A. Mironowicz, *Diecezja białoruska w XVII i XVIII w.*, p. 197; S. Ptaszycki, *Stosunek do dawnych władz polskich do Cerkwi ruskiej*, [in:] *Księga pamiątkowa ku czci W. Abrahama*, Warszawa 1930, pp. 463–464; A. Deruga, *Piotr Wielki a unicy i unia kościelna 1700–1711*, Wilno 1936, pp. 42–44 (including also numerous examples of violence against the Uniates).

⁶⁹ Ф. И. Титов, *Исследование о заграничных монастырях Киевской епархии XVII–XVIII вв.*, [in:] *Памятники православия и русской народности в Западной России в XVII–XVIII вв.*, red. idem, vol. 1, ч. 1., Киев 1905, pp. 335–336.

⁷⁰ АСДЗСР, Т. 11, Вильна 1890, pp. 64–65. Ф. И. Титов, *Исследование о заграничных монастырях...*, pp. 338–340. For information on this subject, see: A. Mironowicz, *Diecezja białoruska...*, p. 197.

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 Commonwealth⁷¹. 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 Mahilioŭ⁷³, 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

⁷¹ S. Litak, *Od reformacji do oświecenia. Kościół katolicki w Polsce nowożytnej*, Lublin 1994, p. 133–135; about religious tolerance in the Commonwealth: A. Mironowicz, *Tolerancja wyznaniowa na kresach wschodnich Rzeczypospolitej*, [in:] *Między Zachodem a Wschodem. Studia z dziejów Rzeczypospolitej w epoce nowożytnej*, eds J. Staszewski, K. Mikulski, J. Dumanowski, Toruń 2002, pp. 339–347; *ibidem*, *Polityka Piotra I wobec Kościoła prawosławnego w Rosji i w Rzeczypospolitej*, [in:] *Cywilizacja Rosji imperialnej* (series: *Poznańskie Studia Wschodnioznawcze*, No. 3), ed. P. Kraszewski, Poznań 2002, pp. 292–294; J. Staszewski, *Problemy tolerancji polskiej w czasach saskich*, [in:] *ibidem*, „*Jak Polskę przemienić w kraj kwitnący...*” *Szkice i studia z czasów saskich*, Olsztyn 1997.

⁷² L. Bieńkowski, *Mozaika religijno-kulturalna w Rzeczypospolitej XVII i XVIII wieku*, [in:] *Uniwersalizm i swoistość polskiej kultury*, vol. 1, ed. J. Kłoczowski, 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 prawosławny 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 event⁷⁶, 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 1720⁷⁷ in St. Nicholas Church.⁷⁸

Pope Clement XI appointed nuncio Jerome Grimaldi⁷⁹ 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 Hrebniński 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 Chełm 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. 1, 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, *Chełmska diecezja unicka 1596–1810. Dzieje i organizacja*, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, vol. 1, Lublin 2005, pp. 104–105.

⁷⁹ Actually Hieronymus Grimaldi, aepus Edessensis (1713–1721). J. Bilanych, *Synodus Zamostiana an. 1720*, Romae 1960; P. Fabisz, *Wiadomość o legatach i nuncyuszach apostolskich w dawnej Polsce (1075–1864)*, Ostrów 1864, pp. 291–302; D. Wojtyska, *Acta Nuntiaturae Polonae*, vol. I, Romae 1990, pp. 298–299. Clement XI gave the nuncio Grimaldi appointment to conduct the synod of Uniate bishops with the reservation that the resolutions of the synod should be approved by the Congregation de Propaganda Fide. AGAD, A collection of parchment documents, ref.: 3141.

⁸⁰ *Synodus provincialis Ruthenorum Habita in Civitate Zamościæ Anno MDCCXX Sanctissimo Domino Nostro Benedicto PP XIII dicata*, Romae MDCCXXIV, pp. 7–13.

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.⁸¹ 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.”⁸² Many historians emphasize that the survival of the Union and its traditions depended on adapting the Orthodox faith of the Catholic Church.⁸³

After 1720 – at the time of bishop Teofil Godebski⁸⁴ – 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 centuries⁸⁵, 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 Bulhak.⁸⁶ He, in turn, ordered in writing the deans of Turaŭ, Pietrykaŭ and Mazyr deaneries, vicars and parish priests and coadjutor

⁸¹ Discussion of the individual chapters: D. Ciołka, *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.

⁸³ This opinion is shared by Z. Komosiński, *Prowincjonalny synod rusko-unicki w Zamościu 1720 r. Studium prawnohistoryczne*, Lublin 1968, p. 114; A. Gil, *Chelmska diecezja unicka...*, p. 106; Т. Шманько, *Латинизация и окцидентализация: проявления и последствия*, [in:] *Die Union von Brest...*, pp. 340–352.

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. Błażejowski, *Hierarchy of the Kyivan church (861–1990)*, Roma 1990, p. 295; ibidem, *Byzantine Kyivan rite students*, Roma 1984, p. 86.

⁸⁵ A. Gil, *Chelmska diecezja unicka...*, p. 101.

⁸⁶ “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”. АСДЗСР, Т. 6. Вильна 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 Makarewicze. This confirms the actual administrative division into the Turaŭ and Pinsk parts of the eparchy.

⁸⁸ А. МИЛОВИДОВ, О положеніи 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, No. 1/7-1, 1/7-2. See also the edition with critical remarks: A. Mironowicz, *Rejestr monasterów i cerkwi grecko-ruskich różnemi czasy na unię gwałtownie odjętych*, „Białoruskie Zeszyty Historyczne” 2008 No. 30, pp. 191–210.

⁹⁰ ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, No. 2/12.

*interfere in the jurisdiction of the country's ruling Greek Catholic religion even in a minimal way either now or before.*⁹¹

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.⁹² A Uniate bishop Joachim Daszkiewicz-Horbacki with his coadjutor Jozafat Bułhak 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.”⁹³ 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 Latina, 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.⁹⁴

⁹¹ АСДЗСР, Т. 6. Вильна 1869, р. 369.

⁹² 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. *Dzieła 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. Філагата, *Пінская кангрэгацыя 1791*, [in:] *Энцыклапедыя гісторыі Беларусі*, vol. 5, Мінск 1999, р. 499.

⁹³ A. Gil, *Chełmska diecezja unicka...*, pp. 9–10.

⁹⁴ A specific religious program Slavia Unita, which is visible from the perspective of councils of the Chełm 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

via Unita w Rzeczypospolitej, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, vol. 4, eds. J. Kłoczowski, A. Gil, Lublin 2008; About the Commonwealth of Many Nations as a religiously colourful state, see among others: A. Sulima-Kamński, *Historia Rzeczypospolitej Wielu Narodów 1505–1795. Obywatele, ich państwa, społeczeństwo, kultura*, Lublin 2002; H. M. Яковенко, *Нарис історії України з найдавніших часів до кінця XVIII ст.*, Київ 1997.

⁹⁵ A. Mironowicz, *Prawosławie i unia ...*, p. 220, W. Müller, *Trudne stulecie*, [in:] *Chrześcijaństwo w Polsce. Zarys przemian 966–1975*, ed. J. Kłoczowski, Lublin 1992, pp. 258–264; S. Litak, *W kręgu chrześcijaństwa wschodniego*, [in:] *Historia Kościoła*, vol. III: 1500–1715, Warszawa 1986, pp. 377–383.

⁹⁶ A. Mironowicz, *Unia i prawosławie ...*, p. 220; *ibidem*, *Kultura łacińska w życiu Kościoła prawosławnego w XVII-wiecznej Rzeczypospolitej*, [in:] *Lietuvos, Didžiosios Kunigaikštystės kalbos, kultūras ir raštijos tradicijos*, Vilnius 2009, pp. 230–246.

⁹⁷ For information on the process of Romanization on the territory of Ukraine, see: S. Senyk, *The Ukrainian Church and Latinization*, „*Orientalia Christiana Periodica*” 1999, vol. 56, pp. 165–187.

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

Sigismund I the Old issued the privilege for Turaū-Pinsk bishops on 9th February 1522.⁹⁸ In the act, the king forbade “*the laity and other people from parishes of Pinsk and Turaū to construct churches and monasteries without the approval and blessing of Pinsk bishops, or interfere in other spiritual matters*”⁹⁹, otherwise being subject to a fine of 3,000 measures (of 60) Lithuanian groschens. This privilege, also confirmed by Władysław IV on 11th March 1633¹⁰⁰, 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.¹⁰¹

In the year 1585, King Stefan Batory gave another significant privilege, in which he confirmed all the rights of Turaū 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*.”¹⁰²

Another privilege the Turaū-Pinsk bishops received on 28th March 1695 from Jan III Sobieski. The document, which was addressed to the magistrate and kahals of Turaū and Pinsk, the king ordered “*that in accordance with the ancient rights granted to the Reverend Bishops of Pinsk they were allowed to receive ‘włóczębne’ or ‘kołęda’ at the time of Christmas and the Resurrection, and to officially enter the Cathedral*.”¹⁰³

⁹⁸ *Акты, относящиеся к истории Западной России, собранные и изданные Археографическою комиссиею*, vol. 2, Санкт-Петербург 1847, No. 109; ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), ор. 1, No. 11, к. 1–Iv.; ор. 2, картон 14, No. 3/11 (Register of charters and privileges of the bishopric of Turaū – 22 units), prepared by bishop of Turaū, Grigory Mikhailovich, from the privileges of the Lithuanian Grand Duke Vytautas to the privilege of 1620.), A. Lapinski, *Zygmunt Stary a Kościół prawosławny*, Warszawa 1937, pp. 28–29.

⁹⁹ *Акты, относящиеся...*, vol. 2, no. 109.

¹⁰⁰ BUWil, F 48-32732, k. 114 v.; ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), ор. 1, No. 35 (11.4.35), k. Iv.; ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), ор. 1, No. 11, k. Iv.–2.

¹⁰¹ T. Kempa, *Działalność hetmana Konstantego Iwanowicza Ostrogskiego*, „Białoruskie Zeszyty Historyczne” 1999, No. 12, p. 13.

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 konfederowane, we wszystkich artykułach, punktach, klauzulach, y paragrafach: także przywileje, y place w tymże mieście, Bohotawlińskiemu Bractwu nadane, y służące, *uthoritatie Conventus praesentis* utwierdzony”. VL vol. IV, p. 20.

¹⁰³ Confirmation of the rights of the Pinsk and Turaū 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, k. 19.

All three of these privileges confirmed in 1785 by Stanisław August Ponia-towski: “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 men-tioned reverend [Grzegorz – note by W. W.] Bułhak, the bishop of Pinsk and Turaŭ, together with his successors, shall remain the letters and ancient privileges¹⁰⁴. 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.¹⁰⁵

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 Kraków¹⁰⁶, 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 own-ership of particular churches.

Another ruler forced by specific circumstances to issue an appropriate in-strument 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.¹⁰⁷

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.¹⁰⁸ In all fairness it should be noted, however, that the bishops were not

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 Me-trykach 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 władcy Tu-raŭemu i pińskiemu Cyrylowi Terleckiemu [1576–1585 – note by: W. W.], którą daninę J[ego] M[os]ci Stephan stwierdza”. 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.¹⁰⁹

Few privileges granted up to the 17th 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.”*¹¹⁰

to prince Yuriy Semyonovich Olelkovich about the complaint of Michał, the bishop of Turaŭ, 10/09/1527, from Niepołomice, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, No. 3/19; Letter from Sigismund I to prince Yury Slutsky Semyonovich concerning the ban on entering into the Dobroderev estate, which belonged to the Turaŭ bishops, 26/04/1538 Kraków, Ibidem, No. 3/19; Letter from Sigismund I to Mikołaj and Jan Radziwiłł with an immediate order to return the seized village of Wilcze, which had been taken from the Turaŭ-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 Krków, Ibidem, 3/21.

¹⁰⁹ “Dowodzi się kwitami poborowemi, iż nikt inszy nie wybiera poborów pogłównym tylko urzędniczy władycze”. ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 35 (11.4.35), k. 1v.

¹¹⁰ *Puncta albo instrukcyя y Informacyя o władcytwie Turaŭm y Pińskim*, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 19, k. 2r.

CHAPTER THREE

Religious Life Centres in the Uniate Turaŭ-Pinsk Eparchy

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, Żydyczyn, 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, Chełm, Czerlany, Dobrotvor, Horodyszcze, Kolemczyce, Leszcze, Lublin, Lavryshevo, Navahrudak, Mahilioŭ, Onufriewo, 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 Żydyczyn, 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

¹ Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Roma, Scritture Originali Riferite nelle Congressi: Moscovia, Polonia, Ruteni, vol. 1, k. 41–42v. М. Ваврик, *Нарис розвитку і стану василианського чину*, Рим 1979, pp. 189–209. Uniate nunneries discussed by S. Senyk in the work: *Women's Monasteries in Ukraine and Bielorrussia to the Period of Suppressions*, Roma 1983.

² *Litterae basilianorum in terris Ucrainae et Bielarussiae*, paravit, adnotavit editionemque curavit P. A. G. Welykyj OSBM, vol. I, 1601–1730, Romae 1979, pp. 59–60; A. Mironowicz,

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.³ 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.⁴ After the bishops, also monasteries began to convert to the Union.⁵ It was such a common process that eventually only two canthers of monastic life, Pinsk and Dzieciołowice, remained in the Orthodox Church.⁶

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 Kuncewicz, 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

Życie monastyczne w dawnej Rzeczypospolitej, [in:] *Życie monastyczne w Rzeczypospolitej*, eds A. Mironowicz, U. Pawluczuk, P. Chomik, Białystok 2001.

³ New monasteries were established in: Kiev (Transfiguration and Ascension), in Mahilioŭ (John the Baptist), in Chernihiv (Introduction to the temple of the Blessed Virgin Mary), etc. М. Ваврик, *Нарис розвитку...*, pp. 189–209; A. Mironowicz, *Życie monastyczne...*, pp. 38–39; Макарий (Булгаков), *История Русской церкви*, vol. 12, Москва 1893, pp. 634–635. See also a specific prospectus of distance between monasteries in the Holy Trinity province in an account by Provincial superior I. Łysański from 1748: Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Roma, Scrittura Originali Riferite nelle Congressi Pariocolari, vol. 114, k. 141v.–142.

⁴ A. Mironowicz, *Diecezja białoruska w XVII i XVIII w.*, Białystok 2008, pp. 134–135; ibidem, *Kościół prawosławny w dziejach...*, pp. 232–234.

⁵ A list of these monasteries in: М. Ваврик, *Нарис розвитку...*, pp. 189–209; A. Mironowicz, *Życie monastyczne...*, pp. 41.

⁶ Нацыянальны гістарычны архів Беларусі, Мінск, ф. 136, оп. 1, No. 63, k. 90–98; A. Mironowicz, *Ośrodki zakonne od XIII do XIX wieku*, [in:] *Kościół prawosławny w Polsce. Dawniej i dziś*, eds L. Adamczuk, A. Mironowicz, Warszawa 1993, pp. 103–105; ibidem, *Życie monastyczne...*, p. 43.

Urban VIII in 1624).⁷ 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.”⁸

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.⁹ 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.

⁷ M. Cubrzyńska-Leonarczyk, *Dziedzictwo unii brzeskiej. Z dziejów oficyny wydawniczej OO. Bazylianów w Supraślu (1695–1803)*, Białystok 2007; ibidem, *Oficyna supraska 1695–1803. Dzieje i publikacje unickiej drukarni ojców bazylianów*, Warszawa 1993; J. Kłoczowski, *Wspólnoty chrześcijańskie. Grupy życia wspólnego w chrześcijaństwie zachodnim od starożytności do XV wieku*, Kraków 1964; A. Kubasik, M. Pidłypczak-Majerowicz, *Bazylianie w Koronie i na Litwie. Szkoły i książki w działalności zakonu*, Warszawa–Wrocław 1986; M. Szegda, *Działalność prawnorganizacyjna metropolity Józefa IV Welamina Rutskiego (1613–1637)*, Warszawa 1967. About the history of the Basilians in the Ukrainian part, see: A. Piekar, *Monasticism in the Ukrainian Church*, „Analecta OSBM” 1988, sec. II, vol. XIII (XIX) 1–4, pp. 378–386; M. M. Wojnar, *Basilian Missionary Work-Missionaries and Missions (XVII–XVIII)*, „Analecta OSBM” 1974, vol. 9 (15), pp. 95–110; ibidem, *Basilian Scholars and Publishing Houses (XVII–XVIII)*, „Analecta OSBM” 1974, vol. 9(16) pp. 64–94; ibidem, *De Archimandritis Basilianis in Metropolia Kioviensi (1617–1882)*, „Ius Populi Dei” 1972, No. 2, pp. 343–424; ibidem, *De Capitulis Basilianorum*, Roma 1954; ibidem, *De Protoarchimandrita Basilianorum (1617–1804)*, Roma 1958; ibidem, *De Regimine Basilianorum Ruthenorum a Metropolita Josepho Velamin Rutskij instauratorum*, „Analecta OSBM” 1949, ser. 2, sec. 1, vol. 1). About Basilian monasteries in the context of education: S. Senyk, *The Education of the Secular Clergy in the Ruthenian Church before Nineteenth Century*, „Orientalia Christiana Periodica” 1987, vol. 53, pp. 408–412.

⁸ M. Szegda, *Działalność...*, p. 163.

⁹ A. Kossowski, *Blaski i cienie unii kościelnej w Polsce w XVII i XVIII wieku w świetle źródeł archiwalnych*, [in:] *Księga pamiątkowa ku czci J. E. X. Biskupa Macieja Leona Fulmana*, Lublin 1939, pp. 104–116.

A source created for the Secretariat of State of the Holy See¹⁰ shows that the monastic life of our eparchy focused on just a few Basilian monasteries, which had their headquarters in towns such as: Torokanie¹¹, Antopal¹², Chomsk¹³, Nowy Dwór¹⁴, Jasna Góra¹⁵, Suchowicze¹⁶ and Leszcze (near Pinsk), where there was the most famous monastery, from the mid-17th century serving as the seat of the Uniate bishop. Within the eparchy there was also an active nunnery in Pinsk.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.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.¹⁹ The second source –

¹⁰ Lietuvos valstybės istorijos archyvas, Vilnius (hereinafter – LVIA), ф. 634, ар. 2, bylų 698, к. 2–5; Archivio Segreto Vaticano (dalej – ASV), Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, к. 430; ASV, Archivio della Nunziatura Apostolica in Varsavia, vol. 110, к. 15.

¹¹ *Audientiae Sanctissimi de rebus Ucrainae et Bielarusjae (1650–1850)*, collegit, adnotavit, paravit editionemque curavit P. Athanasius G. Welykyj OSBM, vol. II (1780–1862), Romae 1965, p. 65; *Описание документов архива западнорусских униатских митрополитов, vol. 2: 1700–1839*, Санкт-Петербург 1907, p. 1228. Центральный государственный исторический архив Украины в Киеве, Тороканский василіанський монастир, ф. 2093, к. 1–11v.

¹² LVIA, ф. 1280, bylų 776, SGKP, vol. I, p. 45; М. 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: *Regestr spraw Unionis et bono rum eius znajdujących się w Metrykach Wielkiego Księstwa Litewskiego*. Metropolia całej Rusi, Институт российской истории Российской академии наук в Петербурге, (hereinafter: ИРИ РАН), коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 50 (11.4.50), к. 22.

¹⁵ SGKP, vol. III, pp. 490–491; М. Ваврик, *Нарис розвитку...*, p. 194.

¹⁶ SGKP, vol. XI, p. 541; Николай (архим.), *op. cit.*, p. 165.

¹⁷ LVIA, ф. 597, ар. 2, bylų 94, к. 18v.

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

¹⁹ “In hac item dioecesis monasteria, [in primum] abbatiale Leszczynense habens curam animarum, alterum Chemsense, etiam Novodvorense cum facultatibus existunt. Monasterium sine cura. Et circa ecclesiam Sanctae Barbarae in civitate Martyri et Virginis moniales nostri ordini monasterium habent”. LVIA, ф. 597, ар. 2, bylų 94, к. 18r.–18v.

a letter sent to the Holy See other than the already mentioned document – also mentions a monastery in Suchowicze.²⁰

1. Monastery in Antopal

In the list set in the Holy See, Antopal is classified as belonging to the Diocese of Brest.²¹ However, it probably should be considered as a mistake, because other sources include it in the Uniate Turaŭ-Pinsk eparchy.²² The monastery dedicated to the Holy Trinity, existing in this city, with an Orthodox church of the same name, was founded in 1709.²³ 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.²⁴ The rhetoric school is also confirmed by other documents in the archives of the Holy See.²⁵

According to *Catalogus personalum ordinis S. Basilii m. in Provincia Lithuania S.T.SS.MAE Trinitatis Deo Militantium 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.²⁶

After the liquidation of the Turaŭ-Pinsk eparchy ca. 1803, the monastery with 8 monks, whose superior was Feliks Kłopotowski²⁷, was included in a new structure of the Russian Empire, the province of Horodno.

²⁰ “Basilianorum abbacia Leszczynensis. Monasterium Torocanense, Antopoliense, Chomscense, Novodworscense, et Monialium ejusdem Ord[ini]s Pinscense. In Diocesi autem Turovicensi Monasteria Basilianorum sunt duo nempe Clare-Montanum et Suchoviense”. Archivio Segreto Vaticano, Watykan, Archivi delle Rappresentanze Pottificie: Varsavia, vol. 140, k. 431r.

²¹ ASV, Archivi delle Rappresentanze Pottificie: Varsavia, vol. 110, k. 15.

²² Archivio Segreto Vaticano, Watykan, Archivi delle Rappresentanze Pottificie: Varsavia, vol. 140, k. 431r.; LVIA, ф. 634, ап. 2, был 968, к. 2–5. Erroneously included in the Diocese of Lviv in 1728: *Catalogus monasteriorum, quae uniri debent in Unum Ordinem Basilianorum*, Archivio Storico per l’Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Roma, Scritture Originali Riferite nelle Congressi Pariocolari, vol. 74, a. 1728; *Supplicationes Ecclesiae Unitae Ucrainae et Bielarusjae*, collegit, adnotavit, paravit editionemque curavit Athanasius G. Welykyj, vol. II: 1700–1740, Romae 1962, No. 729, p. 231.

²³ М. Ваврик, *Нарис розвитку...*, p. 189.

²⁴ ASV, Archivi delle Rappresentanze Pottificie: Varsavia, vol. 110, k. 15.

²⁵ *Informatio quoad Monasteria Basiliana Provincia Lithuania Congregationis Ruthenorum*, ASV, Archivi delle Rappresentanze Pottificie: Varsavia, vol. 110, k. 15r.v.

²⁶ Biblioteca Apostolica Vaticana, Città del Vaticano (hereinafter – BAV), Vaticanani latini, vol. 8684, k. 642.

²⁷ M. Radwan, *Kościół greckokatolicki w zaborze rosyjskim około 1803 roku*, Lublin 2003, p. 138.

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 1690²⁸ in the estate of Ogiński family. Sources recorded 6 monks in it, as well as 2 secular priests serving in parishes.²⁹ In 1754, there were 6 monks there.³⁰

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 – Martyryn Szymonowicz. The monastic church was then responsible for approximately 1,000 parishioners.³¹

3. Monastery in Leszcze

While legend ascribes the monastery in Leszcze to prince Włodzimierz himself³², its actual origins are much later; it dates back to ca. 1239³³. 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 bishopric³⁴, constituted a kind of centre of religious life in the whole Pripyat Polesie³⁵, 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 centu-

²⁸ М. Ваврик, *Нарис розвитку...*, р. 191.

²⁹ ASV, Archivi delle Rappresentanze Pottificie: Varsavia, vol. 110, k. 15.

³⁰ BAV, Vaticani latini, vol. 8684, k. 644r.

³¹ М. Radwan, *Kościół greckokatolicki...*, р. 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 пуцц и переходов звериных в бывшем Великом княжестве Литовском срисовокуплением грамот и привилегий на входы в пуцци и на земли, составленная старостою Мстибоговским Григорием Богдановичем Воловичем в 1559 году с прибавлением другой актовоей 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 комиссиею, Вильна 1867, 224 and the following.*

³³ И. Чистович, *Озеркъ исторіи западно-русской церкви*, ч. I, Санкт-Петербург 1882, pp. 4–5; М. Ваврик, *Нарис розвитку...*, р. 198.

³⁴ Ibidem, р. 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, Słucki and Yaroslavovich families, from whom it received many grants.³⁶ Thanks to the favourable policies of these families, the monastery, which became one of the richest landowners in Lithuanian Ruthenia³⁷, 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.³⁸

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.³⁹

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, – “calling in his letter the residents of Pinsk and neighbouring counties to stand with him to defend the faith of their fathers”⁴⁰ – became a famous defender of Orthodoxy and in recognition of his services, in 1605 became a candidate for Pechersk Archimandrite.⁴¹

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 Pocij, (1600–1613), which the latter had been trying hard to get.⁴² 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

³⁶ Ревизия пущ и переходов..., passim.

³⁷ Ibidem.

³⁸ А. Милюдов, *О положеніи православія и русской народности въ пинскомъ удѣльномъ княжествѣ и городѣ Пинскѣ до 1793 года*, Москва 1894, s. 30–40; idem, *Архив упраздненного...*, pp. 5–6.

³⁹ Idem, *Архив упраздненного...*, pp. 5–8.

⁴⁰ Ibidem, p. 7. Idem, *О положеніи...*, pp. 39–40.

⁴¹ Т. Кемпа, *Rywalizacja o Ławrę Pieczerską w Kijowie między prawosławnymi a unitami w końcu XVI i na początku XVII wieku*, „Przegląd Wschodni” 2003, vol. 8, z. 4 (32), pp. 831–870.

⁴² М. Варвык dates the takeover of the monastery by Uniates to 1602. М. 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).⁴³

In the early 17th century, when Leszcze passed into the hands of the Uniates⁴⁴, the monastery assets consisted of 8 villages: Owsiemierowo, Lubel, Suche⁴⁵, Tarnowicze, Wulwicze, Zagłubocze, Żytnowicze and Potapowicze⁴⁶, 9 manors, 6 lakes, more than 20 haying areas and more than 100 peasants.⁴⁷

In the 1640s, the monastery was again taken over by the Orthodox.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, *Lifosu albo kamienia paszczy prawdy Cerkwi świętej prawosławney ruskiej na skuszenie fałeczno-ciemney 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-Tukalski⁴⁹ 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.⁵⁰

In 1668, the Leszcze monastery passed again into the hands of the Uniates⁵¹, 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 “*dobra ... funditus*

⁴³ Regestr spraw *Unionis et bono rum eius* znajdujących się w Metrykach Wielkich Wielkiego Księstwa Litewskiego. Metropolia całej Rusi, ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 50 (11.4.50), k. 4. The monastery also received numerous grants, about which see: De approbatione diversorum privilegiorum: confirmatio fundatiornis monasterii Minscensis Monialium Basilianorum, donatio pro monast. Lesciensi, reformatio monast. Vilnensis, fundatio Archiep. Smolenscensis. Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Roma, Acta S. C. de Propaganda Fide, vol. 10, k. 98v.–101. *Acta Sacrae Congregationis de Propaganda Fide Ecclesiam catholicam Ucrainae et Bielarusjae spectantia*, collegit et anotationibus illustravit P. Athanasius G. Welykyj OSBM, vol. I (1622–1667), Romae 1953, No. 249, pp. 144–145.

⁴⁴ They were granted by Sigismund III Vasa to the Uniate bishops. А. Миловидов, *Архив упрздненного...*, passim.

⁴⁵ About the estates belonging to the monastery in Leszcze, see: Lietuvos valstybės istorijos archyvas, ф. 597, ap. 2, bylų 122, k. 1–4.

⁴⁶ See Potapowicze Inventory from 1736. Lietuvos valstybės istorijos archyvas, ф. 597, ap. 2, bylų 122, k. 1–2v.

⁴⁷ These data are based on the calculation of A. Milovidov: *Архив упрздненного...*, p. 6.

⁴⁸ М. Ваврик, *Нарис розвитку...*, p. 198.

⁴⁹ A. Mirowicz, *Metropolita Józef Nielubowicz-Tukalski*, Białystok 1998.

⁵⁰ А. Миловидов, *Архив упрздненного...*, p. 3.

⁵¹ А. А. Ярашэвіч, *Пінскі Лешчанскі манастыр, Рэлігія і царква на Беларусі*, [in:] *Беларуская Энцыклапедыя*, Мінск 2001, p. 249.

*zruinowane propria damnorum verificatione per commissarios od Rzeczypospolitey oznaczonych, abo ex eodem districtu, ubi bona consistunt, per officia castrensia, aby iuriatis fori termin agend cum damnificatoribus de restitutione były naznaczone.*⁵²

With time, Leszcze have become such an important centre of monastic life in the Union that no one challenged the rights of the believers to the town monastery 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 monastery – note by W. W.) *and his monks did not interfere in the jurisdiction of the country's dominant Greek-Catholic religion even in a minimal way either now or before.*⁵³

Rooting the Union at the Leszcze monastery, however, did not prevent further fights for the monastic estate. It is evidenced by a letter of the Leszcze Archimandrite to Cyprian Bułhak (1730–1769), dated 9th December 1763, in which the first one complains of the hegumen of the Pinsk monastery, Teofan Jaworski, claiming the right to the manor in *Karolina ritus graeti non uniti*. The latter arrived at Leszcze uninvited, together with Teodozym Rozka, Teofil Swierszczk 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 monasteries. 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.⁵⁴

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 clergy⁵⁵, while a list of 1754 only mentions 4 monks.⁵⁶

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.⁵⁷

⁵² Акты Брестского гродского суда, т. 4, Вильна 1870, р. 312.

⁵³ Археографический сборник документов, относящихся к истории Северо-Западной Руси, издаваемый при управлении Виленского учебного округа, т. 6, Вильна 1869, р. 369.

⁵⁴ Памятники православия и русской народности в Западной России в XVII–XVIII в.в., т. 1, ч. 3, Киев 1905, pp. 1302–1306.

⁵⁵ ASV, Archivi delle Rapresentanze Pottificie: Varsavia, vol. 110, k. 15.

⁵⁶ BAV, Vaticani latini, vol. 8684, k. 645v.

⁵⁷ M. Radwan, *Kościół greckokatolicki...*, p. 139.

Monastery in Leszcze near Pinsk
(based on a drawing by Napoleon Mateusz Tadeusz Orda)



Source: http://pinakoteka.zascianek.pl/Orda/Orda_Minsk.htm of 18/02/2011.

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.⁵⁸ Established in 1618 again thanks to the foundation of Grzegorz Wołodkowicz⁵⁹, the monastery did not go to the Union until 1743.

In 1633, during the coronation sejm, the Pinsk and Turaŭ bishop Rafał Korzak was given a confirmation concerning the farm and the church in the Nowy Dwór.⁶⁰ In 1754, the monastery had, like the monastery in Leszcze, 4 monks.⁶¹

⁵⁸ Николай (архим.), *op. cit.*, p. 152.

⁵⁹ *Описание церквей и приходов Минской епархии*, vol. VI, Минск 1879, pp. 129–130; И. Н. Слюнькова, *Монастыри восточной и западной традиций: наследие архитектуры Беларуси*, Москва 2002, p. 72.

⁶⁰ Институт Российской Истории Российской Академии Наук в Петербурге, коллекция П. Н. Доброхотова (к. 52), оп. 1, no. 50 (11.4.50), к. 22–22v.; М. Ваврик, *По василянських монастирях*, 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 Brest⁶², 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 Żydyczyn (a village with outposts situated in the district of Pinsk, which used to belong to the Żydyczyn monastery⁶³). Uniates took it over in 1613⁶⁴, when the Archbishop Hipacy Pocij assigned the Torokanie estate to Piotr Arkudiusz, entrusted with the mission of defending the Union by Pope Clement VIII. In 1613, Arkudiusz was forced to return to Rome, and after the death of Hipacy Pocij, the Torokanie estate was transferred to the monastery in Vilnius⁶⁵, 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 Żochowski 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.”*⁶⁶

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 novitiate and allow sending friars to study in other countries, and by means of the privilege to guarantee the supervision of Torokanie to archbishops.”*⁶⁷ Since 1713, mainly thanks to Leon Kiszka, (1714–1728), the monastery remained in the hands of the Vilnius Basilians.⁶⁸

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 parishes⁶⁹, and in 1754 – 12 monks, the highest number out of the monasteries in Turaŭ-Pinsk eparchy recorded at the time.⁷⁰

⁶² М. Ваврик, *Нарис розвитку...*, р. 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 М. Ваврик, *Нарис розвитку...*, р. 206.

⁶⁵ BUWil, Department of Manuscripts, E48-32821, pp. 1–3.

⁶⁶ ИРИ РАН, коллекция П. Н. Доброхотова (к. 52), оп. 1, No. 357, к. 12–13v.

⁶⁷ Wołyniak (J. M. Giżycki), *Siedziba bazylianów w Torokaniach*, Kraków 1906, p. 24.

⁶⁸ Ibidem, pp. 25–26.

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.⁷¹ Within the first of the above-mentioned manors, there were the villages of Ulica, Imienin Zaścióły 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 Bylin⁷².

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 Kalinowski⁷³, 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 Jelec⁷⁴, 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 1652.⁷⁵ 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 xiędza Jelca ... od stu lat eregowana a per publicam calamitatem funditus zdesołowana, ex pietate pani Teresy Komorowskiej summą 10.000 na Lachowiczach i Nosowiczach per constitutionem 1690 wniesione wsparte, przez zrzeczenie takowej summy y posesysi dożywotney aby nianaruszone były in suo esse.*"⁷⁶

According to a census of 1754, there were 3 monks in the monastery⁷⁷, and from the inspection carried out in 1787 by Piotr Oleszkiewicz, the dean

⁷¹ Ibidem, p. 18.

⁷² Data based on the text of an unknown inspection, ibidem.

⁷³ M. Radwan, *Kościół greckokatolicki...*, p. 139.

⁷⁴ М. Ваврик, *Нарис развiткy...*, p. 205.

⁷⁵ Нацыянальны гістарычны архiв Беларусі, ф. 136, оп. 1, н., 41240, к. 185v. Николай (архим.), *op. cit.*, p. 165. There is some doubt, however, whether the author did not mistake Basilians with the Oratorians, for whom Jelec was planning to create a Ruthenian branch, as a Latin bishop J. Tyszkiewicz from Vilnius, informed the Congregation for the Propagation of the Faith in 1651. See *Litterae episcoporum historiam Ucrainae illustrantes (1600-1690)*, collegit... P. Athanasius G. Welykyj OSBM, Romae 1972; vol. II: 1641-1664, p. 92.

⁷⁶ *Акты, издаваемые Виленскою археогрaфическою комиссией*, т. 8: *Акты Виленского гродского суда*, Вильна 1875, pp. 161, 367.

⁷⁷ BAV, Vaticani latini, vol. 8684, k. 647v.

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 Uszacki⁷⁸ – was in such a poor condition at the end of the 18th century that a decision was taken to rebuild it. After the administrative reform at the beginning of the 19th 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.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.⁸⁰ The monastery was the owner of the estate in Wysokie village described in Chwalczewski's measurement documents⁸¹, and the measurements of B. Wojna inform that in

⁷⁸ SGKP, vol. VII, s. 117. Нацыянальны гістарычны архіў Беларусі, ф. 136, оп. 1, нр 41240, к. 185v.; Николай (архим.), op. cit., p. 165.

⁷⁹ M. Radwan, *Kościół greckokatolicki...*, p. 140.

⁸⁰ А. Миловидов, *О положеніи...*, pp. 42–43; Е. Н. Филатова, *Монастыри Туровской православной епархии: Истори ография и сточники*, [in:] *Вестник Белорусского экзархата*, т. 4: *Тысячелетие Туровской епархии: материалы XI Минских епарх. чтений, 24 июня 2005 г.*, ред. А. А. Петрашкевич, Минск 2005, p. 135.

⁸¹ Нацыянальны гістарычны архіў Беларусі, Минск, ф. 136, оп. 1, нр 41866, к. 17. Monastery documents: Нацыянальны гістарычны архіў Беларусі, Минск, ф. 1323, оп. 1, нр 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 Клеуцкого княжеств, составленная Пинским старостою Станиславом Хвальчевским в 1552–1555 г.*, авт. предисл. К. Снитко, Вильна 1884, p. XXVII. We can also learn who had the land of St. Barbara monastery in the 1550s: Ostap Czymoszewycz, Hrycz Klyszewicz, Aleksy Bogdanowicz, Iwan Myszewicz, Pron Drozdowicz, Szanko Marchwicz, Klysz Strzelczycz, Waszil 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 Miszewicz and Wasil 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 włoki we trzy pola z ziem ziemiańskich i ... poddanych królewskiej jej mości, bądź też i ihumenii Poczipowskiej na wiosnę roku 1554, z której czynsz i służba ma być roku 1555; a siedzą wszyscy z jednego z siolem swym nad rzeką Piną, wespół i z poddanymi na stronie tej to ihumenii, gdzie tamże tej to ihumenii ... dana jest odmiana przeciw poddanym jej, krom trzech poddanych jej królewskiej mości". Ibidem, pp. 73–74.

the mid-1560s, St. Barbara monastery had 12 rods of settlement ground in the centre of Pinsk, near the castle.⁸²

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.⁸³

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 Ciemierzyńska⁸⁴.

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 data⁸⁵, and the information provided by him in another publication is a non-scientific.⁸⁶

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.⁸⁷ Due to the poor financial condition of the monastery, it was probably taken over by the Basilians from Suchowicze along with the whole property.⁸⁸

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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 epar-

⁸² *Писцовая книга...*, pp. 8–9.

⁸³ Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rzym, Scrittture Originali Riferite nelle Congressi Generale, Fondo di Vienna, vol. 18, k. 118r. A. Mironowicz, *Prawosławie i unia za panowania Jana Kazimierza*, Białystok 1997, pp. 140–141.

⁸⁴ M. Radwan, *Kościół greckokatolicki...*, p. 140.

⁸⁵ M. Ваврик, *Нарис розвитку...*, p. 194.

⁸⁶ Idem, *По василіанських монастирях...*, pp. 161–178.

⁸⁷ BAV, Vaticani latini, vol. 8684, k. 645r.; M. Ваврик, *Нарис розвитку...*, p. 36.

⁸⁸ Николай (архим.), op. cit., s. 160.

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]

On the basis of: Archivio Segreto Vaticano, Archivi delle Rappresentanze Pottificio: Varsavia, vol. 110, k. 15r.v.

Translated by: Wojciech Walczak

Names of monasteries Number of confessors Names of the churches Care of souls	Diocese, province, district, earthly property and distance from large towns and settlements	Number of priests who normally reside in the monasteries	Number of professed clerics	Number of secular clerics	Number of school teachers	Number of preachers	Number of secular clergy serving in parishes	Number of chaplains residing outside the congregation	Number of chaplains residing within the congregation
Monastery in Antopol, with the church dedicated to the Holy Trinity, and the care of souls	Diocese of Brest, province of Brest	7	11	1	rhetoric – 1 German language – 1	1	4	Serves in Ziolowo Ruthenian parish – 1	Constantly serves to lord Orzeszko, district judge in Pinsk, and sometimes to lord Bystry, when he stays in the area – 1
Monastery in Chomecze, with a church dedicated to the Care of the Blessed Virgin Mary and the care of souls	Diocese of Pinsk, province of Pinsk, in the property of the Oginski family, 8 miles from Pinsk	6				1	2		

Monastery in Leszcze, having an abbey church dedicated to the Nativity of the Blessed Virgin Mary	Diocese of Pinsk, province of Pinsk, within the property of the district of Pinsk, distance from Pinsk: quarter of a Gaelic mile	6			1	1	Serves to the bishop of Pinsk – 1
Mission in Nowy Dwór, with the church dedicated to the Nativity of the Blessed Virgin Mary and care of souls	Diocese of Pinsk, province of Pinsk, in the property of the mission, 8 Gaelic miles from Pinsk	5		teacher of Russian and reading old Russian papers – 1	1	1	
Monastery in Torokanie, under the authority of Archimandrite, with the church dedicated to St. Josaphat the Martyr	Diocese and province of Pinsk, in the property of this monastery, 12 miles from Brest	13 apart from a consultor and secretary general of the Polish Province			1	3	

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 “*władyka*”. The word “*władyka*” 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.¹ 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.²

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.*”³ 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 wojsko – religia i kultura w XVI–XVIII wieku*, ed. eadem, Siedlce 2009, pp. 291–292.

² L. Bieńkowski, *Organizacja Kościoła wschodniego w Polsce*, [in:] *Kościół w Polsce*, vol. 2, ed. J. Kłoczowski, Kraków 1969, pp. 885–886.

³ T. Szczerkowski, *Missja białska. 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 state⁴. The most famous families having their representatives on the Pinsk throne were: the family of Białłozorow, Korsak and Bułhak, 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.⁵ In historiography he is known from his brutality with which he took over the Orthodox churches and premises (among others in Turaŭ in 1674).⁶ 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 1707.⁷

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.⁸ 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 Bułhak, 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.⁹ The youngest bishop, not only in the history of the Uniate eparchy of Turaŭ-Pinsk, but also in the whole Uniate

⁴ D. Wereda, *Kariery biskupów unickich...*, p. 292.

⁵ W. Zaikyn, *Białłozor Marcjan*, [in:] *Polski słownik biograficzny*, vol. II, Kraków 1936, pp. 11–12; М. Чистович, *Очерк истории Западно-русской церкви*, ч. 2, Санкт-Петербург 1884, p. 200 and the following.

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.

episcopate, was one already mentioned, Jerzy Bułhak, 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 Bułhak 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. Szepetycki 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 Bułhak for administration.¹³

Two issues deserve attention in the above-mentioned story of bishop Jerzy Bułhak, 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 Bułhak himself

¹⁰ *Описание документов архива западнорусских униатских митрополитов*, vol. 2, p. 460.

¹¹ K. Niesiecki, *Herbarz polski Kaspra Niesieckiego powiększony dodatkami z późniejszych autorów, rękopismów, dowodów urzędowych i wydany przez Jana Nep. Bobrowicza*, vol. 1, Lipsk 1859, pp. 359–360. See also: *Dziennik Jozafata Bułhaka*, National Library of Poland, Warsaw, Library of the Zamoyski Estate (hereinafter – BN BOZ), no. 930; K. Estreicher, *Bibliografia polska*, vol. XIII (part 3, vol. 2): *Stolecie XV–XVIII w układzie abecedlowym*, Kraków 1894, p. 444.

¹² *Supplicationes Ecclesiae Unitae Ucrainae et Bielarusjae*, collegit, adnotavit, paravit editionemque curavit Athanasius G. Welykyj, vol. III: 1743–1769, Romae 1965, p. 129.

¹³ J. Skróteń, *Bułhak Jerzy*, [in:] *Polski słownik biograficzny*, vol. III, Kraków 1937, p. 129.

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 Białozor, 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).¹⁵ 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 Białozor (coadjutor for bishop Andrzej Kwaśnicki-Złoty 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 313¹⁶ 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 Chelm (1.13).¹⁷ The similarity to that diocese is also evident in the number of priests actually working in the parishes.¹⁸ As is apparent from *The list of Uniate churches and deaneries of the eparchy of Turaŭ-Pinsk*, in 21 parishes there were the two clergymen, and only one parish had 3 priests.¹⁹

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 Basilii 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.²⁰ 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.²¹

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,²² which most clearly

¹⁶ Based on: *Responsio ad questia Illustrissimi*, Archivio Segreto Vaticano (dalej – ASV), Archivio della Nunziatura Apostolica in Varsavia, vol. 140, k. 431–431v.; *Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej*, Lietuvos valstybės istorijos archyvas, Vilnius (hereinafter – LVIA), ф. 634, ap. 2, byłą 968, k. 2–5.

¹⁷ Based on W. Bobryk, *Duchowieństwo unickiej diecezji chełmskiej w XVIII wieku*, series: *Studia i materiały do dziejów chrześcijaństwa wschodniego w Rzeczypospolitej*, ed. J. Kłoczowski, 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, byłą 968, k. 5.

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

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

²⁰ *Acta Sacrae Congregationis de Propaganda Fide Ecclesiam catholicam Ucrainae et Bielarusae spectantia*, collegit et adnotationibus illustravit P. Athanasius G. Welykyj OSBM, vol. IV (1740–1769), Romae 1955, pp. 189, 210.

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

²² L. Bieńkowski, *Organizacja Kościoła wschodniego...*, pp. 838–1033; S. Senyk, *The Ukrainian Church and Latinization*, „Orientalia Christiana Periodica” 1990, vol. 56, pp. 180–187; eadem, *Берестейська унія і світське духовенство: наслідки унії у перших десятиліт-*

expressed by Hugo Kołłątaj, 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 Kołłątaj 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

тях, [w:] *Берестейська унія та внутрішнє життя Церкви в у XVII столітті*, Львів 1997, pp. 55–66. Many traditions of Uniate education derives from the Orthodox Church, e.g. teaching the Church Slavonic language. For more information, see: К. В. Харлампович, *Западнорусские православные школы XVI и начала XVII в., отношение их к инославным, религиозное обучение в них и заслуги их в деле защиты православной веры и церкви*, Казань 1898.

²³ H. Kołłątaj, *Stan oświecenia w Polsce*, ed. J. Hulewicz, Wrocław 1953, p. 214.

²⁴ E.g. bishop Teodor Skuminowicz (information on this figure in: E. Ozorowski, *Skuminowicz Teodor*, [in:] *Słownik polskich teologów katolickich*, vol. 4, Warszawa 1983, p. 103), who inspected [arishes in 1643, found that in dumb and stupid Polesie the clergy had not mastered the reading skills, except reading syllable by syllable. С. Голубев, *Киевский митрополит Петр Могила и его сподвижники*, т. 2, Киев 1883, p. 281.

²⁵ Cited in: L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 966.

²⁶ M. Rechowicz, *Początki szkolnictwa teologicznego w Kościele unickim*, [in:] *Dzieje teologii katolickiej w Polsce*, ed. ibidem, vol. 2: *Od odrodzenia do oświecenia*, part 2: *Teologia neoscholastyczna i jej rozwój w akademiach i szkołach zakonnych*, Lublin 1975, pp. 575–586.

²⁷ For information on education of the Uniate clergy in the Commonwealth, see: W. Walczak, *O wykształceniu duchowieństwa unickiego w Rzeczypospolitej XVII–XVIII wieku*, [in:] *Nad społeczeństwem staropolskim*, vol. I: *Kultura – instytucje – gospodarka*, ed. K. Łopatecki, W. Walczak, Białystok 2007, pp. 483–490.

to get the ordination.²⁸ 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.”²⁹

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.³⁰ 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.³¹

²⁸ For information on the financial status of bishops and the remaining clergy, see: С. Сенник, *Берестейська унія і світське духовенство*, pp. 60–62.

²⁹ Н. Колятай, *op. cit.*, pp. 214–215.

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 be a deacon’s son or be closely connected with the Church. *Археографический сборник документов, относящихся к истории Северо-Западной Руси, издаваемый при управлении Виленского учебного округа*, т. 3, Вильна 1867, pp. 16–17.

³¹ L. Bieńkowski, *Organizacja Kościoła wschodniego...*, pp. 964–965; *ibidem*, *Kultura intelektualna w kręgu Kościoła wschodniego w XVII i XVIII w.*, [in:] *Dzieje Lubelszczyzny*, vol. 6: *Między Wschodem i Zachodem*, part 1: *Kultura umysłowa*, ed. J. Kłoczowski, Warszawa 1989, p. 119.

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).³² The oldest of them (not a seminary!) was created by H. Pocij in Włodzimierz in 1597, another two – in Navahrudak and Minsk – created around 1616 by the Archbishop W. Rutski³³, and the next – by Metody Terlecki³⁴ in 1639 in Chełm.³⁵

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.³⁶

The worst level of education or training process of Uniate priests was in the Turaŭ-Pinsk eparchy.³⁷ Prospective clergymen frequently apprenticed to her

³² Ibidem, pp. 966–967. See also M. M. Wojnar, *Basilian Scholars and Publishing Houses (XVII–XVIII)*, „Analecta OSBM” 1974, vol. 9 (16), pp. 64–94.

³³ In the second half of the 18th century, many schools, e.g. in Minsk, Novgorod and Chełm, 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 nieprzyjacioł zniszone, który by według intencji fundatorów studia dla młodzi, naywięcej ruskiej, traktowane bydź mogły, congregacya upraszała, aby wielebny ociec protoarchimimandryta z wielebnyim oycem prowincyałem starali się, y oycu świętemu o tym, donosili. [...] ichmość oycowie Societastis Jesu, którą młódz unitow w szkołach swoich ćwiczą, do spowiedzi y communiey do siebie przywodzą, [...] przez co unitowie maleią, a schyzmatycy w błędzie soim confirmuią się, iako by unitowie umyslnie z swietym rzymkim kościołem dla tego złączyli się, aby o Ruś niedbając, one wyniszczyli”. *Археологический сборник документов...*, т. 12, р. 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 Chełm 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. Serczykowi w 60. rocznicę Jego urodzin*, ed. E. Dubas-Urwanowicz, A. Mironowicz, H. Parafianowicz, Białystok 1995, pp. 187–193.

³⁵ L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 967; S. Senyk, *The Education of the Secular Clergy in the Ruthenian Church before Nineteenth Century*, „Orientalia Christiana Periodica” 1987, vol. 53, pp. 387–416.

³⁶ About the papal seminary in Vilnius: S. Senyk, *The Education of the Secular Clergy*, pp. 407–408.

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 clericidant Operam sacrarum Litt[era]rum studiis, et an sint media, quibus vel posset confici Seminar Clericorum in ista diocesi, aka alia ratione consuli eorundum clericorum studiis.”*³⁸

The answer is clear:

*“Seminar Clericorum in hac diocese non esse, dant car Operam Clerici Sacrarum Litt [era]rum studiis Penes cathedra Pinscensem et al Alumnat Hostel became Vilnensi ex speciali gratia et Singulari Sedis Apostolicae pro Duobus diocesanis concessio. 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.”*³⁹

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,⁴⁰ 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.⁴¹

church service in accordance with the rules of the „Greek religion” and for educating children at the expense of the clergy and teaching them Polish and Latin (3/11/1628) АПИН RAN, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, 3/7.

³⁸ „Co do pytania, czy jest jakieś seminarium kleryków lub – jeśli nie ma – czy gdzieś klerycy poświęcają się studiom nad Pismem i czy są środki, dzięki którym seminarium kleryków w tej diecezji mogłoby zostać sprawione, lub czy inny sposób można by zadbać o studia tychże kleryków”. ASV, Archivio della Nunziatura Apostolica in Varsavia, vol. 140, k. 431 v.

³⁹ „Seminarium kleryków w tej diecezji nie ma, klerycy poświęcają się studiowaniu Pisma Świętego przy katedrze pińskiej i w alumnacie wileńskim, za specjalną i szczególną łaską Stolicy Apostolskiej i za zgodą obu biskupów diecezjalnych. Młodzi zaś są przygotowywani do pobożnych studiów, tak w szkołach łacińskich, jak i w szkołach ruskich, istniejących w dekanatach. Natomiast środków, dzięki którym w tej diecezji seminarium kleryków mogłoby zostać sprawione, z racji jej wielkiego ubóstwa zupełnie zdaje się brakować”. ASV, Archivio della Nunziatura Apostolica in Varsavia, vol. 140, k. 431 v.

⁴⁰ W. Bobryk, *Duchowieństwo unickiej diecezji...*, pp. 70–71.

⁴¹ Daniel Korabowicz was the Pinsk dean at the exam in 1781 and 1782, АПИН RAN, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 5, нр. 13..

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 *Prenaswietsa Diwa is Bohom*⁴² 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

H. Kołłątaj, 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 АРІН РАН, колекция П. Н. Доброхотова (к. 52), оп. 2, картон 5, нр. 13, к. 3–4.

⁴³ Files of the Janów deanery from the exam conducted on 11th November 1781 (k. 1), then the exam took place at the church in Sitnice on 17th August 1781 (k. 1r.), 10th July 1782 in Kożanogródek and on 13th April 1783 in the Lahichyn and Pinsk deaneries (k. 2v.). АРІН РАН, колекция П. Н. Доброхотова (к. 52), оп. 2, картон 5, нр. 13.

⁴⁴ Ibidem, k. 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 zaczęli 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 *the 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 Junosza 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 Rutki, 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

Rutki 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

zakonowi, z którego wyszli, wcale nie dbali o oświecenie swych popów”. H. Kołłataj, op. cit., p. 214. Sometimes there were accusations from diocese priests that only Basilians became Uniate bishops, in response to which the Basilians invoked the above-mentioned tradition and the charter of Władysław IV of 1634, in which the king “Władysław zakonników S. Bazylego tylko samych wybierać, a zatym gdy nie jest żadną późniejszą uchwałę zniesiony ten przywilej z kleru biskupi być nie mogą”. Центральний державний історичний архів України, м. Львів, ф. 408, оп. 1, спр. 919, к. 64. That custom, however, was confirmed not only by the Zamość Synod but also by Benedict XIV in 1753. Ibidem, k. 64v.

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*, „Płomień” 2008, no. 5 (121), p. 7.

⁴⁷ *Epistolae Jasonis Junosza 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.

⁴⁸ For information about the reforms by Rutki and the attempts concerning the education of the Uniates, see: M. Szegda, *Działalność prawno-organizacyjna metropolity Józefa IV Welamina Rutkiego (1613–1637)*, Warszawa 1967; about Rutki: ibidem, *Rutki*, [in:] *Polski słownik biograficzny*, vol. XXXIII/2, z. 137, pp. 256–260.

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 Lancellotti⁵⁰, 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 1626⁵⁴, the clergy gathered there supported Rutski and declared material sup-

⁴⁹ Such schools worked in: Polotsk, Krasnobór, Żyrowice, Boryn, Czeren, Biała, Mahiloŭ, Chełm and Nowogródek. M. Szegda, *Działalność...*, p. 203. Parish schools worked in Skidle, Roś, Słonim, Orla, Mała Brzostowica, Turka, Lyakhavichy, Kletsk, Dukora (Błoń), Igumen, Illa, Lebedejów, Daŭhinava, Svislach, Myadzyel, Maladzyechna and 2 schools in Maladzyechna. L. Bieńkowski, *Organizacja Kościoła wschodniego...*, pp. 970–972. For information on the opening and activity of the Minsk seminary (1653–1654) see: *Археографический сборник документов...*, т. 12, pp. 52, 62, 76, 86.

⁵⁰ Papal nuncio in the Commonwealth in the years 1622–1627. T. Fitych, *Początki misji dyplomatycznej Giovanniego Battisty Lancellottiego, 31-szego nuncjusza apostolskiego w Polsce (1622–1627)*, „Roczniki Teologiczne KUL” R. 46, 1999, z. 4, pp. 79–118.

⁵¹ Instruction given to Monsig. Lancellotti, bishop di Nola, nuncio in Poland, [in:] *Relacje nuncjuszów apostolskich i innych osób o Polsce od roku 1548 do 1690*, vol. 2, Poznań 1864, pp. 156–180. O powstawaniu seminarium mińskiego: *Археографический сборник документов...*, т. 12, p. 87.

⁵² *Documenta pontificum Romanorum historiam Ucrainae illustrantia* ed. A. G. Welykyj, vol. 1, Rzym 1953, pp. 461–462.

⁵³ D. Szegda, *Działalność...*, p. 204.

⁵⁴ *Ibidem*, pp. 181–185; *Epistolae Metropolitanarum...*, vol. 1, p. 234, A. Mironowicz, *Kościół prawosławny na ziemiach dawnej Rzeczypospolitej (1596–1918)*, [in:] *Prawosławie. Światło wiary i źródeł doświadczenia*, eds K. Leśniewski, J. Leśniewska, Lublin 1999, p. 485.

port. Finally, however, the seminary was not built.⁵⁵ 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 his predecessors: he supported the Orthodox, who were slowly beginning to regain influence at the time.⁵⁶

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."⁵⁷

One hundred years later, however, the situation must have changed, since the Synod of Zamość in 1720 imposed the obligation of training the clergy.⁵⁸ 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.⁵⁹

⁵⁵ More information on the chances to create the seminary M. Rechowicz, *Sprawa wielkiego seminarium misyjnego dla unitów na ziemiach dawnej Polski (1595–1819)*, Kraków 1948. About Władysław IV's policy towards the Orthodox and the Uniates: A. Mironowicz, *Prawosławie i unia za panowania Jana Kazimierza*, Białystok 1997, pp. 54–65.

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.

⁵⁸ *Synodus Provincialis Ruthenorum habita in civitate Zamoscia Anno MDCCXX*, Rzym 1883; О. Дух, *Черниці монастирів Львівської єпархії у 1760–1763 рр.: віковий, становий, освітній зріз (за матеріалами генеральної візитації Львівської єпархії 1758–1765 рр.)*, Соціум. Альманах соціальної історії, Вип. 5, Київ 2005, p. 59.

⁵⁹ T. Chynczewska-Hennel, *Świadomość narodowa szlachty ukraińskiej i Kozaczyzny od schyłku XVI do połowy XVII w.*, Warszawa 1985, pp. 56–73. At the synod of the Przemyśl diocese in 1693, the confession of faith was in the „Polish” dialect. О. Г. Лакота, *Три синоди перемиські й єпархіальні 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.⁶⁰ 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.⁶¹

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 them⁶², 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 seminaries for Uniates. The first step was an attempt to create a seminary in Vilnius.⁶³ 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 Pocij⁶⁴ and by Lew Sapieha. Undoubtedly, this can be con-

18th century: S. Senyk, *Schools for Priests: Orthodox Education in Eighteenth-Century Ukraine*, „Orientalia Christiana Periodica” 2004, vol. 70, № 2, pp. 289–312. It is also characteristic that even Jesuits used the Ruthenian language in sermons, which had a propaganda purpose but also facilitated communicating with the faithful. T. Chynczewska-Hennel, *Świadomość narodowa...*, p. 59.

⁶⁰ O. Łatyszonek, *Białoruskie oświecenie*, „Białoruskie Zeszyty Historyczne” 1994, no. 2, p. 110. L. Bieńkowski, *Organizacja Kościoła wschodniego...*, pp. 970–971.

⁶¹ J. Flaga, *Formacja i kształcenie duchowieństwa zakonnego w Rzeczypospolitej w XVII i XVIII wieku*, Lublin 1998, pp. 193–223. After the reform of the Commission of National Education in 1773, these schools were converted into divisional and sub-divisional schools. For information on Basilian schools in the Grand Duchy of Lithuania and their successes at the end of the 18th century, see: *Raporty generalnych wizytatorów szkół Komisji Edukacji Narodowej w Wielkim Księstwie Litewskim (1782–1792)*, ed. by K. Bartnicka, I. Szybiak, Wrocław–Warszawa–Kraków–Gdańsk 1974, *passim*.

⁶² For information on places where Uniate clergy could receive education, see: L. Bieńkowski, *Organizacja Kościoła wschodniego...*, pp. 974 and the following.

⁶³ When preparing the provisions of the Union of Brest, H. Pocij and Cyryl Terlecki were planning to establish a seminary under the supervision of a Greek man, Piotr Arcadius. P. B. Pidrutchnyj, *Pietro Arcudio – Promotore dell'Unione*, „Analecta OSBM” 1973, vol. 14, pp. 254–257.

⁶⁴ H. Pocij ordered the bishops to create there places for poor clergy who could not afford to come and maintain themselves when staying with the bishop. *Epistolae Metropolitaram*

sidered an achievement, however little. The seminary was far too small to meet the needs of all the Union⁶⁵ and probably only worked for a few years.⁶⁶

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), Chełm (founded by Bishop Maksymilian Rylło 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 Radziwiłł estate was founded by Michał Kazimierz Radziwiłł.⁶⁷

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 morals⁶⁸; 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 consul⁶⁹ 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

Kiowiensium Catholicorum, ed. A. G. Welykyj, vol. 1, Rzym 1953, p. 372. Hipacy Pociiej (1541–1613), originally Adam Pociiej (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, *Pociiej Adam*, [in:] *Polski słownik biograficzny*, XXVII/1, 112, Wrocław 1982, pp. 28–34.

⁶⁵ Rev. Piotr Arkadiusz, *thought of this*: P. B. Pidrutchnyj, *op. cit.*, p. 263. About that small foundation: R. Holowackyj, *Seminarium Vilnese SS. Trinitars*, Rzym 1957.

⁶⁶ P. B. Pidrutchnyj, *op. cit.*, pp. 263–265.

⁶⁷ L. Bieńkowski, *Organizacja Kościoła wschodniego...*, pp. 951–952, 963; H. Dylągowa, *Kościół unicki na ziemiach Rzeczypospolitej 1596–1918. Zarys problematyki*, „Przegląd Wschodni” 1992/93, vol. 2, p. 269.

⁶⁸ “Sadkowski [the bishop of Pereiaslav – W. W.], ze względu bądź na niski stan moralny niektórych księży (zamiłowanie do pijaństwa), bądź też na ciemnotę, wynikającą z braku rosyjskiego wykształcenia duchownego, pewną ilość prezbiterów pozbawił parafii”. A. Deruga, *Kościół prawosławny a sprawa „buntu” w 1789 r. we wschodnich województwach Rzplitej*, Wilno 1938, pp. 10–11.

⁶⁹ 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.*"⁷⁰

The problem of morality and education of Uniates was also seen by nuncios staying in the Commonwealth. Cosimo de Torres (1584–1642)⁷¹ 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."*⁷²

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."*⁷³

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."⁷⁴ They were also forbidden to conduct any trade, which was particularly negatively perceived by local communities.⁷⁵

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

⁷⁰ A letter of Antoni Zabłocki, Myrhorod 9/12/1789, AGAD, Zbiór Popielów, 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 dyzunitcy". Ibidem, k. 13v. See also: Krótkie zawiadomienie o stanie hierarchii Ruskiej wszystkim, co Stany Nayiaśnieysze wiedzieć żąda, BN BOZ, 1751/II, k. 39–44v.

⁷¹ Nuncio of the Holy See in the Commonwealth in the years 1621–1622.

⁷² C. de Torres, *O unitach i dyzunitach przez tegoż, [w:] Relacje nuncyuszów apostolskich i innych osób w Polsce od roku 1548 do 1690*, vol. II, Berlin–Poznań 1854, p. 155.

⁷³ Ibidem.

⁷⁴ *Synod prowincjonalny ruski w Mieście Zamościu Roku 1720 odprawiony...*, Wilno 1735, p. 132.

⁷⁵ 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 Jewtuszkewicze (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.

⁷⁶ A letter from Konstantyn Ostrogski to the Orthodox priests of the Turaŭ-Pinsk diocese, 18/06/1576 from Ostrog АРІН РАН, коллекция П. Н. Доброхотова (к. 52), оп. 2, картон 14, 3/1.

⁷⁷ W. Kalinka, *Sprawa ruska na sejmie czteroletnim*, Lwów 1884, p. 34.

⁷⁸ J. Kitowicz, *Opis obyczajów za panowania Augusta III*, ed. by R. Pollak, Wrocław 1951, pp. 449–474.

⁷⁹ Нацыянальны гістарычны архів Беларусі, Мінск, ф. 136, оп. 1, нр. 41240. Inspection of 1787 r., k. 160v. (inspection of 1787).

⁸⁰ Ibidem, k. 160v.

⁸¹ *Puncta na przewielebnego A. Mikołaja Przywałkowskiego, Dziekana Mozyrskiego od Dekanatu naszego JW. Pasterzowi naszemu podajemy*, Lietuvos Valstybės Istorijos Archyvas (hereinafter – LVIA) in Vilnius, ф. 634, ap. 2, bylų 94, k. 23.

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 in-subordinate 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 1787.⁸³ 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.*”⁸⁴ 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.”*⁸⁵

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.”*⁸⁶

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.”*⁸⁷

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

⁸³ LVIA, ф. 634, ап. 3, былq 51, к. 1.

⁸⁴ Ibidem.

⁸⁵ Ibidem, k. 1v.

⁸⁶ Ibidem, k. 1v.–2r.

⁸⁷ Ibidem, k. 3.

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 (Tekka 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 Uniates¹ 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

¹ W. Kolbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 roku. Struktury administracyjne*, London 1998, p. 30

² Uniate dioceses: Kiev (also called Kiev–Vilnius) Archdiocese, Polotsk, Lviv, Lutsk, Volodymyr, Turaŭ–Pinsk, Przemyśl and Chełm. L. Bieńkowski, *Oświecenie i katastrofa rozbiórów (druga połowa XVIII wieku)*, [in:] *Chrześcijaństwo w Polsce. Zarys przemian 966–1979*, ed. J. Kłoczowski, Lublin 1992, p. 864.

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.³ 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)
on the basis of calculations of L. Bieńkowski and W. Kołbuk*

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

* 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, *Kościół 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 Spermyn) than it would appear from the present state of research. L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 864, W. Kołbuk, *Kościół wschodnie na ziemiach dawnej Rzeczypospolitej 1772–1914*, Lublin 1992, pp. 55–57; *ibidem*, *Kościół wschodnie w Rzeczypospolitej około 1772 r.*, tab. I, p. 33. Cf. also the map in this work: “The Uniate diocese Turaŭ-Pinsk with the division into deaneries ca. 1772”, and “The Uniate diocese of Turaŭ-Pinsk with the division into deaneries in the 1780s”.

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)⁴. Smaller than this eparchy

³ Cf. comments nominally referring to the eparchy of Chełm, which illustrate a wider range of the phenomenon, in the publication: A. Gil, *Chełmska diecezja unicka 1596–1810. Dzieje i organizacja*, Lublin 2005, pp.141–149. Also cf: L. Bieńkowski, *Organizacja Kościoła wschodniego w Polsce*, [in:] *Kościół w Polsce*, vol. 2, ed. J. Kłoczowski, Kraków 1969, pp. 860–861.

⁴ According to the findings by W. Kołbuk, the eparchy of Turaŭ-Pinsk ca. 1772 had the area of 24 thousand km², whereas according to L. Bieńkowski, 25.2 thousand km². W. Kołbuk,

were the Przemyśl and Chełm 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 area 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 constant 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.⁵ 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.⁶ The border was confirmed in

Kościół wschodnie w Rzeczypospolitej około 1772 roku, p. 33; L. Bienkowski, *Organizacja Kościoła wschodniego...*, p. 864; H. Dylągowa, *Kościół unicki na ziemiach Rzeczypospolitej 1596–1918. Zarys problematyki*, „Przegląd Wschodni” 1992/1993, t. II, z. 2(6), p. 265.

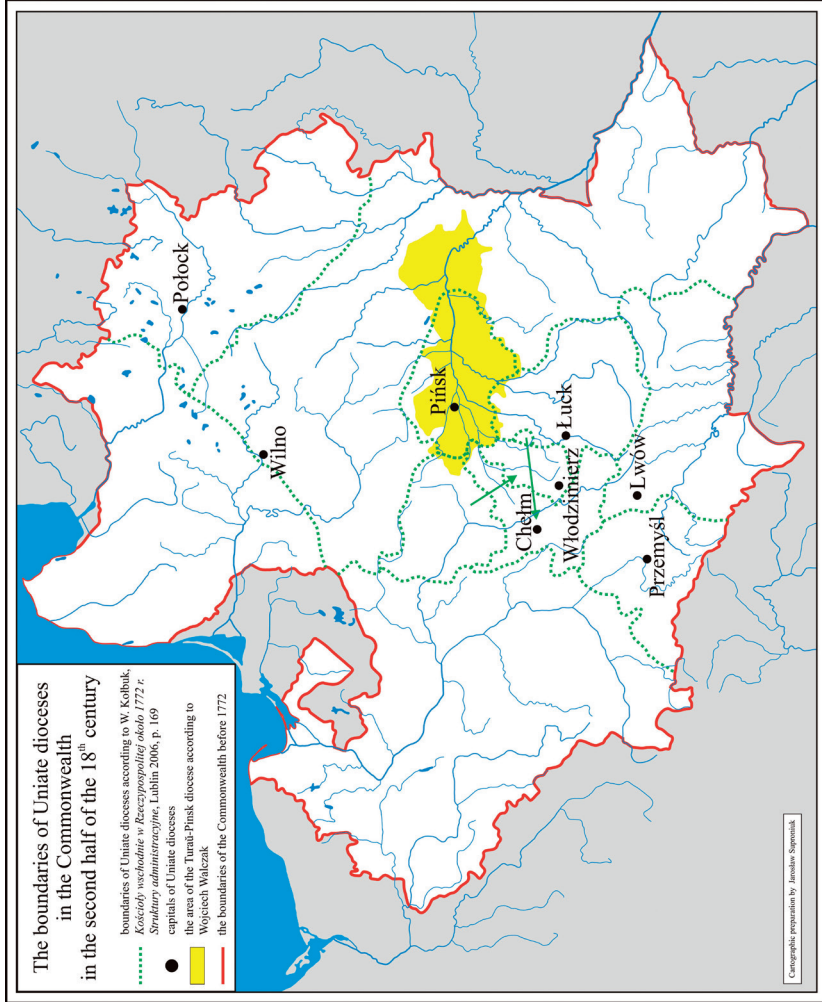
⁵ A. Mironowicz in his latest publication on the history of the Orthodox Pinsk-Turaŭ diocese does not include the Mazyr region in its area, which confirms the thesis that these lands were only incorporated during the period of the Union. A. Mironowicz, *Biskupstwo turowsko-pińskie w XI–XVI wieku*, Białystok 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 Волыньском генерал-губернаторе 1874; П. Шпилевский, Мозыричина (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 and стану василіанського чину*, Рим 1979, р. 125



The boundaries of Uniate dioceses in the Commonwealth in the second half of the 18th century, according to the findings of W. Walczak



1613.⁷ 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.⁸ 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.⁹

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*.¹⁰ 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.¹¹ 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 Michał 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

исторических и практических сведений, относящихся до России, кн. 3, отд. 2, Санкт-Петербург 1859, pp. 1–49; W. Bobiński, *Województwo kijowskie w czasach Zygmunta III Wazy. Studium osadnictwa i stosunków własności ziemskiej*, Warszawa 2000; E. Rulikowski, *Opis powiatu kijowskiego*, Kijów–Warszawa 1913.

⁷ VL vol. 3, Petersburg 1859, p. 101. It should be noted that Sigismund III in 1597 gave the Ruthenian clergy the right to “freedom from the influence of the starost”. It certainly contributed to the conflict between the provincial starost and the Mazyr district. SGKP, vol. VI, pp. 755–756.

⁸ This is also confirmed by 18th-century sources: *Informatio de Statu Mazyrensi* ... *Lietuvos Valstybės istorijos archyvas* (hereinafter: LVIA, ф634, ap. 2, bylų 94, k. 21–22v.

⁹ LVIA, ф. 597, ap. 2, bylų 94, k. 9r.–13r.

¹⁰ *Ibidem*, k. 21–22v.

¹¹ *Ibidem*, k. 21r.

first marriage – Ilia-Eliasz. 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.¹²

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, Zamosze, Smiedyn, Sostowicze (hamlet and manor), Bołoszewicze, Hlinnicza, Doroszewicze, Wyrolków, Kopiciewiczze, Hołubka, Turek, Mojzejowicze, Mordnim, Makarycze, Melawsko, Ostrow 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.¹³

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).¹⁴

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 Brest¹⁵ (also known as Brest-Lithuanian) with two districts: Pinsk and Brest. More than a dozen of parishes belonged to

¹² И. Малиновский, *Сборник материалов, относящихся к истории панов-рады Великого княжества Литовского*, ч. 2, Томск 1912, No. 40, Т. Кемпа, *Konstanty Wasyl Ostrogski (ok. 1524/1525–1608)*. *Wojewoda kijowski i marszałek ziemi wołyńskiej*, Toruń 1997, pp. 172–173.

¹³ *Российский государственный исторический архив*, Санкт-Петербург, Фонд 823, оп. 1, нр. 262.

¹⁴ "... jest wszak dokument (pod literą H) najjaśniejszego metropolity Szeptyckiego, w nim nie ma nawet wzmianki o dekanacie moryskim, i jest tylko przyznana delegowana władza duchowna 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 Szeptycki." LVIA, ф. 597, ап. 2, был. 94, к. 21v.

¹⁵ Names after: *Metryka litewska. Rejestry podymnego Wielkiego Księstwa Litewskiego. Województwo brzeskie litewskie 1667–1690 r.*, ed. A. Rachuba, Warszawa 2000.

the Slonim district.¹⁶ 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 nuncio¹⁷, 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 Vaticano¹⁸, entitled *Responsio ad Questia Ill [ustris a] me Exc [e] ll [issi] me ac Rev. [erendissi] I D [omi] ni Nuncii Apostolici in Regno Poloniarum et magno Ducatu Litt [uaniae] prius diligenter omnibus rebus examinatis per me Gedeon Horbacki Ep [ISCO] pum Pinscensem et Turoviensem Datum Anno 1773. Die Mense Februarii 26*, there are, among others, questions concerning the boundaries of the Turaŭ-Pinsk eparchy:

“Ad quaesitum quousque extenduntur limites istius dioecesis Pinscen [sis] Graeco–Uniti Populi? Quot et Quos Palatinatus, Castellanas, aliosque Districtus Terrestres, nec non Latinorum Ep [ISCO] m pore dioeceses comprehendat aka intesecet?”¹⁹

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,*

¹⁶ Archivio Segreto Vaticano (hereinafter – ASV), Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 431–431v.; H. Dylągowa, *Kościół unicki...*, p. 265.

¹⁷ Iosephus Garampi, aepus 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. Vanyacker, *Cardinal Giuseppe Garampi (1752–1792): an Enlightened Ultramontane*, Brussels, 1995.

¹⁸ ASV, Archivi delle Rappresentanze Pontificie: 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 letter 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 Rappresentanze Pontificie: 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 łacińskich zawiera lub przecina?”*

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, Bezdzieź, Łahiczyn, Kożanogródek, Pohost, Stolin, Nobel and Lubieszów.²² In the Turaŭ part, there were three deaneries: Turaŭ, Pietrykaŭ 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.

²⁰ “Ecclesias Parochialos, quae sitae sunt in palatinatu Novogrodensi et Brestensis, et sic circum circa limitati nempe palatinatu Novogrodensi, districtu Slonimscensi, palatinatu Brestensi, Terra Chelmensi, districtu Luceoriensi, palatinatu Kijovenski, signanter semi-districtu Ovrucensi, et districtu Mozyrensi, dioeceses autem Latinorum Ep[isco]porum comprehendit, licet [k. 431v.] non integras Dioecesis Pinscensis has, nempe, Dioecesim Luceoriensem et Vilnensem. Dioecesis autem Turoviensis est totus districtus Mozyrensis, et ex parte Pinscensis, limitatur autem circumcirca palatinatu Novogrodensi, districtu Rzeczycensi, districtu Ovrucensi. In hac autem dioecesi Turoviensis maxima ex parte est dioecesis latini Ep[isco]pi Vilnensis, preter unam Ecclesiam Turoviensem, quod ad Luceoriensem Ep[isco]pum Latinum pertinent”. Ibidem, k. 431r.–431v.

²¹ LVIA, ф. 597, ар. 2, byлy 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. Нацьянальнyм музеї гісторыі і культуры Беларусі, Мінск, ф. 10977.

²² LVIA, ф. 597, ар. 2, byлy 94 k. 18.

²³ Ibidem, k. 18v.

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

²⁵ One example is the document: ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 431v.

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 churches²⁶,

²⁶ 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 Ryłły z lat 1759–1762*, [in:] *Polska–Ukraina. 1000 lat sąsiedztwa*, vol. 5: *Miejsce i rola Kościoła grekokatolickiego w Kościele powszechnym*, ed. S. Stępień, Przemyśl 2000, pp. 233–285; Z. Budzyński, *Nieznanne spisy dekanalne eparchii lwowskiej jako źródła 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 Przyszłość*” 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 księdza Bazylego Benedykta Guttorskiego dziekana podlaskiego, plebana gołniewskiego 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 Wołyń w minionym tysiącleciu Historia, kultura i sztuka*, ed. J. Feduszko et al., Zamość 2000, p. 120–126; Z. Szanter, *Opis dekanatu jaśliskiego sporządzony w 1761 roku przez księdza dziekana Aleksandra de Unihof Stebnickiego, parocha szklarskiego*, [in:] *Sztuka cerkiewna w diecezji przemyskiej. Materiały z międzynarodowej konferencji naukowej 25–26 marca 1995 roku*, eds J. Giemza 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. Ihor Skoczyłas: I. Скочилас, *Акти духовних судів українських церковних установ XVII–XVIII ст.* (За матеріалами виїзних засідань єпископсько-консигорського суду Львівської єпархії 1700–1725 років), „*Вісник львівського університету*” 1999, серія історична, вип. 34; *ibidem*, *Генеральні візитації в українсько-білоруських єпархіях Київської уніатської митрополії. 1596–1720 роки*, *Записки НТШ*, т. 238, (Праці Історично-філософської секції), Львів 1999; *ibidem*, *Дволикий Янус: Шаргородська протопопія на Поділлі в першій третині XVII ст.*, „*Вісник львівського університету*” 2002, серія історична, вип. 37; *ibidem*, *Джерельна евристика візитаційної документації львівської єпархії 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 Mołodów 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

Студії з архівної справи та документознавства, т. 7, Київ 2001; *ibidem*, *Документи архіву кам'янецької уніатської консисторії XVIII ст. у фондах Кам'янець-Подільського музею-заповідника*, [in:] *Матеріали засідень Історичної та Археографічної комісії НТШ в Україні* 2, ред. Я. Грицак та ін., Львів 1999; *ibidem*, *Недатований реєстр духовенства, церков і монастирів львівської єпархії за владичтва Йосифа Шумлянського*, „Записки НТШ”, т. 240, Праці Комісії спеціальних (допоміжних) історичних дисциплін, Львів 2000; *ibidem*, *Неопублікована праця з історії уніатської Церкви на правобережній Україні XVIII ст.*, *Матеріали засідань*, 2, Львів 1999; *idem*, *Протоколи генеральної візитації Львівської єпархії 1730–1733 рр. як історичне джерело*, Київ 1999; *idem*, *Протоколи єпископських і деканських візитацій церков Київської уніатської митрополії XVIII ст.*, [in:] *Рукописна україніка у фондах Львівської Наукової Бібліотеки ім. В. Стефаника НАН України та проблеми створення інформаційного банку даних*. Матеріали міжнародної науково-практичної конференції 20–21 вересня 1996 року, Львів 1999. One of the most important works in a monograph: *Генеральні візитації київської унійної митрополії XVII–XVIII століть*. Львівсько-Галицько-Кам'янецька єпархія, т. 2: *Протоколи генеральних візитацій*, Львів 2004. A few works devoted to inspections, published in the West: G. Le Bras, *Enquête sur le inspectiones de paroisses*, „Revue d'histoire de l'Église de France” 1946, vol. 35, № 125, pp. 39–41; N. Greinacher, *Soziologie der Pfarrei. Wege zur Untersuchung*, Colmar–Freiburg 1955.

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, нр. 5/7, (hereinafter referred to ИРИ РАН), к. 22r.v.

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”.³⁰ 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.³¹

This work is mainly based on the inspection documents located in the National Historical Archives of Belarus in Minsk (Нацыянальны гістарычны архів Беларусі), the National Museum of History and Culture of Belarus in Minsk (Нацыянальным музеі гісторыі і культуры Беларусі) and the Institute of History of the Russian Academy of Sciences, Petersburg Branch (Институт 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.³²

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 Warsaw³³. 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 London³⁴ – 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.

³¹ For information on the recommendations of the Synod of Zamość, see: *Synod prowincjonalny ruski w Mieście Zamościu Roku 1720 odprawiony...*, Wilno 1735. Reprint of the chapter *Pytania, które się mają czynić na Wizytach*, [in:] *Księga wizyty dziekańskiej...*, pp. 161–184. See also: A. Ciołka, *Synod Zamojski z 1720 r. i jego postanowienia*, „Almanach Diecezjalny” 2006, no. 2, pp. 9–39.

³² See inspections from the period of 1777 and 1787, including information on inspection records for individual parishes. Нацыянальны гістарычны архів Беларусі, Мінск, 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.

³⁴ Pinsk Vicariate of the Ortodoxe Diocese of Minsk, The Library and Museum of Francis Skaryna, London, files I–VI.

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.³⁵

Important for the work presented in this study was also *Dziennik czynności Jerzego Bulhaka* by Jerzy Pakowski, from the 1730s³⁶. We can find there a list of the clergy entitled *Regestr kapłanów diecezji Pińskiej y Turowskiej ze wszystkiemi wakansami*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 Turaŭ-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 administration³⁸. 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 explained with the weaker regional development of the network of parishes. In contrast, the opposite trend can be

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 Rappresentanze Pontificie: Varsavia, vol. 110, k. 2–22.

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

³⁷ BN BOZ No. 930, k. 97–98.

³⁸ L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 916. A similar situation occurred in the 18th century in the Turaŭ-Pinsk eparchy, where a new deanery was formed, called after the river Ubort. 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).³⁹ 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.⁴⁰

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.⁴¹ Until recently, only had the findings of W. Kołbuk, 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 (Lubieszów), Lakhva (Łachwa), Lahichyn (Łachiszyn), Mazyr (Mozyrz), Nobel, Pietrykaŭ (Petryków), Pinsk (Pińsk), Turaŭ (Turów), but perhaps also Horodno, Kopatkiewiczze, Skryhałów, Telechany, Tomaszgród or Wysock⁴². 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, Pohost, Nobel, Lubieszów, Janów, Drohiczyn (called at that time the Polesia Drohiczyn⁴³), Bezdzieź, Łachiczyn, Kożangródek, and 3 in Turaŭ: with the centres in Turaŭ, Pietrykaŭ and Mazyr, and after 1772, also in Lelczyce (the 14th, Ubort deanery)⁴⁴. The list can be created on the basis of inventories and inspections.

³⁹ *Epistolae metropolitaram Kiioviensium catholicorum*, vol. 2, ed. A. G. Welykyj, Rome 1956, p. 304.

⁴⁰ L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 916.

⁴¹ W. Kołbuk, *Kościół wschodnie na ziemiach dawniej Rzeczypospolitej 1772–1914*, pp. 83–85.

⁴² The same, *Kościół 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.

⁴³ Old Polish version of Drohiczyn. See SGKP, vol. II, pp. 149–150; SGKP, vol. XV, part 1, p. 439.

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, φ. 634, ap. 2, byłų 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 Bułhaka* by Jerzy Pakowski⁴⁵ of the 1730s. In this document, the following towns are listed as the *protopopias*: Łahiczyn, Pohost (Zarzeczny and Suchodolny), Nobel, Janów, Bezdzieź, Stolin, Dorohiczyn, Lubieszów, Pinsk and Turaŭ.⁴⁶ This is not an accurate list of deaneries, because Kożanogródek, Pietrykaŭ and Mazyr were omitted, which may have been due to a partial inventory of the clergy, covering only the Pinsk part of the eparchy.⁴⁷ The incomplete list of *Dziennik czynności Jerzego Bułhaka* is complemented with the inspections carried out in this diocese in the second half of the 18th century, which include the following as the seats of deaneries: Mazyr, Dorohiczyn, Kożanogródek, Łahiczyn, Lubieszów, Pinsk, Pohost, Stolin and Janów.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.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 Turaŭ-Pinsk eparchy to be accurate, at least for the 18th 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 Rappresentanze Pontificie: 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.

⁴⁵ Probably a Basilian who lived in Vilnius before the service for Bułhak. 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. Udręczony 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 pomóc nie zdołali, 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 zdziałane za przyczyną Najśw[iętszej] Maryi Panny Częstochowskiej*, wyd. r. M. Łaziński, Częstochowa 1938, p. 93.

⁴⁶ *Dziennik czynności Jerzego Bułhaka, późniejszego biskupa pińsko-turowskiego pisany ręką Jerzego Pakowskiego w latach 1729–1737*, BN BOZ, manuscript no. 930, k. 97–98.

⁴⁷ ИРІ ПАН, k. 1–3v., 10–13v.

⁴⁸ Ibidem, k. 1–37r.

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.⁵⁰ 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 Przewałkowski⁵¹, 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 Przewałkowski appears as the defender of the clergy of his deanery; indeed, severally with his ministers, he submitted a protest to Bishop Gedeon Daszkiewicz-Horbacki concerning the return of the largest deanery of the Turaŭ-Pinsk eparchy, suggested by Wołodkowicz⁵². The bishop replied to this letter in a very decisive tone, expressing his grief and the sense of injustice:

“Dziwna za tym rzecz, że Ill[ustrissi]mus Metrop[olita] ieszcze ubogą, jak wszystkim wiadomo, diecezją pokrzywdzić usiłuje. Ale wiesz, Re[veren]d[is]s[i]ma Pot[estas] V[est]ra, z kąd ta ku mnie niechęć wzniesła się niesłusznie y krzewiąc się mnie martwić nie przestaje. Ja winien, że Ill[ustrissi]mus Metrop[olita], narobiwszy piwa, skrzył się był gdzieś do Serei w ten czas, kiedy mi święcić się potrzeba było. Otoż te święcenie temu wszystkiemu okazyją iest. Gdyby jednak sprawiedliwie mi ten dekanat intenderet odebrać, nie żalił bym się, ani bym wpierał się, ale przysiągłem utrzymywać dobro dyecezji moiej, więc muszę bronić się. To z żalu napisało się, a co do interesu...”⁵³

⁵⁰ Felicjan Filip Wołodkowicz to Mikołaj Przewałkowski, dean of the Mazyr deanery, Przylepa of 15/03/1769: “Przewielebnemu ks[iędzu] Mikołajowi Przewałkowskiemu, Dziekanowi mozyrskiemu, Parochowi Jurewickiemu, nam w Chrystusie milemu, zbawienia w Panu. Ponieważ z dawnych czasow y dowodnych praw Dekanat Mozyrski do Archidiecezji naszej Metropolitańskiej należał y należyc powinien, a jasnie Wiel[możny] J[ego] M[iłoś]ć x[ia]dz Jerzy Bułhak, Biskup Pinski y Turowski, z łaskawego tylko jasnie S[więtey] Pamienci J[ego] M[iłoś]ć[i] x[ie]dza Floriana Hrebnickiego, Arcybiskupa Metropolity Caley Rusi, Antecessora naszego, pozwolenia, potym z naszego potwierdzenia ad vitae suae tempora ony miał do Pinskiy Diecezji przyłoczony, prze to gdy teraz pewno powzielismy wiadomosc o zakonczonym iego smiertelnym z wyrokow Boskich życiu, Przewielebnosci Waszey abys z całym Dekanatu swojego duchowieństwem od tey pory do nas lub substitutow naszych we wszelkich potrzebach referowali się, który Dekanat ma należeć do Surrogacji Poleskiej, do J[ego] M[iłoś]ć[i] x[ie]dza Iwaszkiewicza, Surrogatora Poleskiego, y sam osobo swoją wybrawszy dwuch z Dekanatu swojego kapłanow, nieodwłocznie do nas przybywał, scisle obowiązujemy y przykazujemy listem naszym, co dla lepszej wiery”. LVIA, ф. 597, ap. 2, bylq 94, k. 9r.

⁵¹ Д. Лісейчыка ў, *Фарміраванне сеткі уніяцкіх парафій на тэрыторыі «Тураўскай епархіі» ў 1596–1795 гг.*, [in:] *Kościół unicki w Rzeczypospolitej*, series: *Zachowanie Polskiego Dziedzictwa Narodowego* no. 4, ed. W. Walczak, Białystok 2010, pp. 90–91.

⁵² Letter of the clergy of the Mazyr deanery to Gedeon Daszkiewicz-Horbacki, Kożanogródek 15/09/1769, LVIA, ф. 597, ap. 2, bylq 94, k. 11a.

⁵³ LVIA, ф. 597, ap. 2, bylq 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.⁵⁴ In this letter, the priests state: “*we do not want to know any other shepherds except the Bishops of Pinsk and Turaŭ.*”⁵⁵

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.⁵⁶ 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.⁵⁷

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

⁵⁴ Letter of the clergy of the Mazyr deanery Gedeon Daszkiewicz-Horbacki, Kożanogróddek 15/09/1769, LVIA, ф. 597, ар. 2, б. 94, к. 11а.

⁵⁵ Ibidem.

⁵⁶ LVIA, ф. 597, ар. 2, б. 94, к. 13v.

⁵⁷ Д. Лісейчыкаў, *Фарміраванне сеткі уніяцкіх парафій*, pp. 91–92.

by the landowners, who could choose whether a church would be constructed in their or not. As noted by L. Bieńkowski, 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 Pietrykaŭ 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 protopopes 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 III⁶⁰, but it should not be thought that secular landowners abandoned their former rights and customs.

⁵⁸ These were the following parishes: Skryhołów (НГАБ, ф. 136, оп. 1, nr 41240, k. 35v.–38, 233r.–237r.), Waszkowszczyzna (ibidem, k. 53v.–54v., 203v.), Biesiadki (ibidem, k. 38–39), Michnowicze (ibidem, k. 35v.), Kościukowicze (ibidem, k. 39v.–40v., 195v.–197v.), Boryskowicze (ibidem, k. 41–42v., 204–205v.), Strzelsk (ibidem, k. 45–46v., 207v.–208v.), Babicze (ibidem, k. 46v.–47v.), Jelsk–Karolin (ibidem, k. 49–49v., 224v.–226r.), Meleszkiewicze (ibidem, k. 52–53v.), Romanówka (ibidem, k. 232v.), Barbarowo (ibidem, k. 210v.–212v.), Narowla (ibidem, k. 118–119v.), Cieszków (ibidem, k. 215v.–217v.), Antonów (ibidem, k. 220v.–222v.), Demidowicze (ibidem, k. 222v.–224v.), Makanowicze, (ibidem, k. 101–103, 167v.–169), Starczyce (ibidem, k. 103–105.), Oleksicze (ibidem, k. 105–106v., 171v.), Borysowicze (ibidem, k. 108v.–109), Berczowska (ibidem, k. 120–121v., 176–178), Ciszkowo (ibidem, k. 111–113, 173v.), Muchojady (ibidem, k. 113v.–115), Kalenkiewiczze (ibidem, k. 125v.–127v., 182r.), Horbowicze (ibidem, k. 128v.–131, 190v.), Bahrynawicze (ibidem, k. 193–195).

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*

Diocese	Number of deaneries	Average size of a deanery (in thousands km ²)	Average number of parishes per deanery
Archdiocese	55	4.8	45
Polotsk	27	3.0	22
Lviv	71	0.7	35
Lutsk	45	0.8	27
Volodymyr	18	1.6	29
Przemyśl	31	0.8	40
Chelm	22	1.0	24
Turaŭ-Pinsk	13	1.8	19

* 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, *Kościół wschodnie w Rzeczypospolitej około 1772 roku*, p. 35.

сии, собранные и изданные Археографическою комиссиею, т.1: 1340–1506, Санкт-Петербург 1846, No. 109, pp. 134–135. The document from the time of Augustus III, confirming earlier privileges granted by King Sigismund the Old in Horodno on 9th February 1522, Władysław IV on 11th March 1633 and Jan III Sobieski on 28th March 1695, [in:] Biblioteka Uniwersytetu Wileńskiego, Oddział Rękopisów, F 48–32732, k. 116–116v. (“władyka Jonasz i powiadał przed nami tako brat nasz sławnej pamięci Alexander Król Polski w W[ielkim] X[ięstwie] Lit[ewskim] sądził przodka [...] władykę pińskiego i turowskiego Wasjana z X[ię]ciem Janem Jarosławiczem i Teodorem Iwanowiczem Jarosławiczem, że oni poczęli byli Jemu krzywdy czynić i nowe rzeczy wprowadzać Cerkwie nowe bez woli i Błogosławieństwa Jego po Miastach i Włościach naszych zakładać i budować, także Kapłanów w tychże Cerkwiach ustanawiać i onemi rządzić, wyjmując ich z posłuszeństwa i władzy Onego”).

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.⁶² An additional research problem is the presence of two Churches: Uniate and Orthodox⁶³, 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 its 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.

⁶² These sources are the responses to the questionnaire sent by the Archbishop Garampi (more information below). The questionnaires were sent to the Warsaw nuncio's office by the bishops of: Chełm (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 137, k. 46–54, 71r.v.), Lutsk (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 169–170, 173–174), Pinsk (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 431r.v.), Polotsk (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 141, k. 2–4V), Przemyśl (422–423), Volodymyr (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 143, k. 281–288) and the officials of the Archbishop of the Grand Duchy of Lithuania (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 139, k. 287–290) and Ukraine (ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 32, k. 54–58, 62–70).

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.*”⁶⁴

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.⁶⁵

There was a common was the 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 collarship of a Pietrykaŭ priest, Eliaz 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.⁶⁶

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.*”⁶⁷ 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.*”⁶⁸

⁶⁴ J. Urwanowicz, *Profanum i sacrum. Próba analizy XVIII-wiecznych fundacji sakralnych z terenów Wielkiego Księstwa Litewskiego*, [in:] *W kręgu sacrum i pogranicza*, eds E. Matuszczyk, M. Krzywosz, Białystok 2004, pp. 236–237.

⁶⁵ L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 929.

⁶⁶ НГАБ, ф. 136, ор.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.⁶⁹ 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.⁷⁰

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.⁷¹ *Relatio* does not reflect the exact number of parishes and probably overestimates it.⁷²

Another source of the 17th century, but a little later one⁷³, is the account of Jakub Susza, Bishop of Chełm 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 Wylazy in the district of Pinsk to bishop Jerzy Bułhak. “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 Виленскаго учебного округа*, т. 6, Вильна 1869, p. 329.

⁷¹ *Litterae basilianorum in Terris Ucrainae et Bielarussiae*, paravit, adnotavit editionemque curavit PA G. Welykyj OSBM, vol. I, 1601–1730, Romae 1979, no. 29, pp. 57–57.

⁷² See: L. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 926–927; J. Praszko, *De Ecclesia Ruthena Catholica sede metropolitana vacante 1655–1665*, Romae 1944, pp. 11–14.

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 metropolitanarum Kiüviensium catholicorum*, vol. 1, p. 113.

*Ep[iscopu]s Jac[obo] Susza de laboribus Unitorum et progressu Unionis, post Synodum Brestensem (1596) et tempore belli Cosacici.*⁷⁴ 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 account of the bishop of Chełm, 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 land⁷⁵ (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):

*“Ep.patus Pinscensis amplitudo. Ep.patus Pinscens., Usque ad tempora Cosatica, nullibi nisi in civitate Pinscen. Habuit Schismaticos, et sicubi schismatici aka haeretici Nobiles in bonis suis Eos aluerunt. Extenditur ad 40 milliaria in longum et latum, nunc ad parochos 100 Habet, continuis Cosacorum Schismaticorumque incursionibus depopulationibusque magna ex parte labefactus.”*⁷⁶

The observations of the 17th-century bishop are confirmed by D. Lisuczykau, whose research shows that the process of spreading the Union was abruptly stopped by the continued presence of the Cossack troops⁷⁷. 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.⁷⁸ However, the study itself should be regarded as his-

⁷⁴ Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rome, Scritture orgin Riferite nelle Congressi General, Fondo Vienna, vol. 17, fol.87–111, ASV, Fondo Garampi, vol. 20A; ASV, Segreteria di Stato, Poland, Additamenta: Memoria e biglietti carte diversae, 1656–1699. C ouch relation printed in *Litterae Episcoporum History Ucrainae illustrantes (1600–1900)*, paravit, adnotavit editionemque curavit PAG Welykyj OSBM, volII, 1641–1664, Romae 1973, No. 181, pp. 296–335.

⁷⁵ “Kozacy grasowali w Powiecie Pińskim y Szlachtę okrutnie zabijali, tedy na ten czas y Cerkwie y Kościoły palili”, ИРИ РАН, коллекция П. Н. Доброхотова (к.52), 11.4.19, к. 1.

⁷⁶ “Wielebny Biskup piński. Biskup piński, aż do czasów kozackich, nigdzie indziej jak tylko w mieście Pińsku miał schizmatyków, i tam schizmatykom czy też heretykom szlachta w dobrach swoich wspomagała. Rozciągają się na 40 mil długości i szerokości parafie w liczbie do 100, które ucierpiały na ciągłych najazdach Kozaków i schizmatyków i zostały spustoszone przez nich”. Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rome, Scritture orgin Riferite nelle Congressi General, Fondo Vienna, vol. 17, fol. 87–111, ASV, Fondo Garampi, vol. 20A; ASV, Segreteria di Stato, Polonia, Additamenta: Memoria e biglietti carte diversae, 1656–1699. The whole relation printed in: *Litterae Episcoporum History Ucrainae illustrantes (1600–1900)*, paravit, adnotavit editionemque curavit PAG Welykyj OSBM, vol. II, 1641–1664, Romae 1973, No. 181, pp. 298–299.

⁷⁷ Д. Лісейчыкаў, *Фарміраванне сеткі уніяцкіх парафій...*, pp. 88–89.

⁷⁸ A. Mironowicz, *Prawosławie i unia...*, pp. 221–223; A. Gil, *Chełmska diecezja...*, pp. 19–20.

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

Diocese	Number of parishes	
	According to Relatio* In 1647	According to J. Susza** In 1664
Archdiocese	2,000	600
Polotsk	2,200	1,000
Smolensk	ca. 800	600
Chelm	900	700
Volodymyr	1,000	1,000
Przemyśl	4,000	3,000
Lviv	1,000	1,000
Turaŭ-Pinsk	up to 500	100

* Archivio Storico per l'Evangelizzazione nei Popoli, Pontificia Universitas Urbaniana, Rome, Scrittura orgin Riferite nelle Congressi General, Fondo di Vienna, vol. 338, k. 471–479. The document published in: *Litterae basilianorum*, vol. I, No. 29, pp. 51–61 (whole), pp. 57–59 (description of bishoprics). “Pater Philippo Rutheno” is indicated as the author.

** J. Susza, *De laboribus unitorum, promotion, propagation, et Protection Divina Unionis ab initio eius usque ad tempora*, in: *Litterae Episcoporum History Ucrainae illustrantes (1600–1900)*, paravit, adnotavit editionemque curavit P. A. G. Welykyj OSBM, vol. II, 1641–1664, Romae 1973, No. 181, pp. 296–335.

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 Kurciłowicz, which was created at the order of Bishop Marcin Białozor 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

⁷⁹ С. Н. Плохий, *Від Якова Суші до Атанасія Великого (Огляд видань римськихджерел з історії української церкви)* Український археогра-фічний щорічник, Нова серія, т. 5, Вип. 2, Київ 1993, pp. 6–7; ibidem, *Папские послания как источник по истории католической экспансии на Украине в XVI–XVII вв.*, series: *Историографические и источниковедческие проблемы отечественной истории*, Днепропетровск 1985; ibidem, *Папство и Украина: Политика римской курии на украинских землях в XVI–XVIII вв.*, Киев, 1989.

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[e]ll[issi]mi ac Rev[erendissi]mi D[omi]ni Nuncii Apostolici in Regno Poloniarum et magno Ducatu Litt[uaniae] prius diligenter rebus omnibus examinatis per me Gedeonem Horbacki Ep[iscopu]m Pinscensem et Turoviensem*⁸¹ of 26th February 1773 – the reply of Gedeon Horbacki, the Bishop of Turaŭ in the years 1769–1784⁸², to Arcgbishop 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

⁸¹ ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 431r.–431v.

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 Rappresentanze Pontificie: Varsavia, vol. 110, k. 2–22.

⁸⁴ LVIA, ф. 597, ап. 2, б. 94, к. 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.⁸⁵ These statistics also include the eight monasteries existing then (Leszcze Pinsk, Torokanie, Antopal, Chomsk, Nowy Dwór, Jasna Góra and Suchowicze).⁸⁶ 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

⁸⁵ *Responsio ad questia Ill[ustrissi]mi Exc[el]l[issi]mi ac Rev[erendissi]mi D[omi]ni Nuncii Apostolici in Regno Poloniarum et magno Ducatu Litt[uaniae] prius diligenter rebus omnibus examinatis per me Gedeonem Horbacki Ep[iscopu]m Pincensem et Turoviensem Datum Anno 1773. Mense Februarii Die 26, ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 431–431v.; Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej, LVIA, ф. 634, ap. 2, былų 968, k. 2–5.*

⁸⁶ LVIA, ф. 634, ap. 2, былų 968, k. 2–5; ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 430; ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 110, k. 15.

already mentioned Ubort deanery was created⁸⁷, 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, Korytnicze, 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 Pietrykaŭ⁸⁸ deanery; single changes in new parishes and chapels, according to sources, also occurred in the Pohost deanery (2 chapels⁸⁹), Janów (2 parishes⁹⁰), Drohiczyn (1 parish in Wieńcz)⁹¹ and in the Turaŭ deanery – a new chapel in Tereblicze⁹².

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 nayprzewielebniejszego JM Księdza Jerzego Gedeona Daszkiewicza Horbackiego, Biskupa P[iański]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. 15v.–33v., 241v.–272v.

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 Barbarowo and Remezów, and chapels in Michów, Seniuków, Romanówka, Maciejówka and Zimowiszcze Wielkie and Małe. Ibidem, k. 140r., 152 r.v., 159 r.v., 189v., 203r.–212v.

⁸⁹ Chapels in Czółkowicze and Perekalcyce, ИРИ РАН, k. 31.

⁹⁰ Parishes in Rahodosk and Bielin, ИРИ РАН, k. 36v.

⁹¹ ИРИ РАН, k. 5v.–9r.

⁹² НГАБ, ф. 136, оп.1, no. 41240, k. 281v.

⁹³ W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 roku*, pp. 47–48.

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

Part of the diocese	Number of parishes		Number of priests		Number of faithful	
	According to Responsa*	According to Inventory**	According to Responsa	According to Inventory	According to Responsa***	According to Inventory
Pinsk	163	163	237	237	43,157 / 57,543	107,936
Turaŭ	75	75	76	76	19,928 / 26,570	40,560
Total	238	238	313	313	63,085 / 84,113	148,496

* *Responsio ad Questia Illustrissimi*, ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 140, k. 431–431v.

** *Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej*, LVIA, ф. 634, ap. 2, byłq 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 Rappresentanze Pontificie: Varsavia, vol. 140, k. 431–431v.), which stated “animae ex Populo Unito capaces Sacramentorum”, 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. Bienkowski, *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

⁹⁵ Д. В. Лісейчыкаў, *Схаваныя уніяцкія прыходы Пінскага навета канца XVIII–XIX першай трэці стст.*, “Архіварыус” 2006, № 4, pp. 117–129. Calculations based on: НГАБ, ф. 136, transcript 1, No. 41240, k. 132r.–195v.

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*

Number	Uniates		Orthodox	
	Part of the diocese		Part of the diocese	
	Pinsk	Turaŭ	Pinsk	Turaŭ
Number of churches	163	75	16	31
Number of presbyters	211	68	39	33
Number of other priests	26	8		
Number of souls**	43,157	19,928	9,181	17,000

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

** The author only included persons capable of confession *capaces Sacramentorum*, hence the differences from Table II, where all the faithful are included. L. Bienkowski 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. Bienkowski, *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*

Deanery	Uniates				Number of faithful per parish	Orthodox		
	churches	priests	others	souls		priests	others	souls
The Pinsk part of the diocese								
Bezdież	12	16	6	13,587	1132	no data	no data	no data
Drohiczyn	15	17	5	13,366	891	no data	no data	no data
Janów	14	15	no data	9,917	708	no data	no data	no data
Lubieszów	12	19	no data	5,569	464	no data	no data	no data
Łahiczyn	12	13	no data	8,431	702	no data	no data	no data
Nobel	15	21	no data	4,236	282	no data	no data	no data
Pohost	15	21	1	6,391	426	1	no data	547
Stolin	No data due to the lack of the first card of the manuscript				no data	9	no data	4,185
The Pinsk part of the diocese	163	211	26	107,976	662	14	25	9,187
The Turaŭ part of the diocese								
Mazyr	41	95	7	23,397	571	10	no data	5,560
Pietrykaŭ	22	21	1	11,895	541	3	no data	3,282
Turaŭ	12	12	no data	5,268	439	no data	no data	no data

⁹⁶ "Krótkie zawiadomienie o stanie hierarchii Ruskiej wszystkim, co Stany Nayiaśniejsze wiedzieć żąda", BN BOZ, 1751/II, k. 30v.

Deanery	Uniates				Number of faithful per parish	Orthodox		
	churches	priests	others	souls		priests	others	souls
The Turaŭ part of the diocese	75	60	8	40,520	540	33	no data	17097
Entire Turaŭ-Pinsk diocese	238	279	34	148,496	624	47	25	26,284

* On the basis of LVIA, ф. 634, ap. 2, byлy 968, k. 2–5.

Table VII: The number of parishes in deaneries according to Status Episcopatus Pinscensis et Turoviensis

Deanery	Number of parishes
Bezdież	11
Drohiczyn	12
Janów	12
Kożanogródek	13
Lubieszów	10
Łahiczyn	11
Nobel	12
Pinsk	19
Pohost	17
Stolin	20
Total, the Pinsk part	136
Mazyr	26
Pietrykaŭ	12
Turaŭ	11
Total, the Turaŭ part	49
Total Turaŭ-Pinsk diocese	188

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

Dostojevo – 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 1775¹⁰⁰. Listed in inspections of 1783 and 1784.¹⁰¹

Miesiatycze – St. Prakseda church. Listed in inspections of 1783 and 1784.¹⁰²

Miesiatycze – 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

⁹⁷ ИРИ РАН, inspections of 1783 and 1784, 1783, 1784, к. 24v., 27v. (hereinafter, if there are dates next to the archive abbreviations, they mean the dates of particular inspections); Николай (архим.), *Историко-статистическое описание Минской епархии*, Санкт-Петербург 1864, р. 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), р. 1243.

⁹⁸ ИРИ РАН, 1783, 1784, к. 24, 27v.–28; Николай, *op. cit.*, р., р. 282; SGKP, т. IV, р. 885.

⁹⁹ ИРИ РАН, 1783, 1784, к. 23, 26v., ODAM II, р. 1244; Николай, *op. cit.*, р., р. 283.

¹⁰⁰ VL, vol. VIII, Petersburg 1860, р. 412.

¹⁰¹ ИРИ РАН, 1783, 1784, к. 23v., 26v., ODAM II, р. 1244; Николай, *op. cit.*, р., р.283; SGKP, vol. V, р. 716.

¹⁰² ИРИ РАН, 1783, 1784, к. 23v., 26v., Николай, *op. cit.*, р., р. 283

¹⁰³ Ibidem.

¹⁰⁴ ИРИ РАН, 1783, 1784, к. 23v., 27.

¹⁰⁵ Mołodów 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 Mołodów. А. И. Локотко, *Историко-культурные ландшафты Беларуси*, Минск 2006, р. 225. This parish included the villages: Mołodów, Osownicze, Smierdiacze, Kuczowoy, Dubrów, Rosocz, and Bochnuwce. Lietuvos Valstybės istorijos archyvas, Vilnius (hereinafter: LVIA, ф605, ар. 9, bylų 24, к. 1–3; ИРИ РАН, 1783, 1784, к. 24v., 27v., SGKP, vol. VI, pp. 648–649.

¹⁰⁶ *Архив Юго-Западной России, издаваемый временною комиссиею для разбора древних актов, высочайше учрежденною при Киевском*, vol. I, part 3, Киев 1859 нр. 80.

¹⁰⁷ ИРИ РАН, 1783, 1784, к. 24, 26; SGKP, vol. VII, р. 368.

¹⁰⁸ ИРИ РАН, 1783, 1784, к. 23, 26v.; ODAM II, р. 1246; SGKP, vol. VII, pp. 717–718.

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 Turaŭ-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

¹⁰⁹ ИРИ РАН, 1783, 1784, к. 24v., 27.

¹¹⁰ Ibidem, 1783, 1784, к. 24, 26v, SG KP VII, p. 869.

¹¹¹ ИРИ РАН, 1783, 1784, к. 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, к.24, 28; SGKP, vol. XI, p. 291.

¹¹⁵ ИРИ РАН, 1783, 1784, к. 24v., 27.

¹¹⁶ Ibidem, 1783, 1784, к. 23, 26v., Николай, op. cit., p., p.280; ODAМ II, 1248 (1775), SGKP XII, p. 302.

¹¹⁷ ИРИ РАН, 1764, к. 29.

¹¹⁸ Ibidem, 1783, 1784, к. 23v., 27; Николай, op. cit., p., p.278; ODAМ II, 1242; SGKP, vol. XIII, pp. 306–307.

¹¹⁹ ИРИ РАН, 1783, 1784, к. 24v., 26; SGKP, vol. XIV, pp. 709–710.

¹²⁰ ИРИ РАН, 1783, 1784, к. 25, 27v.

¹²¹ Ibidem, 1782, к. 36v.

¹²² Ibidem, 1782, к. 36; LVIA, ф., 634, ар. 2, булц 968, к. 2–5; Николай, op. cit., p. 277; ODAМ II, p. 1242.

Hliniany – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹²³

Hniewczyce – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹²⁴

Janów – invocation unknown. Listed in the inventory of the mid-18th century.¹²⁵

Kłoneck – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹²⁶

Lachowicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹²⁷

Laskowicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹²⁸

Mochre – parish of Saints Peter and Paul the Apostles. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹²⁹

Odryżyn – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹³⁰

Oswce – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹³¹

Potapowicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹³²

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.¹³³

Strzelna – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹³⁴

Śnitów – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.¹³⁵

¹²³ ИРИ РАН, 1782, к. 36v.; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5.

¹²⁴ ИРИ РАН, 1782, к. 36v.; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5.

¹²⁵ LVIA, ф. 634, ар. 2, bylų 968, к.2–5; ODAM II, p. 1229.

¹²⁶ ИРИ РАН, 1782, к. 36v.; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5.

¹²⁷ ИРИ РАН, 1782, к. 36v.; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5.

¹²⁸ Ibidem; ODAM II, p. 1266.

¹²⁹ ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; Николай, op. cit., p. 287; ODAM II, p. 1245.

¹³⁰ ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAM II, p. 1227.

¹³¹ ИРИ РАН, 1782, к. 36v., LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAM II, p. 1227.

¹³² ИРИ РАН, 1782, к. 36; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAM II, p. 1246; SGKР VIII, p. 859.

¹³³ ИРИ РАН, 1782, к. 36v.

¹³⁴ Ibidem, 1782, к. 37; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAM II, p. 1228.

¹³⁵ ИРИ РАН, 1782, к. 37, LVIA, ф. 634, ар. 2, bylų 968, к. 2–5.

Worocewicze – invocation unknown. Listed in the inspection of 1782, and in the inventory of the mid-18th century.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.¹³⁷

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

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

Drohiczyn – invocation unknown. As the majority of seats deaneries parish was not subjected to inspections.¹⁴⁰

Hołowczyce – 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.¹⁴¹

Lachowicze – parish of the Ascension of Our Lord. Parish located in the estate of the Chodkiewicz family (17th century), then Sapięha 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.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.¹⁴³

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

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

¹³⁶ ИРИ РАН, 1782, k. 36v.; ODAM II, p. 1225.

¹³⁷ ИРИ РАН, 1782, 1783 and 1784, k. 6v., 4v., 8; SGKP, vol. XV, part. 1, p. 207.

¹³⁸ ИРИ РАН, 1782, 1783 and 1784, k. 7, 5, 8v.–9; LVIA, ф. 634, ap. 2, były 968, k. 2–5; SGKP, vol. I, p. 354.

¹³⁹ ИРИ РАН, 1782, 1783 and 1784, k. 7, 5, 8v., LVIA, ф. 634, ap. 2, były 968, k. 2–5; SGKP, vol. II, p. 6.

¹⁴⁰ SGKP, vol. II, 149–150, SGKP, vol. XV, part. 1, p. 439.

¹⁴¹ ИРИ РАН, 1782, 1783 and 1784, k. 6v., 8v., LVIA, ф. 634, ap. 2, były 968, k. 2–5; SGKP, vol. III, p. 108.

¹⁴² ИРИ РАН, 1782, 1783 and 1784, k. 6, 4, 8; LVIA, ф. 634, ap. 2, były 968, k. 2–5; ODAM II, p. 1245; Николай, op. cit., p. 284–285; SGKP, vol. V, pp. 56–57.

¹⁴³ ИРИ РАН, 1782, 1783 and 1784, k. 7v., 5v., 9; LVIA, ф. 634, ap. 2, były 968, k. 1–4.

¹⁴⁴ ИРИ РАН, 1782, 1783 and 1784, k. 7, 5, 9; LVIA, ф. 634, ap. 2, były 968, k. 2–5, A. Jabłoński, *Rewizja zamków Wołynia z 1545 roku*, Źródła Dziejowe, vol. VI, pp. 12, 51.

¹⁴⁵ ИРИ РАН, 1782, 1783 and 1784, k. 6, 4, 8; LVIA, ф. 634, ap. 2, były 968, k. 2–5.

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

Więńcz – invocation unknown. Listed in inspections of the years 1782, 1783 and 1784. Absent in the 1770s.¹⁴⁹

Wolawełe – 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

¹⁴⁶ ИРИ РАН, 1782, 1783 and 1784, k. 6v., 4v., 8; LVIA, ф. 634, ap. 2, byлy 968, k. 2–5.

¹⁴⁷ ИРИ РАН, 1782, 1783 and 1784, k. 7v., 5v., 9; LVIA, ф. 634, ap. 2, byлy 968, k. 2–5.

¹⁴⁸ ИРИ РАН, 1782, 1783 and 1784, k. 7, 5, 8v., LVIA, ф. 634, ap. 2, byлy 968, k.2–5; *Audientiae Sanctissimi de rebus Ucrainae et Bielarusjae (1780–1862)*, coll. A. G. Welykyj, vol. II, Romae 1965 (hereinafter: AS II), p. 65; ODAM II, p. 1228. In Torokanie there was also a Basilian monastery, described in the chapter on monastic life. Wołyniak (J. M. Giżycki), *Siedziba bazylijanów w Torokaniach*, Krakow 1906; SGKP, vol. XII, p. 409.

¹⁴⁹ ИРИ РАН, 1782, 1783 and 1784, k. 7v., 5v., 9.

¹⁵⁰ Ibidem, 1782, 1783 and 1784, k. 6, 4r.v., 8; LVIA, ф. 634, ap. 2, byлy 968, k. 2–5.

¹⁵¹ ИРИ РАН, 1782, 1783 and 1784, k. 6v., 4v., 8v., LVIA, ф. 634, ap. 2, byлy 968, k. 2–5.

¹⁵² LVIA, ф. 634, ap. 2, byлy 968, k. 2–5.

¹⁵³ Ibidem; ODAM II, p. 1228; М. Ваврик, *Нарис розвитку and стану василианського чину*, Рим 1979, p. 191.

¹⁵⁴ Archivio Segreto Vaticano (iteafter ASV, Archivi delle Rappresentanze Pontificie: Varsavia, vol. 110, k. 15.

¹⁵⁵ LVIA, ф. 634, ap. 2, byлy 968, k.2–5; ODAM II, p. 1225.

¹⁵⁶ Ibidem.

¹⁵⁷ LVIA, ф. 634, ap. 2, byлy 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, ар. 2, byлy 968, к. 2–5.

¹⁶⁰ Ibidem.

¹⁶¹ Ibidem.

¹⁶² Ibidem.

¹⁶³ Ibidem.

¹⁶⁴ ИРИ РАН, 1782, 1789, к.14, 16; НГАБ, ф. 136, ор. 1, нр. 41240, (hereinafter: НГАБ), к. 127v.; Николай, op. cit., p. 276.

¹⁶⁵ ИРИ РАН, 1782, 1789, к. 14v., 16v., LVIA, ф. 634, ар. 2, byлy 968, к. 2–5.

¹⁶⁶ ИРИ РАН, 1789, к. 16; LVIA, ф. 634, ар. 2, byлy 968, к. 2–5.

¹⁶⁷ ИРИ РАН, 1782, 1789, к. 14, 16; LVIA, ф. 634, ар. 2, byлy 968, к.2–5; Николай, op. cit., p. 283; SGKP, vol. V, p. 682.

¹⁶⁸ ИРИ РАН, 1782, 1789, к. 14v., 16; LVIA, ф. 634, ар. 2, byлy 968, к. 2–5; Николай, op. cit., p. 288.

¹⁶⁹ ИРИ РАН, 1782, 1789, к. 14, 16; LVIA, ф. 634, ар. 2, byлy 968, к. 2–5; Николай, op. cit., p. 288.

Porzeczce – 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

Wieleśnica – 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

Dobrosławka – 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

¹⁷⁰ ИРИ РАН, 1782, 1789, к. 14, 16в., LVIA, ф. 634, ар. 2, булѣ 968, к. 2–5; ODAМ II, 1246; SGKP, vol. VIII, pp. 834–835.

¹⁷¹ ИРИ РАН, 1782, 1789, к. 14, 16; LVIA, ф. 634, ар. 2, булѣ 968, к. 2–5.

¹⁷² LVIA, ф. 634, ар. 2, булѣ 968, к. 2–5; Николай, op. cit., p. 291.

¹⁷³ ИРИ РАН, 1789, к. 16; LVIA, ф. 634, ар. 2, булѣ 968, к. 2–5; Николай, op. cit., p. 292.

¹⁷⁴ ИРИ РАН, 1782, 1789, к. 14в., 16в., LVIA, ф. 634, ар. 2, булѣ 968, к. 2–5.

¹⁷⁵ ИРИ РАН, 1782, к. 14; Нацыянальны музеі гісторыі і культуры Беларусі, Мінск, ф. 10975, 10977; LVIA, ф. 634, ар. 2, булѣ 968, к. 2–5.

¹⁷⁶ ИРИ РАН, 1783, 1784, к. 13, 10.

¹⁷⁷ Ibidem, 1784, к. 11г.в. С. Рункевич, *История Минской архиепископии (1793–1832 гг.) С подробным описанием хода воссоединения западнорусских униатов с православной церковью в 1794–1796 гг.*, Санкт-Петербург 1893 (hereinafter: Runkiewiczz), p. 400.

¹⁷⁸ ИРИ РАН, 1783, 1784, к. 12, 10; Николай, op. cit., p. 293; SGKP, vol. I, pp. 640–641.

¹⁷⁹ ИРИ РАН, 1783, 1784, к. 12, 10 в., Николай, op. cit., p. 280; SGKP, vol. II, p. 77.

¹⁸⁰ ИРИ РАН, 1783, 1784, к. 12в., 10; Николай, op. cit., p. 281; ODAМ II, p. 1243.

¹⁸¹ ИРИ РАН, 1783, 1784, к. 13в., 10; Николай, op. cit., p. 280.

¹⁸² ИРИ РАН, 1783 к. 12в.–13; SGKP, vol. III, p. 133; SGKP, vol. XV, part. 1, pp. 578–579.

¹⁸³ ИРИ РАН, 1783, 1784, к. 13, 11 в., Николай, op. cit., p. 294; ODAМ II, p. 1237.

Kożanogródek – parish of the Protection of the Blessed Virgin Mary. It is not mentioned in inspections because it was the seat of the dean.¹⁸⁴

Lunin – parish of Saints Boris and Gleb. Inspected in 1783 and 1784.¹⁸⁵

Plotnica – invocation unknown. Parish inspected in 1783 and 1784.¹⁸⁶

Porochońsk – invocation unknown. Parish inspected in 1783 and 1784.¹⁸⁷

Rozdziałowicze – invocation unknown. Parish inspected in 1783 and 1784.¹⁸⁸

Soszno – invocation unknown. Parish inspected in 1783 and 1784.¹⁸⁹

Wietczyna – invocation unknown. Parish inspected in 1783 and 1784.¹⁹⁰

Wyłazy – parish of the Nativity of the Blessed Virgin Mary. Parish inspected in 1783 and 1784.¹⁹¹ In 1787 the church was rebuilt on the site of the former one, which had been destroyed.¹⁹²

Pohost denery: seat – Pohost

Biale – Michael the Archangel parish. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.¹⁹³

Chojniany – invocation unknown. Inspected in 1764. Absent in the 1780s.¹⁹⁴

Czółkowicze – a branch of the parish in Biale. It only occurs in the inspection of 1784, probably built in the late 1770s.¹⁹⁵

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

Iwańczyce – invocation unknown. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.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.¹⁹⁸

¹⁸⁴ ОДАМ II, р. 1235; Николай, *op. cit.*, р. 282.

¹⁸⁵ ИРИ РАН, 1783, 1784, к. 13, 11v., Николай, *op. cit.*, р. 284.

¹⁸⁶ ИРИ РАН, 1783, 1784, к. 12v., 10; SGKP, vol. XV, part. 1, р. 462.

¹⁸⁷ ИРИ РАН, 1783, 1784, к. 13v., 10v.

¹⁸⁸ ИРИ РАН, 1783, 1784, к. 12, 10 v., SGKP, vol. IX, pp. 831–832.

¹⁸⁹ ИРИ РАН, 1783, 1784, к. 13, 10 v–11; *Воскресное чтение...* (1932), р. 89; SGKP, vol. XI, р. 96.

¹⁹⁰ ИРИ РАН, 1783, 1784, к. 12v., 11v., SGKP, vol. XIII, pp. 428–429.

¹⁹¹ ИРИ РАН, 1783, 1784, к. 13г.в., 10v., Николай, *op. cit.*, р. 279.

¹⁹² SGKP, vol. XIV, р. 94.

¹⁹³ ИРИ РАН, 1764, 1784, к. 29v., 31; LVIA, ф. 634, ар. 2, *byлц* 968, к.2–5; Николай, *op. cit.*, р. 278.

¹⁹⁴ ИРИ РАН, 1764, к. 29, 31.

¹⁹⁵ ИРИ РАН, 1784, к. 31.

¹⁹⁶ ИРИ РАН, 1764, 1784, к. 29v., 31v., LVIA, ф. 634, ар. 2, *byлц* 968, к.2–5; ОДАМ II, р. 1244; Николай, *op. cit.*, р. 280.

¹⁹⁷ ИРИ РАН, 1764, 1784, к. 30, 31v., LVIA, ф. 634, ар. 2, *byлц* 968, к.2–5; ОДАМ II, р. 1244; SGKP, vol. III, р. 310.

¹⁹⁸ ИРИ РАН, 1784, к. 31; LVIA, ф. 634, ар. 2, *byлц* 968, к. 2–5; Николай, *op. cit.*, р. 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.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.²⁰⁰
- Perekalcze** – a branch of the parish in Rzeczyca. It only occurs in the inspection of 1784, probably built in the late 1770s.²⁰¹
- Pohost** – St. Stephen parish. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.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 Bułhak.²⁰³
- Pohost Zarzeczny** – invocation unknown. It only occurs in the list of the 1730s, drawn up by the secretary of Bishop Josaphat Bułhak.²⁰⁴
- Przywitówka** – invocation unknown. Inspected in 1784. It also occurs in the list of parishes in the mid-18th century.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.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.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.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.²⁰⁹

¹⁹⁹ ИРИ РАН, 1784, к. 31v.; LVIA, ф. 634, ар. 2, булц 968, к. 2–5; ODAМ II, р. 1245; Николай, *op. cit.*, р. 287.

²⁰⁰ ИРИ РАН, 1764, 1784, к. 29, 31; ODAМ II, р. 1246; Николай, *op. cit.*, р. 288.

²⁰¹ ИРИ РАН, 1784, к. 31.

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

²⁰³ National Library in Warsaw, Zamoyski Library, manuscript no. 930, k. 97; Николай, *op. cit.*, pp. 289–290; SGKP, vol. VII, р. 240.

²⁰⁴ National Library in Warsaw, Zamoyski Library, manuscript no. 930, k. 97; SGKP, vol. VIII, pp. 520–521; *Воскресное чтение...* (1932), р. 89.

²⁰⁵ ИРИ РАН, 1784, к. 31; LVIA, ф. 634, ар. 2, булц 968, к. 2–5; ODAМ II, р. 1246.

²⁰⁶ ИРИ РАН, 1784, к. 31v.; LVIA, ф. 634, ар. 2, булц 968, к. 2–5; ODAМ II, р. 1247; Николай, *op. cit.*, р. 282.

²⁰⁷ ИРИ РАН, 1764, 1784, к. 29v., 31; ODAМ II, р. 1247; Николай, *op. cit.*, р. 291; SGKP, vol. X, р. 137.

²⁰⁸ ИРИ РАН, 1784, к. 31v.; LVIA, ф. 634, ар. 2, булц 968, к. 2–5; ODAМ II, р. 1247; Николай, *op. cit.*, р. 286.

²⁰⁹ ИРИ РАН, 1764, 1784, к. 29v., 31; Николай, *op. cit.*, р. 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.²¹⁰

Wielatycze – 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.²¹¹

Żółkiń – parish of the Transfiguration. Inspected in 1764 and 1784. It also occurs in the list of parishes in the mid-18th century.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 1784.²¹³

Białohusza – Holy Trinity parish. It only occurs in the inventory of the mid-18th century.²¹⁴

Buchlicze – parish of the Nativity of the Blessed Virgin Mary. It occurs in inspections of 1782 and 1784.²¹⁵

Cmiensko – invocation unknown. It occurs in the inspection of 1784.²¹⁶

Dąbrowica – parish of St. Nicholas the Bishop. It occurs in the inspection of 1784.²¹⁷

Dąbrowica – parish of the Nativity of the Blessed Virgin Mary. It occurs in the inspection of 1784.²¹⁸

Jeleńsk – invocation unknown. It occurs in the inspection of 1784.²¹⁹ Parish not recorded for the 1770s.

Jumisko – invocation unknown. It occurs in the inspection of 1784.²²⁰

²¹⁰ ИРИ РАН, 1764, 1784, к. 29v., 31v., Николай, *op. cit.*, p. 278; SGKP, vol. XIII, pp. 630–631.

²¹¹ ИРИ РАН, 1764, 1784, к. 29v., 31.

²¹² ИРИ РАН, 1764, 1784, к. 29, 31v., LVIA, ф. 634, ар. 2, булц 968, к.2–5; ODAМ II, p. 1243; Николай, *op. cit.*, p. 282.

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.

²¹⁴ LVIA, ф. 634, ар. 2, булц 968, к.2–5; Николай, *op. cit.*, p. 278.

²¹⁵ ИРИ РАН, 1782, 1784, к. 32, 34v.

²¹⁶ ИРИ РАН, 1782, 1784, к. 32, 34.

²¹⁷ ИРИ РАН, 1784, к.35, ODAМ II, p. 1274; Н. И. Теодорович, *Историко-статистическое описание...*, т. II, p. 613.

²¹⁸ ИРИ РАН, 1784, к. 35, ODAМ II, p. 1274; Н. И. Теодорович, *Историко-статистическое описание...*, т. II, p. 612.

²¹⁹ ИРИ РАН, 1784, к. 34v.

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 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 Siolo – 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, булґ 968, к.2–5; Николай, ор. cit., р. 268.

²²³ ИРИ РАН, 1784, к. 34в., Н. И. Теодорович, *Историко-статистическое описание...*, т. II, pp. 619–620.

²²⁴ LVIA, ф. 634, ар. 2, булґ 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, булґ 968, к. 2–5; Николай, ор. cit., р. 289; SGKP, vol. XV, part 1, р. 462.

²²⁹ LVIA, ф. 634, ар. 2, булґ 968, к. 2–5; Николай, ор. cit., р. 272.

²³⁰ ИРИ РАН, 1782, 1784, к. 32, 34.

²³¹ ИРИ РАН, 1782, 1784, к. 32, 34в.

²³² Ibidem; Николай, ор. cit., р. 292; ОДАМ II, р. 1247.

²³³ ИРИ РАН, 1784 к. 34в., LVIA, ф. 634, ар. 2, булґ 968, к. 2–5; Николай, ор. cit., р. 292; SGKP, vol. XI, pp. 171–172.

²³⁴ LVIA, ф. 634, ар. 2, булґ 968, к. 2–5; Николай, ор. cit., р. 274.

Stolin – invocation unknown. It occurs in inspections of 1782 and 1784.²³⁵

Strusk – invocation unknown. It occurs in the inspection of 1784.²³⁶ Parish not recorded for the 1770s.

Strzelsk – parish of the Protection of the Blessed Virgin Mary. It occurs in the inspection of 1784.²³⁷

Udrycze – parish of the Nativity of the Blessed Virgin Mary. It occurs in inspections of 1782 and 1784.²³⁸

Wieluń – parish of the Protection of the Blessed Virgin Mary. It occurs in the inspection of 1784.²³⁹

Wysock – parish of the Assumption of Our Lord. It occurs in inspections of 1782 and 1784.²⁴⁰

Zaleszany – parish of the Assumption of Our Lord. It occurs in the inspection of 1784.²⁴¹

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-18th century. In the absence of other sources, the hypothetical existence of this parish in the 1770s and 1780s was assumed.²⁴²

Jezierce – 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.²⁴³

Kuchcze – 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.²⁴⁴

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

²³⁶ ИРИ РАН, 1784, p. 34.

²³⁷ ИРИ РАН, 1784, к. 35, Н. И. Теодорович, *Историко-статистическое описание описание...*, т. II, p. 625.

²³⁸ ИРИ РАН, 17, 82, 1784, к. 32, 34в., Н. И. Теодорович, *Историко-статистическое описание описание...*, т. II, pp. 625–626.

²³⁹ ИРИ РАН, 1784 к. 34в., ODAМ II, p. 1274; Н. И. Теодорович, *Историко-статистическое описание описание...*, т. II, pp. 593–594.

²⁴⁰ ИРИ РАН, 1782, 1784, к. 32, 34в., Н. И. Теодорович, *Историко-статистическое описание описание...*, т. II, pp. 594–595.

²⁴¹ ИРИ РАН, 1784, к. 35, ODAМ II, p. 1274; Н. И. Теодорович, *Историко-статистическое описание описание...*, т. II, p. 614.

²⁴² LVIA, ф. 634, ар. 2, byлц 968, к.2–5; ODAМ II, p. 1248; Николай, op. cit., p. 294; SGKP, vol. I, p. 642.

²⁴³ LVIA, ф. 634, ар. 2, byлц 968, к. 2–5.

²⁴⁴ Ibidem; ODAМ II, p. 1244; SGKP, vol. IV, p. 838.

Kucecka 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

Łolenice – 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

Požóg – 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

²⁴⁵ LVIA, ф. 634, ар. 2, bylq 968, k. 2–5; ODAМ II, p. 1244; Николай, op. cit., p. 283; SGKP, vol. IV, p. 838.

²⁴⁶ LVIA, ф. 634, ар. 2, bylq 968, k. 2–5.

²⁴⁷ Ibidem.

²⁴⁸ Ibidem; Николай, op. cit., p. 269; SGKP, vol. VI, pp. 680–681.

²⁴⁹ LVIA, ф. 634, ар. 2, bylq 968, k. 2–5; ODAМ II, p. 1245; Николай, op. cit., p. 287; SGKP, vol. VII, p. 27.

²⁵⁰ LVIA, ф. 634, ар. 2, bylq 968, k. 2–5; ODAМ II, p. 1245; Николай, op. cit., p. 287; SGKP, vol. VII, p. 171

²⁵¹ LVIA, ф. 634, ар. 2, bylq 968, k. 2–5; ODAМ II, p. 1245; Николай, op. cit., p. 287; SGKP, vol. VII, p. 171.

²⁵² LVIA, ф. 634, ар. 2, bylq 968, k. 2–5; ODAМ II, p. 1246; Николай, op. cit., p. 290; SGKP, vol. IX, p. 8.

²⁵³ LVIA, ф. 634, ар. 2, bylq 968, k. 2–5; ODAМ II, p. 1247; SGKP, vol. X, p. 616.

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.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.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.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.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.²⁵⁸

Czerewiszcze – parish of the Epiphany. It occurs in inspections made in 1765. It also occurs in the inventory of the mid 18th century.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.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.²⁶¹

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

²⁵⁴ LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; SGKP, vol. X, pp. 514–615.

²⁵⁵ LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; ODAМ II, p. 1247; Николай, op. cit., p. 292; SGKP, vol. XI, p. 549.

²⁵⁶ LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; ODAМ II, p. 1244; Николай, op. cit., p. 282; SGKP, vol. XIV, p. 768.

²⁵⁷ ИРИ РАН, 1764, 1782, 1783, к. 20, 17v., 18v., LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; ODAМ II, p. 1242.

²⁵⁸ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20v., 17, 18, 19; LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; ODAМ II, p. 1242; Николай, op. cit., p. 294.

²⁵⁹ ИРИ РАН, 1764, к. 20v.; LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; ODAМ II, p. 1248; Николай, op. cit., p. 294.

²⁶⁰ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20v., 17, 18, 19; LVIA, ф. 634, ар. 2, bylц 968, к. 2–5.

²⁶¹ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20v., 17, 18, 19; LVIA, ф. 634, ар. 2, bylц 968, к. 2–5.

²⁶² ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, bylц 968, к. 2–5; ODAМ 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.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.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.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.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.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.²⁶⁸

The Turaŭ part of the diocese

The Turaŭ part included three deaneries: Turaŭ, Pietrykaŭ and Mazyr, and since the 1770s, also the Ubort deanery.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 Siemiohościzce and St. Jan Bohosław parish.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).²⁷¹

²⁶³ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19; LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAМ II, р. 1245; Николай, оп. cit., р. 284.

²⁶⁴ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18v., 19v. LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAМ II, р. 1244; Николай, оп. cit., р. 284; SGKР, vol. V, р. 412; LVIA, ф. 597, ар. 2, bylų 94, к. 18.

²⁶⁵ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17v., 18v., 19v., LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; ODAМ II, р. 1243; Николай, оп. cit., р. 280–281.

²⁶⁶ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20v., 17, 18, 19, LVIA, ф. 634, ар. 2, bylų 968, к. 2–5.

²⁶⁷ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20, 17, 18, 19, LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; Николай, оп. cit., р. 280–281; ODAМ II, р. 1243.

²⁶⁸ ИРИ РАН, 1764, 1782, 1783, 1784, к. 20v., 17v., 18v., 19v., LVIA, ф. 634, ар. 2, bylų 968, к. 2–5; Николай, оп. cit., р. 293; ODAМ II, р. 1248.

²⁶⁹ LVIA, ф. 597, ар. 2, bylų 94, к. 18v.

²⁷⁰ НГАБ, к. 2v–3.

²⁷¹ НГАБ, к. 7–8v. This parish included the following villages (in 1777): Żydkiewicze Sawczyce (20), Żydkiewicze Kożanowicze (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.
- Koleńce** – parish of St. Nicholas in the collatorship of Vilnius Benedictines.²⁷⁴
- Ludniewicze** – parish in the collatorship of Vilnius Benedictines.²⁷⁵
- Olholme** – 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 Weresńicze.²⁸⁰
- Turaŭ** – there were two parishes there: church of St. Nicholas the Bishop²⁸¹ 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, к. 9–10v. This parish included the following villages (in 1777): Ryczewo (40), Koroczycze (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, к. 11v.–12v., 277v.–278v.

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

²⁷⁵ НГАБ, к. 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): Olholme (25 houses), Łatki (10) and Kocuryzewo Wielkie (15); (in 1787): Olholme (16), Lulki (1) and Kocuryzewo Wielkie (16). НГАБ, к. 3–4v., 281v.–283.

²⁷⁷ This parish included the following villages (in 1778): Pererów (50), Chłopin (8); (in 1787): Pererów (54), Chłopin (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, к. 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, к. 10v.–11v., 278v.–279v.

²⁸⁰ НГАБ, к. 281v.

²⁸¹ Николай, *op. cit.*, p. 275.

²⁸² *Ibidem.*

²⁸³ SGKР, vol. XII, pp. 649–651.

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

Ubort deanery: seat – Lelczyce

The Ubort 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 HґАБ, k. 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 Ryczewo parish ryczewskiej, but it did not happen: "jednakże do skutku ten dekret przez nie wyjęcie z akt wizytatorskich ekstraktem, nie przeprowadził i w posesję dotąd (the Kolno priest – note by W. W.) nie wszedł". HґАБ, k. 10.

²⁸⁵ HґАБ, k. 14.

²⁸⁶ This parish included (in 1787): the Biehuń village (70). The inspection of 1787 does not mention the number of houses. HґАБ, k. 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 "sumptem i staraniem Gromady Buynowickiej na miejsce tej Kapliczki wspaniała Cerkiew zbudowana w Roku tymże 1775 ... przez J[ego] M[ości] X[ięd]z[ę] 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). HґАБ, k. 32r.–33v., 247r.–248r.

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

²⁸⁹ HґАБ, k. 272r.–274v.

²⁹⁰ HґАБ, k. 253v.

²⁹¹ "Po nawróceniu się do jedności świętej parafii Hlinieńskiej, że kapłan w dyzunii upornie trwając z Hlinnej się wyniósł, i papiery (of the foundation – W. W.) ze sobą zaniósł, wiele gruntów do tej cerkwi przedtym należało, wiadomości żadnej powziąć nie można". HґАБ, k.18. Therefore, it is difficult to determine what foundation lands belonged to the church. This

Hłuszkiewiczze – 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 Turaū 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

Możary – 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). HГАБ, k. 17v–18v k., 268r.–269v.

²⁹² This parish included the village (in 1777): Hłuszkiewiczze (60), (in 1787): Hłuszkiewiczze (70). HГАБ, 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). HГАБ, k. 23r.–24r., 255v.–257v.

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

²⁹⁵ HГАБ, 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. HГАБ, k. 31. This parish included the following villages (in 1777): Lelczyce (40), Liplany (20); (in 1777): Lelczyce (50), Liplany (20). HГАБ, k. 30v.–32r., 249v.–251v.

²⁹⁶ HГАБ, 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 “dworzyszczę 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). HГАБ, k. 21v.–23, 263v.–265r.

²⁹⁸ This parish included the following villages (in 1777): Możary (80), Werpa (6), Kamien-na (1); (in 1787): Możary (83), Werpa (9). HГАБ, 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. HГАБ, k. 25r.–26v., 257v.–259v.

Sławeczna – Holy Trinity parish in the collatorship of the Bishop of Vilnius, Ignacy Józef Massalski. Inspected in 1761, 1777 and 1787.³⁰⁰

Stodolicze – chapel of the Protection of the Blessed Virgin Mary, affiliated with the parish in Bujnowicze. Funded after 1777. Inspected in 1787.³⁰¹

Symonicze – parish of St. Prakseda, the Virgin and Martyr³⁰², after the administrative reform moved from the Turaū 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 Turaū deanery.³⁰³ It was inspected in the years: 1761, 1771, 1777 and 1787.

Woykiewiczze – 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 Kamieńsk region.³⁰⁴ Also inspected in 1761, 1777 and 1787.

Władzin – St. Michael chapel, affiliated with the parish in Bujnowicze. Funded after 1777. Inspected in 1787.³⁰⁵

Pietrykaū deanery: seat – Pietrykaū

Antonów – St. Nicholas parish in the collatorship of Jan Oskierko, *wojski* of the Mazyr district. Transferred after 1778 from the Mazyr deanery to Pietrykaū deanery.³⁰⁶ 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.³⁰⁷

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. HГАБ, k. 28r.–29r., 261v.–263v.

³⁰¹ HГАБ, 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 symonickiego, nowoczynionego funduszem konfirmacyjnym”. Ibidem, k. 14v. This parish included the villages: Symonicze (20) and Symonicze na Zarzeczcu (25). HГАБ, k. 14–15v., 274–276. See. also 597, ap. 2, byłų 93, k. 1–3.

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

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

³⁰⁵ HГАБ, k. 249v.

³⁰⁶ This parish included the following villages (in 1787): Antonów, Karpowicze, Smolihowicze. HГАБ, 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). HГАБ, 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 Babicze, 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 had not been inspected before.³¹¹
- Bołożewicze** – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Rev. Michał 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 found³¹⁴.
- 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.

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). HГАБ, k. 210v.–212v.

³⁰⁹ Ibidem, k. 211v.

³¹⁰ Cf. HГАБ, k. 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). HГАБ, k. 38–39.

³¹² The parish included the villages (in 1777): Bołożewicze (13), Szestowicze (14), Hlinna (33), Welawsk (6; (in 1787): Bołożewicze (11), Szestowicze (19), Hlinna (34), Welawsk (12). HГАБ, k. 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). HГАБ, k. 41–42v., 204–205v.

³¹⁴ The parish included the villages of Cieszkowo (50), Kozuszki (35), Łomacze (11), Weżyszczka (20), Rudnia (3). HГАБ, k. 215v.–217v.

³¹⁵ The parish were included (in 1787): Demidowicze, Hażyn, Hołowczyce. HГАБ, k. 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 Radziwiłł, 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 Zahorzany. Inspected in 1787.³²¹

Makarycze – Holy Trinity parish in the collatorship of Rev. Michał Radziwiłł, 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). HГАБ, k. 49–49v., 224v.–226r.

³¹⁷ This parish only included (in 1777) Koczyszcze (58), (in 1787) – 60 houses. HГАБ, k. 49–50, 228r.v.

³¹⁸ The fund given by the Mazyr marshals. This parish included the villages of Kościukowicze (28), Żachowicze (33), during the inspection of 1787, Kościukowicze (30) and Żachowicz (33) were recorded. HГАБ, k. 39v.–40v., 195v.–197v.

³¹⁹ HГАБ, k. 218r.

³²⁰ The parish only included (in 1777 and 1787) Machnowicze without the number of houses given. HГАБ, k. 51–52, 228v.–230v.

³²¹ HГАБ, k. 199v.

³²² The parish included (in 1777): the town of Makarycze (27), villages – Turek (12), Mojsiejewicze (12), Morwin (16); (in 1787): the town of Makarycze (43), villages – Turek (24), Morwin (21). HГАБ, k. 59r.–60r., 241v.–243v.

³²³ The parish included the villages (in 1777): Meleszkiewicze and Romanowska. The Inspector does not specify the number of houses. HГАБ, k. 52–53v.

Michałki – 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 Oskierko 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 Michałki. 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 Bogosław in the collatorship of Jan Oskierko, *wojski* of the Mazyr district. After 1783, included in the Pietrykaŭ 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 Pietrykaŭ 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 Radziwiłł, castellan of Vilnius. It was inspected in 1754, 1759, 1761, 1770, 1777 and 1787.³³⁰

Pietrykaŭ – 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): Michałki (30), Saniuki (20), Buków (18), Mycki (6); (in 1787): Michałki (36), Saniuki (26), Buków (19), Mycki (5), Słoboda (11). HГАБ, k. 48–49, 208v.–210.

³²⁵ This parish included the villages of Michnowicze (35) Kocury (18). HГАБ, k. 35v.

³²⁶ HГАБ, k. 110v.

³²⁷ HГАБ, k. 218r.

³²⁸ This parish included (in 1778): the town of Narowla (28), villages – Zowojć (36), Brojki (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: HГАБ, k. 212v.–215v.

³²⁹ The inspection of 1778: HГАБ, k. 119v.; inspection of 1787 (estate of the Pietrykaŭ deanery): Ibidem, k. 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). HГАБ, k. 34r.–35v., 245v.–247r.

³³¹ The Inspector in 1777 does not mention the villages belonging to the parish. HГАБ, k. 58r.–58v., 239r.–241v.

Prudek – St. Nicholas chapel affiliated with the parish in Zahorczany.³³² As the inspector writes, “*Adam Lenkiewicz*³³³, 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 Meleszkiewiczze.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 Michałki. Chapel inspected in 1787.³³⁸

Skryhołów – a branch of the parish of the Elevation of the Holy Cross in Skryhałów, 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 Mieleszkowice and the vicar of Herakliusz Porębski (OSBM), superior of Jasna Góra, residing in Turaŭ, interested in the matter.³⁴⁰

Skryhołów – 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

³³² HГАБ, k. 42.

³³³ The writer of the Mazyr land, later a deputy. K. Martens, *Recueil manuel et pratique de traités, conventions et autres actes diplomatique*, vol. 1, Leipzig 1846, p. 152.

³³⁴ HГАБ, k. 42, 199v.

³³⁵ The Inspector lists only Remezów without specifying the number of houses. HГАБ, k. 226v.–228r.

³³⁶ HГАБ, k. 232v.

³³⁷ This parish included the villages (in 1777): Seledniki (20), Okulinka (8), Trościanica (7); (in 1787): Seledniki (20), Okulinka (8), Trościanica (6). HГАБ, k. 44–45, 205v.–207v.

³³⁸ HГАБ, k. 110v.

³³⁹ HГАБ, 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 mieysca w uzdrowieniu ręki bolejącej ut votum ręki srebrnej od niego ofiarowaney 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 Skryhałowska (76), Zimowiszcza Wielkie and Małe (30); according to the inspection of 1787: Słoboda Skryhałowska (72), Zimowiszcza Małe (2), Zimowiszcza Wielkie (14), Kazimierzówka (10) and Białe (2). HГАБ, k. 53v.–56v.

³⁴¹ See PSB, vol. 24, p. 356, PSB, Vol. 43, p. 82.

³⁴² The parish received the foundation only in 1772 from Kazimierz and Karolina Stecki, the Kievan 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.³⁴³ Church inspected in 1777 and 1787.

Śmiadyń – St. Nicholas parish in the estate of the Jesuits.³⁴⁴ Inspected in 1777 and 1787.

Waszkowszczyzna – church of St. Michael the Archangel, a branch of the parish in Skryhałów, in the collatorship of marshal of the Mazyr district, Maciej Kazimierz Oskierko and Karolina born Stecka. Church inspected in 1761, 1770, 1777 and 1787.³⁴⁵

Zahorczaŭ – Holy Trinity parish in the collatorship of the Lenkiewicz family, judges and writers of the Mazyr lands.³⁴⁶ Church inspected in 1777 and 1787.

Zimowiszcza – parish of the Protection of the Blessed Virgin Mary in the collatorship of Ludwik Oranowski and Krystyna born Charytanowicz, the treasurer of Mazyr.³⁴⁷ The inspection of 1787 recorded chapels affiliated with a parish in Słoboda Skryhałowska, in Zimowiszcza Mała (St. George) and in Zimowiszcza Wielkie (Protection of the Blessed Virgin Mary).³⁴⁸

Mazyr deanery: seat – Mazyr³⁴⁹

According to the findings of A. Mironowicz, in the 16th century Mazyr and the Mazyr region was not included in the Turaŭ diocese.³⁵⁰ As a result of the conflicts between

included (in 1777): the town of Skryhałów (60), villages – Leszna (40), Rudnia Leszmianka (5), Ruty (19), Bahrynowicze (10), Chutne (9); according to the inspection of 1787: Skryhałów (70), Leszna (50), Leszmianka (3). HГАБ, k. 35v.–38, 233r.–237r.

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). HГАБ, k. 45–46v., 207v.–208v.

³⁴⁴ This parish included the villages (in 1777): Śmiadyń (40) Hołubica (40), Doroszewicze (15), Kopciwicz (20), Wiszołów (40); (in 1787): Śmiadyń (40), Hołubica (40), Doroszewicze (19), Kopciwicz (24), Wiszołów (44). HГАБ, k. 60r.–61v., 243v.–245v.

³⁴⁵ HГАБ, k. 53v.–54v., 203v.

³⁴⁶ This parish included the villages (in 1777): Zahorczaŭ (31), Chomiczki (7), Mojsiejówka (18), Szczokotowa (13), Prudek (36) and the town of Mirabella (6); the inspection of 1787: Zahorczaŭ (30), Chomiczki (8), Mojsiejówka (18), Szczokotowa (14), Prudek (36) and the town of Mirabella (4). HГАБ, k. 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): Meleszkiewicz and Romanówka. Thw church was built opposite a small chapel. HГАБ, 54v.–55, 231v.–232v.

³⁴⁸ HГАБ, k. 203r.v.

³⁴⁹ The Old Polish name of Mazyr, which frequently occurs in literature. SGKP, vol. VI, p. 754.

³⁵⁰ A. Mironowicz, *Prawosławna diecezja turowsko-pińska*, Białystok 2011 [in printing].

the Mazyr district and the Kiev province, in 1609 there was been a delimitation of lands³⁵¹, confirmed in 1613.³⁵² It should be recognized that since 1609, the Mazyr region with its parishes became part of the Uniate Turaŭ-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.³⁵³ In the inspection of 1787 it occurs in the Pietrykaŭ deanery.³⁵⁴

Bahrynawicze – 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.³⁵⁵ In Bahrynawicze – according to the inspection of 1787 – there was also a chapel which had previously belonged to the parish in Skryhałow.³⁵⁶

Berczówka – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Bogusław Oskierko, the ensign of the Mazyr district.³⁵⁷ 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.³⁵⁸

Bobrowicze – Holy Trinity chapel, affiliated with the church in Kalenkawicze. 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 1789.³⁵⁹

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 1783.³⁶⁰

Borysawicze – 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

³⁵¹ VL vol. 2, ed. J. Ohryzko, Petersburg 1859, pp. 473–474. See also: *Сборник материалов для исторической топографии...*, П. Шпилевский, op. cit., pp. 1–49; W. Bobiński, op. cit.; E. Rulikowski, op. cit.

³⁵² VL vol. 3, ed. J. Ohryzko, p. 101.

³⁵³ This parish included the villages of Antonów (24), Karpowicze (18), Smolikowicze (30), Hołowczyce (18). НГАБ, к. 115v.–117v.

³⁵⁴ НГАБ, к. 220v.–222v.

³⁵⁵ ИРИ РАН, к. 22r.v.

³⁵⁶ This parish included the villages of Bahrynawicze (12), Rok (27), Chustne Słoboda (15). НГАБ, к. 193–195.

³⁵⁷ This parish included the villages of Berczówka (24), Wodowicze (19), Horodniki (10), Uzynec (16), Słobodka (9). НГАБ, к. 120–121v., 176–178.

³⁵⁸ This parish included the villages (the inspector does not specify the number of houses): Biesiadki, Terebów, Rudnia Myszeńska. Michnawicze and Kuczary were removed from the jurisdiction of the parish after the administrative reform. НГАБ, к. 191v.–193.

³⁵⁹ НГАБ, 127v., ИРИ РАН, к. 14, 16.

³⁶⁰ НГАБ, к. 137r.–137v.

administration of Oleksicze priest.³⁶¹ The inspection of 1787 mentions the beginning of construction of a new chapel in the place of the old and damaged one.³⁶²

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.³⁶³

Chobne – Chapel of the Blessing of St. Jan Bohosław, affiliated with the parish church in Jurowicze.³⁶⁴ 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 1777.³⁶⁵ 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.³⁶⁶

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.³⁶⁷ After 1778, the parish moved under the jurisdiction of the dean of Pietrykaŭ.³⁶⁸

Domanowicze – Holy Trinity parish in the collatorship of Tadeusz Wajnarowicz, Domanowicze starost. Church founded in 1759 by Józef Wolbek, Domanowicze starost.³⁶⁹ Church inspected in 1778 and 1787.

Dudzicze – St. George parish in the collatorship of Bogusław 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 1776.³⁷⁰ Inspected in 1778 and 1787.

³⁶¹ HГАБ, k. 108v.–109.

³⁶² HГАБ, k. 172a.

³⁶³ The Inspector does not mention the villages belonging to the parish. HГАБ, k. 103, 169–170v.

³⁶⁴ HГАБ, k. 124v.–125v., 180v.–181.

³⁶⁵ This parish included the villages of Chojno (40), Koziejisk (50). HГАБ, k. 73–75. The inspection of 1786 confirmed 45 houses in the village of Chojno and 54 in Koziejisk. HГАБ, k. 143.

³⁶⁶ The parish included the villages of Ciszkowo (50), Kożuszki (35), Lomacze (11), Weżyszczca (20), Rudnia (6). HГАБ, k. 111–113, 173v.

³⁶⁷ This parish included the villages: Demidowicze (18), Hażyn (13). HГАБ, k. 117v.–118.

³⁶⁸ HГАБ, k. 222v.–224v.

³⁶⁹ This parish included the villages: Domanowicze (80), Horodczyce (4). The inspection of 1787 confirmed 90 houses in Domanowicze and 6 in Horodczyce. HГАБ, k. 97–99, 164v.

³⁷⁰ This parish included the following villages: Dudzicz, Sielec, Szalypy, Rudnia Dudzicka, Słoboda. The inspector does not specify the number of houses. HГАБ, k. 127v.–128v., 184r.

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 1769³⁷¹, 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.³⁷²

Hrabie – parish of the Nativity of the Blessed Virgin Mary in the collatorship Ignacy Lenkiewicz, Minsk district judge and Hrabie starost.³⁷³ Church inspected in 1778 and 1786.

Hrabowo – parish of the Ascension of Our Lord in the collatorship of the Pietrykaŭ priest – Rev. Eliasz Borodzica, protonotary apostolic and the vicar of the Turaŭ-Pinsk diocese. Church founded in 1730 by Tomasz Jeleński, canon of Smolensk.³⁷⁴ According to the 1786 inspection, it was in the collatorship of Obuchowicz, *stolnik* and lower starost of the Mazyr district.³⁷⁵ Inspected in 1778 and 1786.

Iwanuszczewicze – parish of St. Michael the Archangel in the collatorship of Albrycht Radziwiłł, starost of Rzeczyce. Church founded by the voivode of Nowogródek, Mikołaj Faustyn Radziwiłł³⁷⁶ in 1742, inspected in the years 1778 and 1786.³⁷⁷

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 1787.³⁷⁸

Jurowicze – Holy Trinity church. Foundations of the church the same as in the case of St. George church in Jurowicze.³⁷⁹ Church inspected in 1778 and 1787.

³⁷¹ This parish included the following villages: Horbowicze (29), Wasilewicze (34), Jachnowicze (4), Rudnia (15). According to the inspection of 1787, in Horbowiczach 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.

³⁷⁶ T. Zielińska, *Radziwiłłowie herbu Trąby – dzieje rodu*, [in:] *Radziwiłłowie herbu Trąby*, eds S. Górzyński et al., Warszawa 1996, pp. 3–43.

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), Uznoź (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.

Kołki – 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 Jeleński³⁸⁴, the Mazyr court starost. Inspected in 1778 and 1786.³⁸⁵

Kopciowicze – chapel of St. Basil the Great affiliated with the church in Łuczyce, located at the manor in Kopciowicze.³⁸⁶ Chapel inspected in 1778 and 1786.

Korzenie – parish of St. Basil the Great in the collatorship of Rajmund Ciszkiwicz, *łowczy* 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*, k. 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*, k. 125v.–127v., 182r.

³⁸² This parish included the villages of Kaplicze (50), Krotów (22), Uhły Słoboda (4). The inspection of 1787 does not mention the number of houses. *НГАБ*, k. 92v.–95, 188r.

³⁸³ This parish included the villages of Kołki (27), Popowcy (11), Peretrutowicze (80). *Ibidem*, k. 81–83. Inspection of 1786 – no number of houses. *Ibidem*, p. 151.

³⁸⁴ Gedeon Jeleński (1712–1798) – the starost of Mazyr, Nowogródek castellan (1780–1795), awarded the Order of St. Stanislaus and the White Eagle (1783). See: *Jeleński Gedeon (1712–1798)*, in: *Polski słownik biograficzny*, vol. 11, Kraków 1964–1965, p. 140; J. Wolff, *Senatorowie i dygnitarze Wielkiego Księstwa Litewskiego 1386–1795*, Kraków 1885, p. 122; B. Baczeko, A. Przymusiła, *Jeleński Gedeon (1712–1798), kasztelan nowogrodzki, prawnik, moralista*, [in:] *Filozofia w Polsce: słownik pisarzy*, Wrocław 1971, p. 153.

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*, k. 136r.

³⁸⁶ *НГАБ*, k. 72v.–73.

³⁸⁷ This parish included: the town of Korzenie (15), villages – Marcinowicze (11), Karpowicze (11), Raków (8), Peretok (6), Mnohowierz (13), Kosiałów (11), Chomicze (11), Niebyt (7), Sukacze (11). *НГАБ*, k. 90–92. According to the inspection of 1787, in the parish there were the following numbers of houses: Korzenie (20), Marcinowicze (12), Karpowicze (13)

Koziejnsk – Chapel of the Assumption of the Blessed Virgin Mary into Heaven, affiliated with the church in Chojno.³⁸⁸ 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.³⁸⁹ Inspected in 1778 and 1786.

Kożuszkowicze – Holy Trinity chapel, affiliated with the church in Ciszkowo.³⁹⁰

Krotów – St. Michael chapel affiliated with the church in Kaplicze, located at the Krotów manor. Church inspected in 1787.³⁹¹

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.*”³⁹² 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.*”³⁹³ The church was inspected in 1770, 1778 and 1787.³⁹⁴

Litwinowicze – a branch of the parish of Wiazki. The inspector 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.³⁹⁵

Łuczycze – St. Nicholas parish in the collatorship of Jan Jeleński, the writer of the GDL. Funded by Wincent Bogusz, *łowczy* of the Mazyr district.³⁹⁶ The inspection of 1786 mentions moving the church to another place and on its re-erection.³⁹⁷

Makanowicze – St. George parish in the collatorship of Bogusław Oskierko, ensign of the Mazyr district. Founded by Bogusław Oskierko.³⁹⁸ Church inspected in 1778 and 1787.

Raków (10), Peretok (7), Mnohowierz (15), Kosiałów (12), Chomicze (13) Niebyt (8), Sukacze (12). НГАБ, к. 158.

³⁸⁸ НГАБ, к. 75.

³⁸⁹ НГАБ, к. 144.

³⁹⁰ НГАБ, к. 113r.–113v.

³⁹¹ НГАБ, к. 189v.

³⁹² НГАБ, к. 159

³⁹³ Ibidem.

³⁹⁴ НГАБ, к. 72v.–73, 159.

³⁹⁵ НГАБ, к. 159.

³⁹⁶ This parish included the villages: Łuczycze (50), Kopciewiczze (25). НГАБ, к. 70v.–72v. The inspection of 1786, informs about 51 houses in Łuczycze and 25 in Kopciewiczze. Ibidem, к. 141v.

³⁹⁷ НГАБ, к. 140–142.

³⁹⁸ The inspector described the church as small. This parish included villages: Makanowicze (36), Izbin (12), Zaszczowbie (17). НГАБ, к. 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 Bogosłow 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 1774⁴⁰⁴, 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.

³⁹⁹ НГАБ, к. 218r.

⁴⁰⁰ This parish included the villages: Muchojady (60), Uhły (16). НГАБ, к. 113v.–115.

⁴⁰¹ НГАБ, к. 218r.–220r.

⁴⁰² This parish included the villages: Narowla (28), Zawoyć (36), Bobrojki (12), Połówki (15), Obuchowszczyzna (12). The inspection of 1787 does not mention the number of houses. НГАБ, к. 118–119v., 212v.–215v.

⁴⁰³ Inspection of 1778: НГАБ, к. 118–119v.; inspection of 1783: ИРИ РАН, к. 2v.; inspection of 1787 (when belonging to the Pietrykaŭ deanery): НГАБ, к. 212v.–215v.

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. 99–100v., 166v.

⁴⁰⁵ НГАБ, к. 140.

⁴⁰⁶ НГАБ, к. 119v.

⁴⁰⁷ Inspection of 1778: *ibidem*, 119v.; inspection of 1787 (when belonging to the Pietrykaŭ deanery): НГАБ, к. 215v.

⁴⁰⁸ This parish included villages: Oleksicze, Hliniszczy, Bogusławiec (the inspector does not mention the number of houses). The inspection of 1787 lists those places and additionally

- 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 Bogosłow 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 Kołki. 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 Albrycht Radziwiłł⁴¹⁴, 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, Ensign 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 Iwanuszkewicze. Built after 1778. Inspected in 1786.⁴¹⁹

the town of Boguslawice (6) and the village Borusowszczyzna (15). For the rest of the villages, the numbers of houses are unknown. НГАБ, к. 105–106v., 171v.

⁴⁰⁹ This parish included the village of Orsicze (70). Ibidem, k. 83–85. The inspection of 1786 showed 79 houses. НГАБ, к. 153v.

⁴¹⁰ This parish included: the town of Ozarycze (5), the villages of Wiazek (40), Zdawa (7), Lesiec (20), Słobodas: Kobylszczyzna, Michnowszczyzna, Cichowo and Myslowroku (40), Siemienowicze (12), Litwinowicze (30), Kuradycze (25). НГАБ, к. 85–87v. The inspection of 1786 does not specify the number of houses. НГАБ, к. 156.

⁴¹¹ НГАБ, к. 154v.–157.

⁴¹² НГАБ, к. 152r.v.

⁴¹³ НГАБ, к. 124, 180v.

⁴¹⁴ PSB, vol. 30, p. 148

⁴¹⁵ The parish included the village of Rudobielsk (80). НГАБ, к. 77–79. According to the inspection of 1786, in Rudobielsk there were 100 houses. НГАБ, к. 146v.

⁴¹⁶ This parish included the villages: Starczyce (25), Mokryszcze (10), Mutyzar (5). НГАБ, к. 103–105.

⁴¹⁷ Basilian Monastery founded by a Jesuit Ignacy Jelec, a Kievan official in 1652. Granted funds by Teresa Komorowska, Michał Jeleński, Jan Wolbek, the Korsak family, Horwat family and others. SGKP, vol. XI, p. 541; Николай (архим.), op. cit., p. 165.

⁴¹⁸ НГАБ, к. 185r.v.

⁴¹⁹ НГАБ, к. 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.⁴²⁰ Church inspected in 1778 and 1787.

Tulhowicze – St. George parish in the collatorship of Adam Stocki, judge and cupbearer of the Mazyr district.⁴²¹ Inspected in 1778 and 1787.

Waniuźyce – parish of the Nativity of the Blessed Virgin Mary in the collatorship of Dominik Bogusz, *łowczy* of the Mazyr district. Church founded by Wincenty Bogusz, *łowczy* of the Mazyr district.⁴²² In 1774 a new church was built. The inspector mentions many miracles and graces through the intervention of the Blessed Virgin Mary in Waniuźyce.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.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 voivodess Józefata Burzyńska.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 Walerian Wolski, *podstoli* and lower court starost of the Mazyr district.⁴²⁶ Inspected in 1778 and 1787.

Abbreviations of invocations

Borysa i Gleba	Saint Boris and Gleb
Jerzy M	St. George the Martyr
Michała A	Michael the Archangel
Mikołaja Bp	St. Nicholas the Bishop

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.

⁴²¹ The parish included the village Tulhowicze (30). НГАБ, k. 109–111, 174–176.

⁴²² See K. Niesiecki, *Herbarz polski* vol. II, Leipzig 1859, p. 204; SGKP, vol. XII, p. 938.

⁴²³ This parish included the following villages: Waniuźyce (12), Nowosiółki (48), Filipowicze (14), Onosowicze (4). НГАБ, k. 67–70v. See also a published inspection: Д. В. Лісейчыкаў, *Культ цудатворных абразоў і змаганне з рэшткамі народных вераванняў ва уніяцкіх парафіях Беларусі XVIII – пач. XIX стст.* [in:] *Історія релігій в Україні. Науковий щорічник*, Львів 2007, pp. 565–572.

⁴²⁴ LVIA, ф. 634, ар. 2, былų 968, k. 4v.

⁴²⁵ This parish included: the town of Zahale (12), villages – Gnojów (38), Kniaźyce (8), Chisojne (20), Niebytów (20), Koziałuże (18), Kliwy (14), Zapotasznia (4). The inspection of 1787 showed: Zahal (14), villages – Gnojów (40), Kniaźyce (10), Chisojne (20), Niebytów (20), Koziałuże (20), Kliwy (20), Zapotasznia (4). НГАБ, k. 106v.–108v.

⁴²⁶ Jan Valerian Wolski paid the *annuata* (rent) for the branch; the document for the branch *annuata* signed in 1776. НГАБ, k. 100v–101, 167v.

NarNMP	Nativity of the Blessed Virgin Mary
NMP	Nativity of the Blessed Virgin Mary
OfNMP	Presentation of the Blessed Virgin Mary
OP	Epiphany
OpNMP	Protection of the Blessed Virgin Mary
PKrzyża św.	Elevation of the Holy Cross
PPańskie	Transfiguration
Prakseda PM	St. Prakseda the Virgin and Martyr
Protekcji NMP	Protection of the Blessed Virgin Mary
św. Bazylego Wlk.	St. Basil the Great
św. św. Apostołów	Saints Peter and Paul
Uśpienia NMP	Dormition of the Virgin Mary
WnNMP	Assumption of the Virgin Mary into the Heaven
WnPańskie	Ascension of Our Lord
ZP	Resurrection

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 18th century, but the peak of such studies occurred in the 19th and 20th 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 death⁴²⁹ of a saint. With the development of the parish network, giving the church became necessary, as it allowed for distinguishing between different

⁴²⁷ A. Gieysztor, J. Szymański, *Patrocinia*, [in:] *Słownik starożytności słowiańskich. Encyklopedyczny zarys kultury Słowian od czasów najdawniejszych do schyłku wieku XII*, eds G. Labuda, Z. Stieber, vol. 4, part I, Wrocław 1970, p. 44; A. Witkowska, *Titulus ecclesiae. Wezwania współczesnych kościołów katedralnych w Polsce*, Warszawa 1999, pp. 12–13.

⁴²⁸ J. A. Dziewiątkowski, *Analiza onomastyczno-językowa wezwań kościołów i kaplic w archidiecezji gnieźnieńskiej*, Toruń 2002, p. 7; D. Szymański, *Wezwania kościołów parafialnych w diecezji krakowskiej w końcu XVI w.*, „Roczniki Humanistyczne” R. 41, 1993, vol. 2, p. 89. German, Austrian and Swiss researchers have taken up this issue on a broader scale. G. Karolewicz, *Z badań nad wezwaniem kościołów*, „Roczniki Humanistyczne” R. 22, 1974, vol. 2, p. 215–216.

⁴²⁹ B. S. Kumor, *Dzieje diecezji krakowskiej do roku 1795*, vol. 4, Kraków 2002, p. 431; S. Litak, *Kościół łaciński w Rzeczypospolitej około 1772 roku. Struktury administracyjne*, Lublin 1996, p. 104.

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.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 church⁴³¹, which was associated with the privilege of the patronage right, the so-called *ius patronatus*.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 Church⁴³³ – can probably be connected with the Ruthenian tradition, in which there is a much poorer selection of invocations than in the Catholic Church.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

⁴³⁰ S. Litak, *Kościół łaciński w Rzeczypospolitej*, p. 104.

⁴³¹ In Catholic churches, it was typical to dedicate churches to their founders. A. Witkowska, op. cit., p. 54.

⁴³² B. Szady, *Prawo patronatu w Rzeczypospolitej w czasach nowożytnych. Podstawy i struktura*, Lublin 2003; J. Gajkowski, *Patronat*, [in:] *Podręczna encyklopedia kościelna*, ed. Z. Chełmicki, vol. 29–30, Warszawa 1913, pp. 384–390; A. Nowowiejski, *Patron (liturgiczny)*, [in:] *Encyklopedia kościelna podług teologicznej encyklopedii Wetzera i Weltego z licznymi jej dopełnieniami przy współprawnictwie kilkunastu duchownych i świeckich osób*, published by M. Nowodworski, vol. 18, Warszawa 1892, p. 369; 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 (1596) in Geschichte und Geschichtsschreibung: versuch einer zwischenbilanz*, ed. J. Marte, O. Turij, Lviv 2008, pp. 208–235.

⁴³³ W. Kołbuk reported 86 types of church for the whole Uniate Church, but these findings were probably not complete either. W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 roku*, p. 54.

⁴³⁴ S. Litak, *Kościół łaciński w Rzeczypospolitej*, pp. 104–105.

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

Type of invocation	Number of invocations	Percentage of church invocations
Marian	74	38%
Saints	58	30%
Christological	34	17%
Trinitarian	21	11%
Angelic	13	7%
Other (double)	1	1%

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 mariocentryzmu – 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.

⁴³⁷ P. Chomik, *Kult ikon Matki Bożej w Wielkim Księstwie Litewskim w XVI–XVIII wieku*, Białystok 2003, pp. 214–247; R. Kamińska, *Cudowne obrazy Matki Boskiej w Inflantach Polskich. Wzory ikonograficzne i lokalne interpretacje*, [in:] *Litwa i Polska. Dziedzictwo sztuki sakralnej*, eds W. Boberski, M. Omilianowska, Warszawa 2004, pp. 139–146.

which corresponded to 58 churches. The most popular saint was Nicholas, Bishop of Myra in Asia Minor, often called “The Wonderworker”.⁴³⁸ In Ruthenia, his cult often equaled that of the Blessed Virgin Mary and even Jesus.⁴³⁹

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 used⁴⁴⁰, 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 Turaū-Pinsk eparchy in the second half of the 18th century**

Invocation	Number	Percentage
Nativity of the Blessed Virgin Mary	36	18.4%
Nicholas the Bishop	25	12.8%
Holy Trinity	21	10.7%
Michael the Archangel	17	8.7%
Protection of the Blessed Virgin Mary	13	6.6%
Protection of the Blessed Virgin Mary	13	6.6%
Elevation of the Holy Cross	10	5.1%
Assumption of the Virgin Mary into Heaven	10	5.1%
Saint George the Martyr	8	4.1%
Transfiguration	5	2.6%
Saint Prakseda the Virgin and Martyr	8	3.6%
Ascension of Our Lord	6	3.1%
Saint Jan Bogosława	4	2.0%
Resurrection	4	2.0%
Saint Basil the Great	3	1.5%
Presentation of the Blessed Virgin Mary	2	1.0%

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.

⁴⁴⁰ T. Śliwa, *Wezwania cerkwi diecezji lwowskiej obrządku wschodniego na przełomie XVII i XVIII wieku*, [in:] *Polska–Ukraina. 1000 lat sąsiedztwa*, ed. S. Stępień, vol. 5, Przemyśl 2000, p. 19.

Invocation	Number	Percentage
Saints Boris and Gleb	2	1.0%
Saint Apostles	2	1.0%
Boris and Gleb	1	0.5%
Elijah the Prophet	1	0.5%
Epiphany	1	0.5%
Blessing of St. Joanin Bogoslow	1	0.5%
Saint Dmitry	1	0.5%
Saint Stephen	2	1.0%
Holy Trinity, St. Prakseda the Virgin and Martyr	1	0.5%

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 to be 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

⁴⁴¹ *Responsio ad Questia Illustrissimi*, 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. Bieńkowski, *Organizacja Kościoła wschodniego...*, p. 1045.

⁴⁴² *Spis cerkwi i dekanatów unickiej eparchii turowsko-pińskiej*, LVIA, ф. 634, ap. 2, byłų 968, k. 2–5.

the information on parish priests' declarations. Unfortunately, we only have detailed inspections for four deaneries: Mazyr, Ubort, 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.⁴⁴³ 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 Mikołaj Szoltysek⁴⁴⁴, 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.⁴⁴⁵ 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

Average number of houses per parish	77
Average number of persons per parish	503
Average number of towns/villages per parish	3.19
Estimated number of the faithful in the whole diocese	128,520

⁴⁴³ For information on the need for such research, see: A. Wyczański, *Historyk wobec liczby*, [in:] *Metody i wyniki. Z warsztatu historyka dziejów społeczeństwa polskiego*, ed. S. Kalabiński, in cooperation with J. Hensel and I. Rychlikowa, Warszawa 1980, pp. 11–31; W. Kula, *Problemy i metody historii gospodarczej*, Warszawa 1963, pp. 343–406.

⁴⁴⁴ M. Szoltysek, *Three kinds of preindustrial household formation system in historical Eastern Europe: a challenge to spatial patterns of the European family*, „The History of the Family” 2008, №13:3, pp. 223–257.

⁴⁴⁵ M. Szoltysek, *Rethinking Eastern Europe: household-formation patterns in the Polish-Lithuanian Commonwealth and European family systems*, „Continuity and Change” 2008, № 23:3, pp. 389–427. Data based on the base: ibidem, *Central European Family History Database (CEURFAMFORM)*, 2009 [database owned by M. Szoltysek].

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 Bezdziej, 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.

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, ап. 2, былқ 968, к. 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

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful	
1	Żydkowicze	Turaŭ	Żydkowicze	Żydkiewicze Sawczyce	20	279	
				Żydkowicze Kożanowicze	12		
				Żydkiewicze Zaryczyńny	11		
2	Ryczewo	Turaŭ	Ryczewo	40	55	357	
				Koroczyce			15
				Jezierzany			29
3	Jezierzany	Turaŭ	Becz	15	44	286	
				Kolno Stare			4
4	Koleńce	Turaŭ	Kolno Nowe	4	4	26	
				Ludynowicze			30
5	Ludniewicze	Turaŭ	Ludynowicze Zahorbacze	30	66	429	
				Ludynowicze			30
				Wielkie Ludynowicze			6
6	Olhomle	Turaŭ	Maleszewo Wielkie	Olhomle	25	325	
				Łatki	10		
				20	15		
7	Pererów	Turaŭ	Chłopin	50	58	377	
				8			
8	Remel	Turaŭ	Mockule	20	40	260	
				20			
9	Siemiuradźce	Turaŭ	Weresnica	45	45	292	
				54			
10	Weresnicze	Turaŭ	Karolin	Burazie	14	715	
				14			
				Tereblicze	28		
11	Biehuń	Ułbort	Biehuń	70	70	455	

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful
12	Bujnowicz	Ubert		Bujnowicze	67	871
				Stodoliczee	40	
				Zladzin	27	
13	Bukcze	Ubert		Bukcze	37	240
				Hlinne	45	
14	Hlinne	Ubert		Drozdyn	7	526
				Radzilowicze	29	
				Hluskiewicze	45	
15	Hluskiewicze	Ubert		Drozdyn	7	526
				Radzilowicze	29	
				Horoдец	40	
16	Horoдец	Ubert		Kuliki	26	715
				Jezierzany	44	
				Korytnicze	22	
17	Korytnicze	Ubert		Durrowy Wielkie and Male	45	435
				Lelczyce	40	
				Ljplany	20	
18	Lelczyce	Ubert		Miloczewicze	35	390
				Borowe	18	
				Możary	80	
19	Miloczewicze	Ubert		Werpa	6	344
				Kamienna	1	
				Pietrasze	70	
20	Możary	Ubert		Listwin	80	565
				Slaweczna	28	
				Tchorczyn	30	
21	Pietrasze	Ubert		Antonowicze	20	975
				Slaweczna	28	
				Tchorczyn	30	
22	Slaweczna	Ubert		Antonowicze	20	507
				Slaweczna	28	
				Tchorczyn	30	

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful	
23	Symonicze	Ułbort	Symonicze	20	45	292	
				Symonicze na Zarzeczcu			25
				Tonieź			40
24	Tonieź	Ułbort	Tonieź	60	40	260	
				Wojkiewicze			60
25	Wojkiewicze	Ułbort	Wojkiewicze	40	60	390	
				Babice			40
				Prawciutki			29
				Młyn Wyższy			4
				Młyn Niższy			5
				Słobodzka Zarokitna			8
				Biesiadki			38
				Terebów			46
26	Babice	Pietrykaŭ	Biesiadki	3	86	559	
				Rudnia Myszeńska			3
				Michniewicz			35
				Kucz			18
				Bolożewicze			13
				Szestowicze			14
				Hlinna			33
				Welawsk			6
27	Biesiadki	Pietrykaŭ	Bolożewicze	18	140	910	
				Boryskowicze			18
				Kamionka			8
				Rudenika			4
				Cieszkowo			50
				Kożuszki			35
				Łomacze			11
				Wezyszczka			20
28	Bolożewicze	Pietrykaŭ	Rudnia	3	66	429	
				Biesiadki			38
				Terebów			46
				Rudnia Myszeńska			3
				Michniewicz			35
				Kucz			18
				Bolożewicze			13
				Szestowicze			14
29	Boryskowicze	Pietrykaŭ	Bolożewicze	6	30	195	
				Boryskowicze			18
				Kamionka			8
				Rudenika			4
				Cieszkowo			50
				Kożuszki			35
				Łomacze			11
				Wezyszczka			20
30	Cieszków	Pietrykaŭ	Rudnia	3	119	773	
				Biesiadki			38
				Terebów			46
				Rudnia Myszeńska			3
				Michniewicz			35
				Kucz			18
				Bolożewicze			13
				Szestowicze			14

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful
31	Jelsk-Karolin	Pietrykaŭ	Jelsk Karolin	13	113	734
			Bohutyce	27		
			Wiżeńsk	24		
			Szaryn	34		
			Dobryn	9		
			Nowa Rudnia	4		
			Czerteń	2		
32	Koczyszcz	Pietrykaŭ	Koczyszcz	58	58	377
33	Kościnkowicze	Pietrykaŭ	Kościnkowicze	28	61	396
			Zachowicz	33		
34	Makarycze	Pietrykaŭ	Makarycze	27	67	435
			Turek	12		
			Mojśewicze	12		
			Morwin	16		
			Michałki	30		
			Saniuki	20		
35	Michałki	Pietrykaŭ	Buków	18	74	481
			Mycki	6		
			Michnowicze	35		
			Kocury	18		
36	Michnowicze	Pietrykaŭ	Narowla	28	53	345
			Zowojć	36		
			Bobrojki	12		
			Połówki	15		
			Obuchowszczyzna	12		
37	Narowla	Pietrykaŭ			103	670

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful						
38	Ostrożanka	Pietrykaŭ	Ostrożanka Osowce Rudnia Uborcka Rudnia Skolodyńska Zamosze Mańczyce Sedelnicki Okulinka Trościanica	30	75	488						
				12								
				8								
				1								
				16								
				8								
39	Sedelniki	Pietrykaŭ	Sedelnicki Okulinka	20	35	228						
				8								
40	Skryhołów	Pietrykaŭ	Sloboda Skryhałowska Zimowiszca Wielkie and Male	76	106	689						
				30								
41	Skryhołów	Pietrykaŭ	Skryhołów Leszna Rudnia Leszmińska Ruty Bahynowicze Chutne	60	143	930						
				40								
				5								
				19								
				10								
				9								
				42			Strzelsk	Pietrykaŭ	Strzelsk Szeryki Grzęda Mycki	28	74	481
										31		
										10		
										5		
43	Śmiadyn	Pietrykaŭ	Śmiadyn Holubica Doroszewice Kopciewice Wiszołów	40	155	1008						
				40								
				15								
				20								
				40								

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful			
44	Zahorczany	Pietrykaŭ		Zahorczany	31	105	683		
				Chomiczki	7				
				Mojstiejówka	18				
				Szczokowa	13				
				Prudek	36				
				Antonów	24				
45	Antonów	Mazyr		Karpowicze	18	90	585		
				Smolikowicze	30				
				Hołowczyce	18				
				Bahrynawicze	12				
				Rok	27				
				Chustne Sloboda	15				
46	Bahrynawicze	Mazyr		Berczówka	24	54	351		
				Wodowicze	19				
				Horodniki	10				
				Użynec	16				
				Slobodka	9				
				Chojno	40				
47	Berczówka	Mazyr		Koziejsk	50	78	507		
				Ciszkowo	50				
				Kożuszki	35				
				Lomacze	11				
				Wezyszczka	20				
				Rudnia	6				
48	Chojno	Mazyr		Domanowicze	80	90	585		
				Horodycze	4				
				Ciszkowo	11			122	793
				Wodowicze	19				
				Horodniki	10				
				Użynec	16				
Slobodka	9								
49	Ciszkowo	Mazyr		Chojno	40	90	585		
				Koziejsk	50				
				Ciszkowo	50				
				Kożuszki	35				
				Lomacze	11				
				Wezyszczka	20				
50	Domanowicze	Mazyr		Rudnia	6	84	546		
				Domanowicze	80				
				Horodycze	4				
				Ciszkowo	11				
				Wodowicze	19				
				Horodniki	10				

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful
51	Horbowicze	Mazyr	Horbowicze	29	72	468
			Wasilewicze	24		
			Jachnowicze	4		
			Rudnia	15		
52	Hrabie	Mazyr	Hrabie	48	48	312
53	Hrabowo	Mazyr	Hrabowo	32	32	208
54	Iwanuszczewicze	Mazyr	Iwanuszczewicze	30	50	325
			Likowo	20		
			Jewtuszkiewicze	10		
55	Jewtuszkiewicze	Mazyr	Mamorycze	14	32	208
			Ledziec	8		
			Jurowicze	40		
56	Jurowicze	Mazyr	Jurowicze	30	160	1040
			Kryszyce	30		
			Prudek	32		
			Słabodka Piwnica	8		
			Chobne	20		
			Kalenkiewicze	25		
			Hulewicze	27		
57	Kalenkiewicz	Mazyr	Bobrowicze	10	75	488
			Bulawki	10		
			Buda	3		
			Kaplicze	50		
			Krotów	22		
58	Kaplicze	Mazyr	Uhly Sloboda	4	76	494

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful
59	Kolki	Mazyr		Kolki	27	767
				Popowcy	11	
				Peretrutowicze	80	
60	Komarewicze	Mazyr		Komarewicze	25	163
				Bobryk	20	130
61	Korzenie	Mazyr		Korzenie	15	676
				Marcinowicze	11	
				Karpowicze	11	
				Raków	8	
				Peretok	6	
				Mnohowierz	13	
				Kosiałów	11	
				Chomicze	11	
				Niebyt	7	
				Sukacze	11	
				62	Luczyce	
Kopicewicze	25					
Makanowicze	36					
63	Makanowicze	Mazyr		Izbin	12	423
				Zaszczowbie	17	
64	Muchojady	Mazyr		Muchojady	60	494
				Uhły Sloboda	16	
65	Narowla	Mazyr		Narowla	28	670
				Zawoyć	36	
				Bobrojki	12	
				Polówki	15	
				Obuchowszczyzna	12	

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful
66	Nosowicz	Mazyr		Nowicze	50	553
				Zielonocze	15	
				Zamoście	20	
67	Oleksicze	Mazyr		Boguslawice	6	137
				Borusowszczyzna	15	
68	Orsicze	Mazyr		Orsicze	70	455
				Ozarycze	5	
				Wiązek	40	
				Zława	7	
				Lesiec	20	
				Slobody	40	
				Siemienowicz	12	
69	Ozarycze	Mazyr		Litwinowicze	30	1164
				Kuradycze	25	
				Rudobielisk	100	
				Starczyce	25	
				Mokryscze	10	
				Mutazyr	5	
				Szytce	46	
				Turewicze	46	
				Tulhowicze	30	
				Waniūżycze	12	
70	Rudobielisk	Mazyr		Nowosiółki	48	650
				Filipowicze	14	
				Onosiwicze	4	
				Starczyce	40	
				Mutazyr	5	
71	Starczyce	Mazyr		Szytce	46	260
				Turewicze	46	
72	Szytce	Mazyr		Tulhowicze	30	598
				Waniūżycze	12	
73	Tulhowicze	Mazyr		Nowosiółki	48	195
				Filipowicze	14	
				Onosiwicze	4	
74	Waniūżycze	Mazyr		Nowosiółki	48	507
				Filipowicze	14	

Item no.	Parish	Deanery	Towns included in the parish	Number of houses in individual villages	Number of houses in the parish	Estimated number of the faithful
75	Zahale	Mazyr	Zahale	12	134	871
			Gnojów	38		
			Kniażyce	8		
			Chisojne	20		
			Niebytów	20		
			Kozailuże	18		
			Kliwy	14		
			Zapotasznia	4		
			TOTAL	5,809		

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 22nd April 1794 (*The removal of all obstacles to Uniates turning toward the Orthodox Church*¹). Practically from that moment, actions of the Russian authorities made the return to the Orthodox Church a reality.²

On 28th 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 *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 “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.”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-

¹ *Акты, издаваемые Виленскою археографическою комиссиею*, т. XVI, Вильна 1889, р. 6

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. Лісейчыкаў, *Схаваныя уніяцкія прыходы Пінскага павета канца XVIII–XIX першай трэці стст.*, “Архіварыус” 2006, № 4, pp. 117–129.

³ С. В. Марозава, А. М. Філатава, *Уніяцкая царква*, [ін:] *Рэлігія і царква на Беларусі*, Мінск 2001, pp. 333; *Акты, издаваемые Виленскою археографическою комиссиею*, т. XVI, Вильна 1889, р. 26. For information on the practice of tsarist authorities concerning the Uniates at the turn of the 19th century, cf: A. Mironowicz, *Kościół prawosławny na ziemiach polskich w XIX i XX wieku*, Białystok 2005, pp. 33–39, ibidem, *Carat wobec Kościoła greckokatolickiego w zaborze rosyjskim 1796–1839*, Roma–Lublin, 2001.

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. Ratz was appointed to fight the attempts of return to the Union or strengthening it.⁴ 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.*”⁵

In the Turaŭ-Pinsk eparchy, the Union persisted despite numerous acts of disbelief in its durability, even despite the forced transition to Orthodoxy.⁶ 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 Catholicism⁷, 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.⁸

⁴ В. Ратч, *Уния после падения Польши*, Вильна 1867, р. 16

⁵ Ibidem.

⁶ This can be seen even in the list of the liquidated Uniate churches from 1810. Центральний державний історичний архів України, 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.

⁸ Я. Анішчанка, *Перавод беларускіх уніянтаў у праваслаўе у 1781–1783 гг.*, [ін:] *3 Гісторыі уніяцтва ў Беларусі (да 400-годдзя Брэсцкай уніі)*, ПаД рэдакцыяй М. В. Біча, Мінск 1996, pp. 86–87.

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 22nd 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 churches¹², it should be noted, however, that – as D. Liseuczykau 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 19th 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-

⁹ E. Likowski, *Dzieje Kościoła unickiego na Litwie i na Rusi w XVIII i XIX wieku*, Warszawa 1906, part 1, p. 175, N. Lorey, *Kościół katolicki a Katarzyna*, Kraków 1910, pp. 202 and the following; Я. Анішчанка, *Перавод беларускіх уніятаў...*, p. 85.

¹⁰ Д. В. Лісейчыкаў, *Схаваныя уніяцкія прыходы...*, pp. 117–129.

¹¹ Ibidem.

¹² НГАБ ф. 136, Оп. 14, No. 348, Д. В. Лісейчыкаў, *Схаваныя уніяцкія прыходы...*, pp. 117–129.

¹³ Д. В. Лісейчыкаў, *Схаваныя уніяцкія прыходы...*, pp. 128–129.

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.¹⁴ 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 Ubort dean. The dean reported: “*by growing a beard and hair, Sulkowski’s appearance changed into a non-Uniate one and he demanded to be shaved in accordance with the principles of the Uniates.*”¹⁵

¹⁴ Ibidem, *Фарміраванне сеткі уніяцкіх парафій на тэрыторыі «Тураўскай епархіі» ў 1596–1795 гг.*, [in:] *Kościół unicki w Rzeczypospolitej*, (series: *Zachowanie Polskiego Dziedzictwa Narodowego* no. 4), ed. W. Walczak, Białystok 2010, pp. 92–93.

¹⁵ Нацыянальны гістарычны архів Беларусі, ф. 136, Оп. 1, No. 41240, к. 276г.

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

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 deaneries¹). The diocese then covered about 35 thousand km², which gives it the fifth place, behind the metropolitan diocese (222 thousand km²), the dioceses of Płock (82.1 thousand km²), Lviv (47.1 thousand km²), and Lutsk (35.3 thousand km²). Smaller eparchies were: the eparchy of Volodymyr (28.1 thousand km²), Przemyśl (24.9 thousand km²), and Chelm (22.1 thousand km²)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 Ubort), 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

¹ Based on the author's own research (concerning the Turaŭ-Pinsk eparchy) and the findings of W. Kołbuk (concerning the remaining Uniate dioceses). W. Kołbuk, *Kościół 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 See³; 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-

³ 1795 г. Сентября 6. Именной данный Сенату. Об учреждении для Римскаго исповедания в Губерниях: Минской, Волынской, Подольской, Брагавской и Вознесенской двух Епархий, под наименованием Пинской и Летичевкой, [in:] *Акты и документы, относящиеся к устройству и управлению Римско-католической церковью в России*, т. 1 (1762–1825), Петроград 1915.

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 Turaŭ-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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Annexes

Annex 1

**Responsio ad questia Ill[ustrissi]mi Exc[e]ll[issi]mi ac Rev[erendissi]mi
D[omi]ni Nuncii Apostolici in Regno Poloniarum et magno Ducatu
Litt[uaniae] prius diligenter rebus omnibus examinatis per me Gedeonem
Horbacki Ep[isco]pum Pincensem et Turoviensem**

**Archivio Segreto Vaticano, Watykan, Archivio della Nunziatura
Apostolica in Varsavia, vol. 140, k. 431r.–431v.**

[k. 431r.]

Con Lettera di Mons[ignore] Ves[cov]o di Pińsko. 26 Febr[ruarii] 1773

Responsio ad questia Ill[ustrissi]mi Exc[e]ll[issi]mi ac Rev[erendissi]mi D[omi]ni
Nuncii Apostolici in Regno Poloniarum et magno Ducatu Litt[uaniae] prius dil-
igenter rebus omnibus examinatis per me Gedeonem Horbacki Ep[isco]pum Pin-
censem et Turoviensem. Data Anno 1773. Mense Februarii Die 26.

Ad quesitum nempe quot sunt numero Ecclesiae Parochiales Unitae.

In Dioecesi Pincensi 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 Pincensi animae ex Populo Unito capaces Sacramentorum Sunt
N. 43157

In Dioecesi Turoviensi animae in Populo Unito Sunt N. 19928

Ad quaesitum quae nam et quot monasteria regularium extant in Dioecesi.

In Dioecesi Pincensis regularium monasteria extant haec.

Basilianorum abbacia Leszczynensis. Monasterium Torocanense, Antopoliense, Chomscense, Novodworscense, et Monialium ejusdem Ord[ini]s Pincscense.

In Diocesi autem Turoviensi Monasteria Basilianorum sunt duo nempe Clare-Montanum et Suchoviense.

Ad quaesitum quousque extenduntur limites istius dioecesis Pincscen[is] Graeco-Uniti Populi? Quot et quos Palatinatus, Castellanas, aliosque Districtus Terrestres, nec non Latinorum Ep[iscop]orum dioeceses comprehendat vel intesecet?

Limites istius dioecesis Pincscen[is] est fere totus et unicus districtus Pincscen[is] preter non nullas Ecclesias Parochialos, quae sitae sunt in palatinatu Novogrodensi et Brestensis, et sic circum circa limitati nempe palatinatu Novogrodensi, districtu Slonimscensi, palatinatu Brestensi, Terra Chelmensi, districtu Luceoriensi, palatinatu Kijovensi, signanter semi-districtu Ovrucensi, et districtu Mozyrensi, dioeceses autem Latinorum Ep[iscop]orum comprehendit, licet [k. 431v.] non integras Dioecesis Pincscensis has, nempe, Dioecesim Luceoriensem et Vilnensem.

Dioecesis autem Turoviensis est totus districtus Mozyrensis, et ex parte Pincscensis, limitatur autem circumcirca palatinatu Novogrodensi, districtu Rzeczycensi, districtu Ovrucensi. In hac autem dioecesi Turoviensis maxima ex parte est dioecesis latini Ep[iscop]i Vilnensis, preter unicam Ecclesiam Turoviensem, quod ad Luceoriensem Ep[iscop]um Latinum pertinent.

Ad quaesitum nempe an et quot sunt Ecclesiae non-Unitorum.

In Diocesi Pincscensi Ecclesiae non-Unitorum prater duo, Monachorum Monasteria, Pincscense scilicet, et Dzieńciołovicense. S[un]t N. 16.

In Diocesi Turoviensi non-Unitorum Ecclesiae S[un]t N. 31.

Ad questionem nempe quis numerus Cleri et Populi non-Uniti et cui ex suis Ep[iscop]is subjaceant.

In dioecesi Pincscensi Presbyteri et reliqui ex clero non-unito S[un]t N. 39.

Populi non-uniti in eadem animae S[un]t N. 9187

In dioecesi autem Turoviensi Presbyteri et reliqui ex Clero – Sunt N. 33

^aPopuli non uniti in eadem Diocesi animae Sunt No. 170..^{a1}

Prater non-Unitos natos inveniunt apostatae qui hisce Calamitosis temporibus in nixi protectioni et Potentiae Russorum, Sanctam Fidem deseruerunt et subjacent autem iurisdictioni Metropolitae Kijoviensis N. 98.

Ad quaesitum an sit aliquod Seminarium Clericorum, vel, si desit, ubi nam clerici dant operam sacrarum Litt[er]arum Studiis, et an sint media, quibus vel posset confici Seminarium Clericorum in ista dioecesi, vel alia ratione consuli eorundum clericorum studiis.

¹ ^{a...a} Added to the edited document by another person. The number 170 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 Pinscensem et ^b in ^{b2} 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 Ruthenis per decanatus existentibus, media autem quibus possit Confici Seminarium Clericorum in hac diocesi, quoniam est pauperrima, omnino deesse videntur.

Annex 2

Status Episcopatus Pinscensis et Turoviensis

Lietuvos valstybės istorijos archyvas, Vilnius, group 597, op. 2, no. 94,
k. 18r.–18v.

[k. 18 r.]

Status

Episcopatus Pinscensis et Turoviensis

Dioecesis Episcopatus Pinscensis in Polesia Magni Ducatus Lithuaniae per Districtum Pinscensem et alios viciniore 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 parochialem 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 durantis et Ecclesiarum Schismaticorum praevalentia quam Unitorum.

Decanatus in hac diocesi numerantur decem

- 1mo. Pinscensis decanatus ecclesias parochiales continet octodecim 19³.
- 2do. Janoviensis 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...b Added to the edited document by another person.

³ Number 19 added beside.

⁴ Number 13 added beside.

- 9no. Nobelsiensis decanatus ecclesias parochiales continet duodecim.
10mo. Lubieszoviensis decanatus ecclesias parochiales continet decem.
Summa ecclesiarum omnium 136

In hac item dioecesi monasteria, ^ain primum^{a5} abbatiale Leszczynense habens curam animarum, alterum Chemsense, etiam Novodvorense cum facultatibus existunt. Monasterium sine cura. Et circa ecclesiam Sanctae Barbarae [^bin civitate^{b6}] Martyri et Virginis moniales nostri ordini 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 [k. 18v.] sanctorum Romani et Davidis principum Ruthenorum non in loco a tunc datoribus praefixo sed post a successoribus extra civitatem lignea extracta nunquam a praedecessoribus episcopis acceptata et pro Cathedrali recognita nunc devastata et sine assistentia ullius presbyteri existit. Ex eo quia et fundum presbyteri per integrum et partim bonorum mensae episcopalis domini turoviensis possessores vi occuparent, presbyterum unitum expellerent, ^csuper quam motionem^{c7} lis in tribunali Magni Ducatus Lithuaniae vertitur et actu agitur. Iam ^dautem^{d8} populus quam sacerdotes in hac civitate omnes schismatici quorum ecclesiae novem existunt et in dies plures possunt augmentari. Siquidem ex unitis ne unus homo invenitur. 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 viginti sex.

Summa ecclesiarum existit 49.

Bonae mensae episcopalis episcopatus turoviensis important florenos octingentos
Thaddeus Zaruski OSBM

Dio[ecesis] Pin[sensis] et Turoviensis, Ofi[cialis] et Administrator. ^eMonasterium in Turocanis et Reditus unius[quisque] ex utroque Eppi[scopatu]...^{e9}

5 a...^a Addition above the text.

6 b...^b Addition beside the text.

7 c...^c Addition above the text.

8 d...^d Addition above the text.

9 e...^e Added by another person.

Annex 3
List of parishioners and priests in the Uniate Turaŭ-Pinsk eparchy
 Lietuvos Valstybės Istorijos Archyvas, Vilnius, фoнд 634, ap. 2, bylų 968, k. 2–5.

Deanery	Parish	UNIATES			ORTHODOX		
		churches	priests	others	priests	others	souls
The Pinsk part of the diocese							
Stolin	Bialohusza				1		395
	Ladce				1		400
	Osmany				1		400
	Plotnica				1		
	Mańkovicze				1		800
	Rubel				1		500
	Stachów				1		659
	Stare Siolo				2		400
	Including the church and parish in Plotnica						
Pohost	Biale	1	1				539
	Iwańczyce	1	1				250
	Morowina	1	2				304
	Niankovicze	1	1	1			173
	Ostrów	1	1				537
	Horodno	1	2				861
	Pohost	1	2				117
	Przywitówka	1	1				87
	Radczysk	1	1				744
	Rzeczyca	1	1				252
	Stare Konie	1	2				92
	Swarycewicz	1	2				343
	Wiczówka	1	1			1	631
							547

Deanery	Parish	UNIATES			ORTHODOX			
		churches	priests	others	souls	priests	others	souls
Pohost	Wólczecze?	1	1		262			
	Żolkiń	1	2		1,199			
	Status of the deanery	15	21	1	6,391	1		547
Nobel	Chrapin	1	2		214			
	Jezierce	1	1		210			
	Kuchcze	1	2		153			
	Küchecka Wola	1	1		266			
	Kutyń	1	1		355			
	Lolenice?	1	1		104			
	Morocz	1	2		271			
	Newel	1	2		430			
	Nobel, Holy Virgin	1	1		213			
	Nobel, St. Spas	1	2		282			
	Pozóg	1	2		349			
	Ścieńzyce	1	1		316			
	Simonowicze	1	1		113			
Sudcze	1	1		491				
Żeleznica	1	1		469				
Status of the deanery	15	21		4,236				
Lubieszów	Buczyn	1	1		29			
	Bychów	1	2		369			
	Czerewiszczce	1	3		1043			
	Derewek	1	1		343			
	Horki	1	2		351			
	Lubiaź, St. Nicholas	1	1		208			
	Lubiaź, St. Piatnica	1	2		326			
	Lubieszów	1	2		617			

Deanery	Parish	UNIATES			ORTHODOX		
		churches	priests	others	souls	priests	others
Lubieszów	Nowodole	1	2		427		
	Pniowo	1	1		661		
	Starodole	1	1		508		
	Uhrynicye	1	1		617		
	Status of the deanery	12	19		5,569		
Janów	Brodnica	1	1		943		
	Hiewczyce?	1	1		580		
	Hliniany	1	1		651		
	Janów	1	2		2,220		
	Klonecko?	1	1		268		
	Lachowicze	1	1		425		
	Laskowicze	1	1		188		
	Mochre	1	1		367		
	Odryzyn	1	1		460		
	Osowce	1	1		1,120		
	Potapowicze	1	1		326		
Dorohiczyn	Snitów	1	1		890		
	Strzelna	1	1		280		
	Worocewicze	1	1		1,191		
	Status of the deanery	14	15		9,917		
	Antopol	1		5	1,120		
Dorohiczyn	Borodycze	1	2		615		
	Braszewicze	1	1		1,371		
	Derewek	1	1		850		
	Dorohyczyn	1	1		544		
	Holowczyce?	1	1		1,112		
Lachowicze	1	1		424			

Deanery	Parish	UNIATES			ORTHODOX			
		churches	priests	others	souls	priests	others	souls
Dorohiczyn	Lipnica	1	2		949			
	Pirkowicze	1	1		742			
	Popina	1	1		595			
	Rudki	1	1		117			
	Soce	1	1		352			
	Torokanie	1	2		2,461			
	Wolawełe?	1	1		1,146			
	Zioloŭo	1	1		965			
	Status of the deanery	15	17	5	13,366			
Bezdzież	Bezdzież	1	2		2,006			
	Chomsk	1		5	2,419			
	Drużyłowicze	1	2		991			
	Huta	1	1		1,199			
	Maciejewicze	1	1		768			
	Motol	1	1		1,199			
	Opol	1	2		1,719			
	Piaseczne	1	2		869			
	Sporowo	1	1		531			
	Wawulicze	1	2		702			
Fabiczyn	Zdzitów, St. Nicholas	1	1	1	516			
	Zdzitów, Holy Virgin	1	1		588			
	Status of the deanery	12	16	6	13,587			
	Bobrowicze	1	2		444			
	Hłine	1	1		929			
Obrów	Krajsk	1	1		288			
	Łahiczyn	1	2		1,254			
	Obrów	1	1		410			

Deanery	Parish	UNIATES			ORTHODOX			
		churches	priests	others	souls	priests	others	souls
kahiczn	Ozarycze	1	1		735			
	Porzece	1	1		988			
	Stoszany	1	1		389			
	Święta Wola	1	1		937			
	Telechany	1			755			
	Wieleśnica	1	1		816			
	Wyhonicze	1	1		406			
	Status of the deanery	12	13		8,431			
	Total of the Pinsk diocese (ten deaneries)	163	211	26	107,976	14	25	9,187
	16 non-Uniate churches, 51 apostates, 112 souls converted from the Uniate to the Roman rite.							
The Turaŭ part of the diocese								
Petryków	Bolożewicze	1	1		521			
	Boryskowicze	1	1		332			
	Jezierzany	1	1		233			
	Koczyszczycze							
	Koleńce	1	1		262			
	Kościukiewiczicze	1	1		1,020			
	Laskowicze	1			606			
	Ludniewicze	1	2		389			3
	Machnowicze	1	1		253			
	Makarycze	1	1		551			
	Michnowicze					1		296
	Mieleszkiewiczicze	1	1		662			
	Ostrożanka	1	1		557			
	Petryków	1	1		383			
	Remezów	1			378			
Siemwiadczycze	1	1		240				

Deanery	Parish	UNIATES			ORTHODOX			
		churches	priests	others	souls	priests	others	souls
Petryków	Skryhałów?	1	1		1,143			19
	Smiadyce	1	2		1,152			
	Stoboda	1	1	1	653			5
	Weresńice	1	1		741			
	Zachorzanka							
	Zahor(cz)any	1	1		750			
	Zimowicze?	1			272			2
	Żydcze	1	1		467			
	Non-Uniates in the whole Petryków district, including the town of Petryków and the villages of the two non-Uniate parishes, Woskresien and Mikol					3		3,253
Status tego dekanatu	22	21	1	11,895	3		3,282	
Mazyr	Aleksicze	1	1		380			
	Antonów	1	1		685			
	Bab[...]Babicze	1	1		532			
	Bahrynowcze	1	1		587			
	Horbowicze	1	1		429			
	Hrabnicze	1	1		405			
	Iwanuszewicze	1	1		269			
	Jasna Góra	1		3	257			
	Jelsk (Karolin)	1	1		944			
	Jewtuszkiewicze	1	1		455			869
	Jurowicze	1	2		1,110			
	Kalenkiewicze	1	1		766			
	Kaplice	1	1		603			
	Koczyce	1			385			
	Komarowicze	1	1		366			
	Korzeniów	1	1		841			

Deanery	Parish	UNIATES			ORTHODOX		
		churches	priests	others	souls	priests	others
Mazyr	Kotkowicze	1	1		850		
	Luczyce	1	1		592		
	Makarowicze	1	1		409		
	Michalkowicze	1	1		668		
	Muchojady	1	1		406		
	Narowla	1	1		868		
	Niesuchojeże	1		4	874		
	Nosowicze	1	1		629		
	Nowosiółki	1			292	1	482
	Orsycze	1	1		626		
	Rudobielsk	1	1		670		
	Sedelniki?	1	1		234		
	Starczyce	1	1		351		
	Strzelsk	1	1		398		
	Suchowicze	1		4	525		
	Szylicze	1	1		546		
	Tullhowicze	1	1		348		
	Waniuzynice	1	1		285		
	Wiązki	1			976		
	Zahal	1	1		865		
	Jakimowicze					1	157
	Woldsowicze					1	425
	Kopytkiewiczze					1	560
	Cieluszkiewiczze					1	428
	Mazyr (St. Nicholas, Holy Virgin, St. Spas and St. Piatnica churches and their villages)					4	2,341
	In the whole Mazyr area, 12 non-Uniate parish churches and 36 apostates.						
Status of the deanery		41	95	7	23,397	10	5,560

Deanery	Parish	UNIATES			ORTHODOX				
		churches	priests	others	souls	priests	others	souls	
Turaŭ	Bujnowicze	1	2		1,027				
	Bukcze	1	1		215				
	Danilewicze	1			255				
	Hlińsk	1	1		585				
	Hłuszkowicze	1	1		296				
	Kortynica	1	1		377				
	Lelczyce	1	2		576				
	Miloczewice	1	1		363				
	Olhomel	1	1		403				
	Pererów	1	1		330				
	Ryczewo	1	1		190				
	Symonicze	1			775				
	Tonieź	1	1		206				
	Status of the deanery		12	12		5,268			
	In the whole Turaŭ diocese, 31 non-Uniate churches and 36 apostates		75	60	8	40,520	33	17,097	
In both Turaŭ and Pinsk dioceses, 13 deaneries, 47 non-Uniate churches and 87 apostates		238	279	34	148,496	47	26,284		

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
 Ewfimij 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

Warlaam 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 (Pełczycki) 1585–1595
 Jonasz (Hohol) 1595–1596¹
 Abraham (Strachoński) 1620–1632²

Uniate bishops:

Jan Hohol 1596–1602
 Pasjusz Onyszkiewicz-Sachowski 1602–
 1626
 Grzegorz Michałowicz 1626–1632³
 Rafał Korsak 1632–1637
 Pachomiusz Woyna Orański 1637–1653
 Andrzej Kwaśnicki-Złoty 1654–1665
 Marcjan Białozor 1665–1697⁴
 Antoni Żółkiewski 1697–1702
 Porfiriusz Piotr Kulczycki 1703–1716
 Joachim Ciechanowski 1716–1719
 Teofil Godebski 1720–1730
 Jerzy Bułhak 1730–1769
 Gedeon Daszkiewicz-Horbacki 1769–
 1784⁵
 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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