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THE HISTORY OF THE FOUNDATION OF THE ASCENSION OF THE VIRGIN MARY UNIATE PARISH IN GRÓDEK IN THE LIGHT OF 18TH CENTURY CHURCH INSPECTIONS

1. Introduction

Gródek is a village currently located in Jarczów municipality (Tomaszowski powiat) dating back to at least the early 15th century. The first written record of the village comes from 1409 when Wołczko Rekutowicz from Gródek co-founded furnishings for the local Latin church¹.

In the late Middle Ages period Gródek was located in the area of Ziemia Bełska which, since 1462, constituted a separate duchy subordinate to the Mazovian Princess. After the death of the last prince of the Piast lineage, Władysław II, Ziemia Bełska was incorporated into the Crown as a separate voivodship (province). Initially the province was divided into five poviats (counties): Bełski, Buski, Grabowiecki, Horodelski and Lubaczowski². Due to this Gródek was included within the Bełski province and powiat where it stayed until 1772. As an aftereffect of the first partitioning of the Polish-Lithuanian state the village got under the rule of Austrian Monarchy where it survived until 1809. Later, due to the expansion of the Duchy of Warsaw, Gródek was annexed by the duchy and functioned therein until the conclusion of the Napoleonic Wars. Affiliation of Gródek changed once again in 1815 when the village was incorporated into the Kingdom of Poland established during The Congress of Vienna and subsidiary to Russian Empire³.

Due to the fact that Gródek was located in Bełski province and powiat the local populace was under the influence of two neighboring dioceses: Orthodox eparchy of Chełm (transformed into a Uniate eparchy in 1596) and Latin Catholic diocese of Chełm. The administrative borders of both dioceses were almost overlapping and therefore it was certainly populated by people of both faiths and, after 1596, two creeds⁴.

* Translated by Spektra Sp. z o.o.

¹ J. Niedźwiedź, *Leksykon historyczny miejscowości dawnego województwa zamojskiego*, Zamość 2003, p. 152.

² Z. Gloger, *Geografia historyczna ziem dawnej Polski*, Kraków 1903, p. 226. *Źródła dziejowe*, vol. 18, part 1, *Polska XVI wieku pod względem geograficzno – statystycznym*, vol. 7, part 1, *Ziemie Ruskie. Ruś Czerwona*, edited by A. Jabłonowski, Warszawa 1902, p. 20.

³ For more information on the history of this village check J. Niedźwiedź, *Op. Cit.*, pp. 152-153.

⁴ A. Gil, *Prawosławna eparchia chełmska do 1596 r.*, Lublin-Chełm, 1999, p. 167; A. Mironowicz, *Struktura organizacyjna Kościoła prawosławnego w Polsce w X-XVIII wieku*, in: *Kościół prawosławny w Polsce dawniej i dziś*, editor L. Adamczuk, A. Mironowicz, Warszawa 1993, pp. 48-58; L. Bieńkowski, *Diecezja prawosławna*, in: *Encyklopedia katolicka*, editor R. Łukaszyk, L. Bieńkowski, F. Gryglewicz, Lublin 1988, vol. 3, coll. 132.

Most probably the initial Christianization of the territories of the parish in Gródek was related with the expansion of Russian Empire into the areas by the Bug River. At that time these areas fell under the influence of Orthodox Church and were incorporated into its territorial structure. In the beginning these areas were most likely subordinate to eparchy of Kijów and later to the cathedral established before 1086 in Włodzimierz Wołyński⁵. This lasted until the first half of the 13th century when Prince Daniel Halicki made Gródek subservient to the newly established bishopric in Uhrowsk⁶. Uhrowsk remained the residence of bishop for a very brief period because circa year 1240 Daniel moved bishopric to Chełm⁷. The reasoning behind this decision is not entirely understood; it could have been a result of military operations resulting in the destruction of Uhursk as suggested by the discovered evidence of fires⁸. Orthodox Church diocese in Chełm was functioning until the 8th of October 1596 when in Brześć by the Bug river archbishop Michał Rohaza along with several other hierarchs, including ruler of Chełm – Dionizy Zbirujski, proclaimed conversion to the Uniate creed. This hierarch became the first Uniate bishop of Chełm⁹. Initially the Uniate diocese in Chełm consisted of the area of Chełm, Bełskie province (without the Lubaczów and neighboring lands) and numerous enclaves – parishes¹⁰. In organizational terms it was divided into two Oficjalats – clerical courts – (Chełmski and Bełski) and further divided into 13 and 22 decanates respectively. Parishes were operating within the borders of decanates. Number of parishes varied depending on the period, e.g. in 1772 there were 542 parishes¹¹. After the first partitioning the southern lands of the diocese, constituting approximately 2/3 of its existing area, were taken over by Austria. In 1784 to adapt church organization to the new administrative division of Habsburg Monarchy these lands were incorporated into

⁵ A. Poppe, *Kościół i państwo na Rusi w XI wieku*, Warszawa 1968, p. 178.

⁶ A. Gil, Op. Cit., p. 61.

⁷ L. Bieńkowski, *Diecezja Prawosławna*, coll. 132.

⁸ J. Mazuryk, S. Panyuszko, O. Ostapiuk, *Badania archeologiczne latopisiwego Uhrowieska*, „Archiwum Polski Środkowowschodniej 3(1998), pp. 175-182.

⁹ For information on the Union of Brześć see: E. Likowski, *Unia brzeska*, Warszawa 1907; H. Dylagowa, *Dzieje unii brzeskiej (1596-1918)*, Warszawa 1996; *Czterechsetlecie zawarcia Unii Brzeskiej 1596-1996: materiały z sesji naukowej zorganizowanej w Toruniu w dniach 28-29 listopada 1996 r.*, editor S. Alexandrowicz and T. Kempa, Toruń 1998; K. Soczyński, *400-lecie unii brzeskiej*, Warszawa 1996; *Dziedzictwo Unii Brzeskiej*, editor R. Dobrowolski, M. Zemło, Lublin-Supraśl 2012; *Unia brzeska 1596 r. Geneza i skutki. Katalog wystawy*, Toruń 1997; *Unia brzeska. Materiały z radomskiego sympozjum*, editor A. Hejda, Radom 1998; *Unia brzeska, geneza, dzieje i konsekwencje w kulturze narodów słowiańskich*, editor R. Łużny, F. Ziejka, A. Kępiński, Kraków 1994; *Брестская уния 1596 г. и общественно – политическая борьба на Украине и в Белоруссии в конце XVI – первой половине XVII в.*, ч.1, *Брестская уния 1596 г. Исторические причины*, отв. ред. Б. Флоря, Москва 1996; *Брестская уния 1596 г. и общественно – политическая борьба на Украине и в Белоруссии в конце XVI – первой половине XVII в.*, ч.2, *Брестская уния 1596 г. Исторические последствия события*, отв. ред. Б. Флоря, Москва 1996; М. Дмитриев, *Брестская уния в исследованиях польских и российских историков*, in: *Российско-польские научные связи в XIX-XX вв.*, редкол. В. Волков, Л. Марней, Б. Носов, Москва 2003; М. Дмитриев, *Между Римом и Царьградом, Генезис брестской церковной унии 1595-1596 гг.*, Москва 2003 [Труды Исторического Факультета МГУ, 22, ред. С. Карпов-Серия II, Исторические Исследования, 7]; А. Турилов, Б. Флоря, *К вопросу об исторической альтернативе Брестской унии*, в: *Брестская уния 1596 г. и общественно – политическая борьба на Украине и в Белоруссии в конце XVI-первой половине XVII в.*, ч. 2, *Брестская уния 1596 г. Исторические последствия события*, отв. ред. Б. Флоря, Москва 1996.

¹⁰ L. Bieńkowski, *Organizacja Kościoła Wschodniego w Polsce*, in: *Kościół w Polsce*, editor J. Kłoczowski, vol. 2, Kraków 1970, p. 863.

¹¹ W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 roku*, Lublin 1998, p. 45; W. Kołbuk, *Kościół wschodnie na ziemiach dawnej Rzeczypospolitej 1772-1914*, Lublin 1992, pp. 117-125.

eparchies of Lwów and Przemyśl. Borders of the Uniate diocese were further altered as the result of the third partitioning.

As the result the eparchy lost the territories located on the right bank of the Bug River. Further changes of the borders of diocese occurred during the Napoleonic Wars. The territory of the eparchy was finalized after The Congress of Vienna. All Uniate parishes in the Kingdom of Poland and the parish in Free City of Kraków became subservient to the eparchy¹².

The Polish influence in this area first became noticeable during the rule of King Kazimierz Wielki [*tn* – *Casimir the Great*]. Previously these lands were under the Russian influence and, therefore, the influence of Russian Orthodox Church. However, the oldest records claim that there was a Latin Ascension of Blessed Virgin Mary parish in Gródek, founded on the 13th of June 1420 by bishop of Chełm, Jan Biskupies¹³. In contrast, the first annotation concerning an Orthodox parish was recorded more than a century later, in 1507¹⁴.

The unit facilitating the management of Orthodox Church eparchies was a proto-presbytery (protopopia) – an equivalent of a decanate in Latin Church – led by a proto-presbyter (protopop). Initially a proto-presbyter held the judiciary authority but this station lost its judiciary powers in the 17th century¹⁵. The exact date of the establishing of proto-presbytery in Tomaszów, where the parish in Gródek was located, is not known. However, it is certain that it must have taken place towards the end of the 17th century as evidenced by the registers of the Chełm diocese parish from the years 1619-1620 and decanate registers from 1683-1685 which list three Uniate parishes from Tomaszów associated with decanate in Tyszów¹⁶. In contrast, the first proto-presbytery in the Tomaszowski area was recorded in the register of an Orthodox church in Chełm and Bełsk diocese in 1696. Decanate in Tomaszów, similarly to decanates in Horodelsk and Zamość, was established through the division of larger units. Proto-presbytery in Tomaszów was established as the result of the division of proto-presbytery in Tyszów. Initially the newly established administrative unit encompassed 23 parishes¹⁷. The expansion of the decanate by inclusion of further three parishes occurred between 1696 and the first partitioning of Poland. As estimated by Witold Kołbuk, in 1772 this proto-presbytery consisted of 26 parishes and expanded still further¹⁸. Major changes

¹² H. Dylągowa, *Op. Cit.*, p. 94.

¹³ For more information on Latin parish see: J. Frykowski, *Dzieje Parafii Gródek w XVII-XVIII wieku*, „*Nasza Przyszłość*” no. 119, 2013, pp. 149-175.

¹⁴ A. Gil, *Prawosławna eparchia chełmska do 1596 r.*, pp.183, 227.

¹⁵ A. Gil, I. Skoczylas, *Kościół wschodnie w państwie polsko-litewskim w procesie przemian i adaptacji: metropolia kijowska w latach 1458-1795*, Lublin-Lwów 2014, pp. 325-342.

¹⁶ A. Gil, *Chełmska Diecezja Unicka w okresie rządów biskupa Jakuba Suszy (1649-1687)*, in: *Sztuka sakralna i duchowość pogranicza polsko-ukraińskiego na Lubelszczyźnie (Materiały z Międzynarodowej Konferencji „Sztuka Sakralna Pogranicza”, Lublin 13-15.10.2005 r.)*, editors S. Batruch, R. Zilionko, Lublin 2005, pp. 305-307; A. Gil,

Chełmskie diecezje obrządku wschodniego. Zagadnienia organizacji terytorialnej w XVII i XVIII wieku, in: *Polska-Ukraina. 1000 lat sąsiedztwa*, vol. 5, editor S. Stępień, Przemyśl 2000, pp. 43-44.

¹⁷ A s presented in „*Regestr Cerkwiów w Diocezji Chełmskiej y Bełskiej bendących w jedności Świętej z Kosciołem Rzymskim zostaiących y iak wiele do Ktorey Protoprezbiterji Kapłanów należeć ma, Roku 1696 Juni 3 dnia iest spisany*” decanate in Tomaszów consisted of 3 parishes in Tomaszów and one parish in each of the following Rogoźno, Szarowola, Łosiniec, Maził, Łaszczówka, Ruda, Przeorsk, Korhyń, Jarczów, Jurów, Wierszczyca, Szlatyna, Hubinka, Rzeczyca, Ulhówek, Żerniki, Ratyczów, Posadów, Steniatyn and Nedeżów, see A. Gil, *Chełmskie diecezje obrządku wschodniego. Zagadnienia organizacji terytorialnej w XVII i XVIII wieku*, p. 52.

¹⁸ W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej*, pp. 309-310.

in the parish network of the proto-presbytery in Tomaszów probably occurred towards the end of the 18th and the beginning of the 19th century. At that time, due to the dissolution of certain parishes, affiliation of other parishes was changed¹⁹. The 31st May 1811 consignment of the decanate in Tomaszów addressed to the consistory indicates that at that time decanate consisted of only 7 parishes²⁰. In this form decanate survived until 1850. It is evidenced by the parish census dated on the 31st of December 1851 stating that a nearby parish in Tarnawatka was incorporated into the decanate in Tomaszowice²¹. The last organizational change in the structure of the decanate in Tomaszów took place in the sixties of the 19th century. Due to the preparations for annulment of the Union in the diocese in Chełm a new division of decanates, aligned with the new powiat division, was made. Parishes located in the areas of former poviats were converted into decanates and named after powiat towns. In this manner 12 decanates were established including the decanate in Tomaszów consisting of 30 parishes²². In this form proto-presbytery in Tomaszów survived until 1875 and the annulment of the Union.

Main sources referenced in this article are parish visitation/inspection protocols. Discussions concerning inspections as a historical resource and literature concerning this subject can be found in the works of Paweł Sygowski, Stanisław Litak, Edward Wyczawski and Stanisław Librowski²³. The importance of inspections for this subject results from the fact that the inspection protocols depict the condition and needs of a parish church, incumbency of a parson, inventory of a church, graveyard and farm buildings.

This article presents the history of the Ascension of Blessed Virgin Mary Uniate parish in Gródek. In general, the research covers the period of 18th century and concludes with transformation of this parish into a succursal Orthodox parish and further liquidation of the parish due to the collapse of the church building. It is certain that a Uniate parish was also operating in this town in 17th century. However, lack of data relating to this period prevents us from recreating activities of that parish. Lack of historical resources is influenced by numerous factors. Among these we may list natural disasters and military activity in the area²⁴. Lack of sources is also the result of the lack of inclination on the part of Orthodox Church priests to continuously record their activities and organization of the church – oral legal culture.

¹⁹ Parishes were also referred to as „annulled” or „annexed”. See: J. Lewandowski, *Greckokatolicka diecezja chełmska w realiach polityczno-ustrojowych Księstwa Warszawskiego*, „Annales Universitatis Mariae Curie-Skłodowska”, Sectio F, Historia, vol. 62, Lublin 2007, p. 79.

²⁰ Archiwum Państwowe w Lublinie (State Archive in Lublin) (hereinafter: APL), Chełmski Konsystorz Greckokatolicki (hereinafter: ChKKG), reference number (hereinafter: ref.no.) 146, p. 151.

²¹ Ibidem, ref.no. 147, pp. 50, 152, 245; ref.no. 148, p. 27, 103; ref.no. 149, pp. 85-86, 261; ref.no. 150, p. 23, 322; ref.no. 151, p. 56, 137, 417, 510; ref.no. 154, pp. 89-90, 478; ref.no. 228, c. 8.

²² W. Kołbuk, *Kościół wschodnie na ziemiach dawnej Rzeczypospolite*, p. 102.

²³ P. Sygowski, Wizytacja cerkwi unickiej diecezji chełmskiej przeprowadzonej w latach 1720-1725 przez biskupa chełmskiego i bełskiego Józefa Lewickiego, in: *Studia archiwalne*, 2, Lublin 2007, pp. 199-232; S. Litak, Akta wizytacyjne parafii z XVI-XVIII wieku, jako źródło historyczne, „Zeszyty Naukowe KUL”, 5 (1962), no. 3, p. 43; E.H. Wyczawski, Wprowadzenie do studiów w archiwach kościelnych, Warszawa 1956; S. Librowski, Wizytacje diecezji wrocławskiej, part 1, Wizytacje diecezji kujawsko-pomorskie, vol. 1, Opracowanie archiwalno-źródłoznawcze, no. 1, Wstęp ogólny „Archiwa, Biblioteki i Muzea Kościelne”, 8 (1964), pp. 5-186.

²⁴ For information concerning the damages to diocese in Chełm resulting from 17th century conflicts see: A. Gil, *Chełmska Diecezja Unicka w okresie rządów biskupa Jakuba*, pp. 61-66.

2. The foundation of the parish in Gródek

Foundation document of the Orthodox parish in Gródek did not survive. The exact date of the foundation is likewise unknown. The first record of St. Luccia Orthodox church community in this town dates back to 1507 and speaks: „Orthodox church, abandoned”²⁵. A record formed in such manner may indicate that the Orthodox church in Gródek could be significantly older, maybe even dating back to the middle of the 15th century. We do not know what caused the desolation of the church but it is possible it was caused by Tartars who in 1500 raided and devastated nearby Tyszowce²⁶. It must be noted that the invasion was so devastating that the town was for 10 years exempted from taxes and rents and for a year from „czopowe” [*in – tax imposed on brewing alcohols*]. Because Tyszowce were located approximately 30km from Gródek the possibility that the village and church were destroyed by Tartars cannot be dismissed. After the destruction parish was rebuilt and functioned in 16th century as recorded in tax registers. The recruitment records from years 1573-1585 inform us that the Orthodox priest from Gródek was paying taxes in the amount of 2zł²⁷.

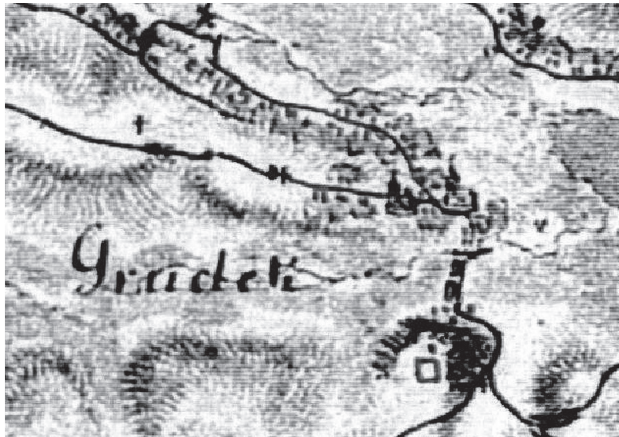


Fig. 1. Gródek. A part of a map by F. von Mieg, *Karte des Königsreiches Galizien und Lodomerien*, 1:28800, 1779-1782

Source: Kriegsarchiv Wiedeń, rps. B. IX a, k. 390.

The above figure is a part of large-scale map of the Kingdom of Galicia and Lodomeria, a part of Republic of Poland territory incorporated into Austria as the result of 1770 events and lands taken over after the first partitioning in 1772. It was drawn in years 1779–1783 by Major Friedrich von Mieg. The analysis of the picture indicates that in the researched period Gródek was a linear settlement, a type of a single street village with compact land development erected on both sides of the road. The first church, located on the right side, is

²⁵ Quoting Слободян, *Церкви Холмської єпархії*, Львів 2005, p. 157.

²⁶ J. Frykowski, *Niegradowe starostwo tyszowieckie w latach 1519 – 1768. Studium społeczno – gospodarcze*, Tomaszów Lubelski 2009, p. 315.

²⁷ These are recruitment records from 1573, 1574, 1579, 1580, 1581 and 1585. See: Archiwum Główne Akt Dawnych (AGAD), Archiwum Skarbu Koronnego (ASK), ref.no. 34, k.829; ref.no. 36, k. 304, 460, 559, 727v.

a Catholic church and opposite a Uniate Orthodox church is located. In the upper part of the map a graveyard serving members of both faiths is located.

The available information concerning the time and the circumstances of the adoption of Union of Brześć in Gródek are also limited. This lack of historical sources is the result of numerous factors and events. Among them we may list damages and casualties resulting from war and natural disasters as well as the lack of inclination of Orthodox Church priests and authorities to keep and update records of organization and activities²⁸. Sources indicate that the Ascension of Blessed Virgin Mary parish in Gródek was still the basic organizational unit of the Uniate church in the latter half of the 18th century²⁹. In 1772 it was a part of decanate in Tomaszowice³⁰. It is not known when the parish lost its independence but following W. Kołbuk we may assume that it occurred in the period of the rule of Emperor Joseph II when the majority of diocese in Chełm was under the Austrian rule³¹. At that time numerous smaller parishes were decommissioned and transformed into succursal Orthodox parishes. It was probably the fate of the parish in Gródek because in the visitation protocol of decanate in Tomaszów in 1774 it was no longer listed as an independent unit³². In the following years situation deteriorated further, small local populace and therefore weak economic foundations of the church led to its physical destruction before 1798³³. It is also certain that the activities of the Latin Church operating in the village also influenced the functioning of the Uniate Orthodox church. Closer relations between churches after the synod in Zamość probably resulted in a number of Uniate priests transferring over to the Latin parish where conditions in the 18th century were significantly better than in the Orthodox church³⁴. It is known that in 1819 there were only 65 Uniates in Gródek who were a part of succursal church in Podlodów³⁵ and in 1858 there were 75 members³⁶.

3. The Orthodox parish in Gródek

A church building is the indispensable element of parish workings and simultaneously the element establishing the existence of a parish. Inspection protocols allow us to ascertain the condition of the building in individual years. Inspectors described churches in a rather detailed manner, ascertained condition of church buildings, made inventory of furnishings and listed possible damages.

It is difficult to precisely specify when the Uniate orthodox church in Gródek begun operating. Is certain that the church is older than the oldest historical record of it.

²⁸ For information concerning damages in Chełm diocese resulting from the wars of the latter half of 17th century check: A. Gil, *Chełmska Diecezja Unicka w okresie rządów biskupa Suszy*, pp. 61-66.

²⁹ Check Wizytacje parafii Gródek w 1743 i 1761 r., APL, ChKGK, ref.no. 107, k. 266; ref.no. 110, pp. 500-501.

³⁰ W. Kołbuk, *Kościół wschodnie w Rzeczypospolitej około 1772 rok*, p. 309.

³¹ W. Kołbuk, *Duchowieństwo unickie w Królestwie Polskim 1835-1875*, Lublin 1992, pp. 15-17.

³² APL, ChKGK, ref.no. 112, k. 221-269.

³³ В. Слободян, dz. cyt., p. 157.

³⁴ Check: J. Frykowski, *Dzieje Parafii Gródek w XVII-XVIII wieku*, pp. 149-175.

³⁵ For information concerning parish in Podlodów check: J.A. Frykowski, *Parafia unicka w Podlodowie w XVII-XVIII wieku*, „Rocznik Tomaszowski”, nr 1(2), 2013, pp. 33-43..

³⁶ APL, ChKGK, ref.no. 230, k.27-28v; ref.no. 158, k. 19.

Fr. Jakub Makarewicz, dean of Tomaszów³⁷, and Fr. Jan Łużecki, dean of Hrubieszów and Szczepleszyce, describe the look of the parish in the inspection protocol from the 11th of October 1743. The condition of the church must have been quite bad as they wrote: „Church very small and meager, walls are good, roof is sloping”. The church did not have a bell tower.

Two small bells were hung on poles. In the following years the condition of the church probably deteriorated further still as Maksymilian Ryłło, bishop of Chełm and Bełsk inspecting the church on the 12th of June 1761, described it as: „old in walls and roof”³⁸. We can conjecture that it was the same building mentioned during the former pastoral visit. Probably after the inspection building underwent limited renovation as it stood for another 30 years. However, the condition of the church was so poor that the hierarch allowed to celebrate masses therein only for three months of a year. In the following parts of the inspection protocol we read that the patron obliged to erect a new church as soon as practical³⁹. Probably the promise of building a new church was empty because, as already noted, by the end of 17th century there was no Orthodox church in the village. Inspector also noted that there was a decent bell tower equipped with two bells standing by the church and that the graveyard was fenced off with brushwood⁴⁰.

The indicator of the condition and wealthiness of a church was, apart from the grandeur of the church building and its furnishings, the availability of ecclesiastic utensils. Among these we may list liturgical furnishings – argentaria (a chalice, a paten, ampoules, a ciborium), altar furnishings (a cross, a candle-holder, tablecloths) and liturgical vestments, official outfit of celebrants and their auxiliaries (an alb with a belt, a chasuble, a surplice, a cassock, a stole, a cape etc.). We can determine the condition of furnishings and utensils in the Orthodox church in Gródek on the basis of historical sources from the 18th century. Sources indicate that the church itself and its furnishings and utensils were rather modest, borderline poor. The first information on the subject comes from the inspection in 1743⁴¹. Among liturgical furnishings only a wooden ciborium *pro Venerabili*, a pewter chalice, a paten and a lawyna [*tn – a spoon, see footnotes*] are listed⁴². In case of liturgical linens protocol mentions only a singular corporal⁴³.

³⁷ Ibidem, ref.no. 107, k. 266.

³⁸ Ibidem, ref.no. 110, pp. 500.

³⁹ Ibidem, ref.no. 110, pp. 501.

⁴⁰ The presence of the graveyard accompanying the church is evidenced by human bones periodically uncovered by farmers till this day in the place where the church used to be located (currently farmland). APL, ChKGK, ref. no. 104, k. 166.

⁴¹ APL, ChKGK, ref.no. 104, k. 166.

⁴² Ciborium – a vessel in the shape of a chalice used for storage of the Eucharistic bread. Paten (dyskos) – a small plate made of gold, gilded or from other precious metal on which priest places the Eucharistic bread (prospora). A paten should have a stem which helps with moving Eucharistic bread from the altar table to the Holy Altar. During the preparation of gifts rite it symbolizes Christmas crib as well as conciliation and union of all people believing in Jesus Christ. A lawyna – a small spoon used in the sacrament of Eucharist. It is to be made from the same material as the chalice and the paten. It symbolizes tongs Seraph used to pick a burning coal from the God’s altar and purify mouth of prophet Isaiah. Similarly a priest uses the lawyna in the sacrament of Eucharist to purify the sins of the faithful. The most holy Blood and flesh of Christ, just like a burning coal, purify body and soul of those who believe in Christ’s teachings – except from the lawyna consecration prayer. See: A. Marku-nas, T. Uczitiel, *Popularny słownik sakralizmów polskich i ukraińskich*, Poznań 2001, p. 59, 79, 92.

⁴³ A corporal (Korporał) – a linen cloth on which a chalice and a paten containing the host stand during the holy mass. See: A. Markunas, T. Uczitiel, *Op. Cit.*, p. 53.

The altar was fitted with: a pewter cross on a plinth, an antimins, two pairs of pewter candle-holders and an elevation bell⁴⁴. There is also a visible Latin element in the form of two smaller altars covered by five tablecloths. As the 1761 inspection protocol indicates further liturgical utensils were procured in the period between the inspections⁴⁵. The church furnishings were expanded with miernice made of pewter [*tn -containers for mirrah*, see footnote], a pewter rosary, three cross curtains, two frontals, two corporals and 20 various tablecloths⁴⁶.

Liturgical vestments – also referred to as paraments (derived from paramenta – ornate raiments) are a type of clothing used during liturgy to signify and emphasize the station and function of the wearer. Only the most precious materials were used for making the most representative and prominent vestments. The Byzantine tradition differentiates between five colors of liturgical vestments: white (silver), symbolizing the light of God's grace and enlightenment, used during the most important celebrations (e.g. Easter – Resurrection); yellow (gold) symbolizing angels, color most frequently used during liturgical year; red, symbolizing the garb Jesus was wearing when he stood before Pilate and the blood of martyrs (used during Lent and funeral rites); blue, used during the celebrations devoted to the cult of Virgin Mary and green, used only once a year during Pentecost celebrations⁴⁷.

The stock of liturgical vestments in the church in Gródek was exceedingly modest. As indicated in the 1743 inspection protocol the parson possessed only two full sets of „aparaty” [*tn – liturgical vestments*]⁴⁸ „of plain material” and a single alb⁴⁹. The next inspection, conducted in 1761, noted improvement in this regard⁵⁰. Priest received four sets of vestments and two albs. Among these a purple set made from plain fabric, one new red set made from „parterowy” fabric and two second-hand sets, also made from „parterowy” fabric, are listed⁵¹.

Third major element of the church furnishings and utensils, apart from the argentaria and vestments, was liturgical books used to celebrate masses and administer sacraments. Books guaranteed that the liturgy was uniform and adhered to the creed. The so called „pious books”, containing prayers and texts of private services, existed alongside the liturgical books.

⁴⁴ An antimins – a silk or cloth shawl depicting Jesus Christ being laid to rest in his grave. Spread on a prestool (the most holy part of an altar in the Orthodox Church) during the celebration of The Eucharist. See: A. Markunas, T. Uczitiel, *Op. Cit.*, pp. 12-13.

⁴⁵ APL, ChKGK, ref.no. 110, p.500.

⁴⁶ Frontal (antependium) – a decorative curtain covering the frontal part of the altar stone, depicting scenes from the life of Christ, Mary or saints. See: B.M. Seniuk, *Osiemnastowieczna terminologia z zakresu architektury i sztuki cerkiewnej oraz organizacji kościoła wschodniego. Materiały do słownika na podstawie protokołów wizytacyjnych Eparchii Włodzimierskiej*, in: *Polska Ukraina 1000 lat sąsiedztwa*, editor S. Stępień, vol. 5, Przemyśl 2000, p. 336. Miernica – a container for mirrah, special fragrant oil composed of a number of fragrant ingredients, used in the sacrament of confirmation. See: A. Markunas, T. Uczitiel, *Op. Cit.*, p. 62.

⁴⁷ B. Snela, *Kolory liturgicalzne*, in: *Encyklopedia katolicka*, editor B. Migut, A. Szostek, R. Sawa, K. Gwóźdź, J. Her-but, S. Oleczak, R. Popowski, Lublin 2002, vol. 9, coll. 385-386.

⁴⁸ Aparaty – liturgical vestments See.: B.M. Seniuk, *Op. Cit.*, p. 320.

⁴⁹ APL, ChKGK, ref.no. 107, k. 266.

⁵⁰ *Nlbidem*, ref.no. 110, pp. 500.

⁵¹ „Parterowy” fabric – a silk fabric with a floral pattern. See: I. Turnau, *Słownik ubiorów. Tkaniny, wyroby pozat-kackie, skóry, broń i klejnoty oraz barwy znane w Polsce od średniowiecza do początku XIX w.*, Warszawa 1999, p. 133.

Church in Gródek possessed only a meager number of liturgical books. In the 1743 an inspector listed four books in total, including one handwritten copy of the gospel⁵². Printed books included a psalter, a *szluzebnik* and a *trebniczek* [*tn – collections of Orthodox Church services, see footnote*]⁵³. Additionally we know that the *szluzebnik* was printed in Wilno⁵⁴. As the 1761 visitation protocol records, significant changes occurred in the inventory of the church's liturgical books⁵⁵. *Szluzebnik* and *trebniczek* disappeared from the inventory (probably destroyed) and replaced by the purchased Missal of Vilnius and an *irmołoj* [*tn – irmos chant, see footnote*]⁵⁶.

4. Emolument of clergy

The basis of the emolument of clergy consisted of beneficiary assets and related easements. Benefice of the presbytery consisted of farmland, meadows, gardens, tithes, „kolęda” fee, „meszne” (poll tax) and „stołowy” tax⁵⁷. Emolument of clergy also included revenues from inns and taverns (propination law), mills, ponds and capital interest. Finally, it was supplemented with easements: the right to forest tree felling for firewood and building, the right to brew beer and mead and distil hard liquor, the right to use court mills and fish in court ponds toll-free. *Iura stolae* fees, charity and money collected during masses also were important sources of income for clergy⁵⁸. However, the first type of fees was open for abuse consisting of priests demanding excessive fees for providing religious services. In order to avoid the abuse *iura stolae* fees were controlled and determined by church authorities⁵⁹. The greatest source of income, however, were tithes (in crop and monetary)⁶⁰.

⁵² APL, ChKGK, ref.no. 107, k. 266.

⁵³ Psalter – the part of a liturgical book containing various psalms for different days and times of day arranged in a four-week cycle. *Szluzebnik* – a book intended to be used by deacons and presbyters of Orthodox Church, contains order of services and short annotations for choir and psalmist. *Trebniczek* – collection of prayers for different occasions and rites accompanying services in Orthodox Church. It contains the order of administering sacraments, sacramentals and blessings. See: A. Markunas, T. Uczitiel, *Op. Cit.*, p. 92, 100, 112.

⁵⁴ The printing house at Holy Trinity Basilian monastery in Wilno operated in years 1628-1839. See: O. Narbutt *Historia i typologia ksiąg liturgicznych bizantyńsko-słowiańskich. Zagadnienie identyfikacji według kryterium treściowego*, Warszawa 1979, p. 41.

⁵⁵ APL, ChKGK, ref.no. 110, pp. 500.

⁵⁶ *Irmoloj* (irmos chant) – a Byzantine-Slavic liturgical book containing transcription of the sung variable parts of the order of service of Liturgy of the Hours and Liturgy of the Mass. The *Irmoloj* consists of irmos chants selected from oktoich, triod and minei liturgical books. See.: O. Narbutt, *Op. Cit.*, p. 63. Missal – liturgical book containing constant and variable prayers of celebrant performed during holy mass. See: A. Markunas, T. Uczitiel, *op. cit.*, p. 65.

⁵⁷ *Meszne* (poll tax) – a kind of an annual tribute paid by parishioners to parish priest in monetary form or in crops (probably for celebrating masses). *Stołowe* – a form of a housing tax paid to parish priest. See: A. Zajda, *Nazwy staropolskich powinności feudalnych, danin i opłat (do 1600 roku)*, Warszawa, Kraków 1979, p. 126, 186.

⁵⁸ The right to charge a *iura stolae* fee was dependant on priest providing specified religious services such as baptism, announcements, vows, funerals and „wywody” – blessings given after taking vows or baptism. See: M. Karbownik, *Ofiary iura stolae na ziemiach polskich w latach 1285-1918*, Lublin 1995; M. Karbownik, *Opodatkowanie duchowieństwa i dóbr kościelnych na ziemiach polskich w okresie zaborów 1772-1918*, Lublin 1998, pp. 49-52.

⁵⁹ In 1818 the Government Commission for Religion and Public Education determined and set the *iura stolae* charges and fees. The charge rate was dependant on the ratepayer belonging to one of the three classes parishioners were divided into. Membership in a given class was dependant on the wealth of the faithful. See: APL, ChKGK, ref.no. 604, pp. 438-439.

⁶⁰ J. Półciwarteł, *Z badań nad rolą gospodarczo – społeczną plebani na wsi pańszczyźnianej ziemi przemyskiej i sanockiej w XVI-XIX wieku*, Rzeszów 1974, p. 93.

Over the years the amount of land constituting part of the emolument of a parson changed. Some of it was lost by means of various bequests and inheritances, at times new bestowals were made. Significant changes occurred as the result of dissolution of certain parishes. Usually in such cases benefice was taken over by one of the parsons from neighboring parishes who would become responsible for managing the vacant church. As the result of the takeover of benefices belonging to Orthodox churches transformed into subsidiaries the emolument remaining in hands of the governors of respective parishes increased.

Unfortunately we do not know the original scope of the emolument of parsons from the parish in Gródek. First and last information concerning benefice of the Gródek parson comes from the 1743 inspection protocol⁶¹. The inspector's notes indicate that the benefice of the priest was modest, consisted of three plots of farmland, appropriate for seeding two bushels of Tomaszowska measure of grain⁶². Further information indicates that the parson used to possess more land and a meadow but they were seized by the contemporary patron, Feliks Tuszyński⁶³. However, as noted by the inspectors, the patron declared that the seized domain will be returned and the parson will retain all freedoms. Aside from that the parson collected from parishioners a tithe in the amount of half a threescore from a quarter of a field and 15 sheaf of grain from a homestead. Furthermore there was a half-field by the church where a presbytery was located.

5. The presbytery and farming buildings

Not much can be said about the subject of the presbytery and farm buildings in Gródek because the analyzed historical sources described the issue in question only once⁶⁴. Parish inspection protocol dated on the 11th of October 1743 informs us that both the living quarters as well as farm buildings were located in the garden by the church. The presbytery consisted of a bakery, a chamber and a wooden hallway. In truth, the protocol does not describe the material used but we may conjecture that it was a wooden building with a roof covered with thatch rather than shingle because it was the most commonly used material, not only in villages but also in towns⁶⁵. There were also farm buildings located beside the church and presbytery. Inspectors list barnyard where a small barn and a small shed and a small pigsty were located. The use of brushwood as the building material confirms that the parish was one of the poorer ones.

⁶¹ APL, ChKGK, ref.no. 107, k.266.

⁶² Unfortunately the volume of Tomaszowski bushel could not be determined; we could only guess that it did not differ much from the pre-partitioning bushel. A bushel (korzec) – Polish, pre-partitioning unit of volume of loose items. 1 bushel (korzec) = 32 pecks (garncze), 1 bushel=120.605 litres, 1 peck = 3.7689 litres. See: I. Ichnatowicz, *Vademecum do badań nad historią XIX i XX wieku*, part 1, Warszawa 1967, p. 42.

⁶³ The very same Tuszyński also seized the land belonging to the Latin parish despite the fact that the parish priest held an appropriate Tribunal decree. See: Teki Wadowskiego, no. 2372/1, k. 175v, Biblioteka Naukowa PAU i PAN w Krakowie.

⁶⁴ Wizyta cerkwi gródeckiej pw. Wniebowzięcia NMP w dobrach Feliksa Tuszyńskiego porucznika urzędu podolskiego, 11 X 1743 r. przez Jana Łużeckiego dziekana rubieszowskiego i szczebrzeszyńskiego oraz Jakuba Makarewicza dziekana tomaszowskiego. See: APL, ChKGK, ref.no. 107, k. 266.

⁶⁵ J. Góral, *Kościół drewniany Zamojszczyzny*, Zamość 1986; J. Góral, *Dawne cerkwie drewniane w dawnym woje-wództwie zamojskim*, Zamość 1984.

6. Priesthood

Among the parish clergymen a parson/parish priest held the highest station superordinate to the remaining clergymen living and working in the parish. In this particular case a parson was a name given to the clergyman heading the parish church. A parson was a manager of the parish. Patrons of parish churches who introduced a candidate for the station of a parson to a bishop had the determining influence on the choice. A bishop nominated a candidate and an appropriate dean installed nominee in the office. Administrators were a similar group of clergymen who were temporarily governing and managing parishes they were entrusted with and served as spiritual leaders for the parishioners. This impermanence distinguished administrators from parsons because a parish priest/parson was a legally approved, permanent and irremovable spiritual leader of a given parish and the assets of the parish were under his governance⁶⁶.

After becoming ordained a number of priests took the work of the assistants of parish bailiffs. This group of parish clergy consisted of vicars and cooperators „кооператор”⁶⁷. Assistants were employed by parish priests who, due to old age or condition of health, were unable to meet the obligations and requirements of priesthood. They were the closest associates of parish priests. They were sustained solely from the commission of parsons who determined appropriate salary for vicars and cooperators. However, due to the constant decline in the populace of the Uniate clergy the number of such assistants was small and the period of their service brief, most often lasting from few months up to a year or two or, rarely, a few years.

Michał Kapitulski was the first parson of the parish in Gródek recorded in historical sources. On the 11th of October 1743, during the pastoral visit in the parish he was 60 years old⁶⁸. Therefore it is known that he was born circa 1683. Due to this information concerning the age of the parson we know that he served in the parish in Gródek for at least 36 years⁶⁹. Although the social background of Fr. Michał Kapitulski is not known we may assume that he was a son of a priest similarly to the majority of Polish Uniate clergymen⁷⁰. This phenomenon

⁶⁶ Taking over the parish benefice and the role of a parson required significant effort. First a candidate had to pass an exam. Next a candidate had to apply to the church authorities and present appropriate documents such as: birth certificate, curriculum vitae, dean's opinion and a gift from the patron of the parish. All these documents after consideration by the diocesan authorities in Chelm were passed over to the government administrative authorities of the province which, if no fault was found, sent them to the Commission for Internal, Clerical and Educational Matters in Warsaw. There the final decision was made after which, if it was positive, a candidate was taking appropriate vows and after that he was installed in the office of a parson by a relevant dean. All these efforts entailed costs and required time and not always resulted in success. For further information regarding the Uniate parsons see: W. Kołbuk, *Duchowieństwo unickie w Królestwie Polskim*, pp. 65-77.

⁶⁷ Vicar (Wikariusz), *vicarius* in Latin – a deputy acting in someone's stead. See: J. Sondel, *Słownik łacińsko-polski dla prawników i historyków*, Kraków 1997, p. 989. In Slavic language: vikar, pomożni duhovnik (auxiliary priest) See: F. Vodnik, *Słownik polsko-słoweński*, Lublana 1977, p. 1030. *Słownik polsko-cerkiewnosłowiańsko-ukraiński Teodora Witwickiego z połowy XIX wieku*, edited by J. Dzendzeliwski, Warszawa 1997, p. 107, 326.

⁶⁸ APL, ChKGK, ref.no. 107, k. 266.

⁶⁹ According to the stipulations of Church law a priestly ordination could have been obtained at the age of 24. This rule was obviously not always observed if approx. 27% of clergymen in decanate of Tyszów were below the legal age. See: J.A. Frykowski, *Duchowni unickiego dekanatu Tyszowcach w latach 1810-1866. Charakterystyka grupy*, „Wschodni Rocznik Humanistyczny”, vol. 10, 2014, p. 253.

⁷⁰ L. Bieńkowski, *Organizacja Kościoła wschodniego w Polsce*, pp. 963-964; S. Nabywaniec, *Unicka Archidiecezja Kijowska w okresie rządów arcybiskupa metropolity Felicjana Filipa Wołodkowicza 1762-1778*, Rzeszów 1998, pp. 377-378.

had several causes. Sons of presbyters were from the early age prepared for the role of a priest, a fact which was significantly important in the light of the contemporary clergymen education system. Furthermore priestly ordinations, just as in the case of the Latin creed, could be taken only by a free man⁷¹.

Apart from noblemen and townsmen living in the lands of the crown sons of popes were the only free men. If we consider that there was virtually no Uniate nobility in Chełm diocese⁷² and that the Uniate clergy was unfavorably predisposed towards the outsiders who were perceived as a competition for the sons of local priests the conjecture that sons of popes were inheriting position their fathers used to hold appears to be highly accurate⁷³. The very same clergyman was still serving in the priesthood in Gródek in 1761 which means that at that time he was approx. 78 years old. The inspector visiting the parish at that time noted that the parson was “of old age and ailing in eyes” and could not properly fulfill his role⁷⁴. Because of this he ordered the parson to allow his vicar to give services. Incidentally, vicar was parson’s son, Piotr. As indicated in the following part of the protocol vicar “turned out to be lacking during the exam” and therefore inspectors ordered him to go to Chełm where, starting on the 1st of October 1761, he was to undergo supplementary education. Furthermore, he was obliged to participate in eight days long retreat.

The main duty of a priest was celebrating Orthodox Church masses and providing religious services (baptisms, marriages, funerals, confession). Another important aspect of his work was preaching the teachings of Orthodox Church creed. In essence, parson’s obligations boiled down to conducting prayers on Sundays and on holidays and to the catechization of the populace. Parsons were also managing assets of the parish. Furthermore, their duties included keeping the civic register, executing decrees of their superiors and being an overall example of a moral and Christian lifestyle for the local populace. Usually clergymen fulfilled their duties in a proper manner, according to the rules of the Orthodox Church creed but at times lapses from the rules occurred. Unfortunately we do not possess extensive source material concerning the priestly work of the clergymen from the parish in Gródek. We do know that a parson studied “spiritual teachings after each holiday and on Sundays, after celebrations, and catechism after dinner” with the local faithful. As the inspection presented not all were making use of parson’s teachings as the inspectors forbade parson, under canonical punishment, to preside over a wedding of individuals “who does not know basic articles of

⁷¹ Polish law made a nobleman the owner of all men born in his domain who were not also of noble birth. The fate of such people was entirely dependent on the owner of a village; none of the peasants could enter priesthood without the consent of a nobleman (emancipation). An individual could either buy the consent or hide to deceive the noblemen and avoid his attention. Under such circumstances the decision concerning the admission lied with church authorities because a candidate for a clergyman was obliged to present his birth certificate. If birth certificate was not issued by a parson because a candidate was hiding his origin he had to count on goodwill of examiners and the archdeacon presiding over the exam.” See: H. Kołtąj, *Pamiętnik o stanie Kościoła polskiego katolickiego i o wszystkich innych wyznaniach w Polsce*, in: *Stan oświecenia w Polsce w ostatnich latach panowania Augusta III (1750-1764)*, edited by J. Hulewicz, Wrocław 1953, pp. 209-210.

⁷² L. Bieńkowski, *Organizacja Kościoła wschodniego w Polsce*, p. 963.

⁷³ Between 1754 and 1759 approximately 81% of the ordained in the Chełm diocese were sons of clergymen. See: W. Bobryk, *Duchowieństwo unickiej diecezji chełmskiej w XVIII wieku*, Lublin 2005, p. 135

⁷⁴ APL, ChKGGK, ref.no. 110, pp. 501.

creed and catechism”⁷⁵. Furthermore, inspectors ordered the parson managing the assets of the parish to explain within two months how parish lands were “seized by the court”⁷⁶.

7. Parishioners

The data concerning the number of parishioners in the parish in Gródek is very limited, comes from the 18th century and is contained within two parish inspection protocols. Unfortunately these sources do not provide the exact numbers and are limited to indicating the number of parishioners “eligible for confession”. And therefore the 1743 inspection protocol informs us that there were “11 poor parishioners in total”⁷⁷. The populace of parishioners must have increased slightly as the 1761 inspection protocol informs about and records “approximately 60 men eligible for confession”⁷⁸. Of course the register of parishioners participating in individual rites and sacraments does not allow us to precisely ascertain the number of parishioners but it can provide basic information concerning the state and dynamics of the population of the parish and it enables us to describe its demographic structure in slightly more detail.

Commanding this type of data we can, following Cezary Kuklo, ascertain the populace of parishioners by increasing the number of parishioners by approximately 25% representing the number of young children⁷⁹. Using this method we may estimate that in 1743 in Gródek there were 14 parishioners and approx. 18 years later there were approx. 75 parishioners. It is hard to discern what factors influenced the meager number of parishioners in the first half of the 18th century but we need to emphasize that the case of the decanate of Tomaszów was not an isolated one. In the St. Michael Archangel parish in Rogoźno there were 13 parishioners in 1748 and 16 in 1772⁸⁰, in the Protection of Blessed Virgin Mary parish in Ciotusza there were 24 parishioners in 1733 and as much as 150 in 1761 and in the Visitation of Blessed Virgin Mary parish in Maziły there were 30 parishioners in 1744 and 100 parishioners in 1761⁸¹. The analyzed sources do not explain the causes behind this phenomenon but we may guess that the limited number of parishioners in the parishes mentioned herein-above was the results of various disasters (wars and related marches of royal and foreign armies, famine and epidemics). Although the researched sources do not include records of such events in Gródek they do contain a large number of records concerning such occurrences in Tomaszów located within approx. 15km from Gródek. Therefore we can presume that these events also influenced Gródek and other nearby, small villages and towns (Rogoźno, Ciotusza, Maziły and Łosiniec). And so, between 1704 and 1709, Cossack, Saxon and Russian armies, the last of which camped in the town in 1707, marched through Tomaszów. Apart from the foreign armies Tomaszów was on numerous occasions visited by Polish crown army⁸². In the April of

⁷⁵ Ibidem, ref.no. 110, pp. 500.

⁷⁶ Ibidem, ref.no. 110, pp. 501.

⁷⁷ Ibidem, ref.no. 107, k. 266.

⁷⁸ Ibidem, ref.no. 107, p. 500.

⁷⁹ C. Kuklo, *Demografia Rzeczypospolitej Przedrozbiorowej*, Warszawa 2009, p. 74.

⁸⁰ APL, ChKKGK, ref.no. 536, k. 6v, 10v.

⁸¹ Ibidem, ref.no. 107, k. 269v, 271; ref.no. 110, pp. 483, 488.

⁸² APL, Księgi miasta Tomaszowa, ref.no. 5, k. 71, 77-79, 102-102v, 120, 123-123v, 440v; APL, Parafia rzymsko-katolicka Tomaszów, ref.no. 2, p. 50.

1705 there was an outbreak of an epidemic of “plague and pestilence” which, as recorded in the chronicle of the church, came from Lwów. Townsmen attempted to escape it by moving to nearby villages including Łosiniec and Wólka Łosińska⁸³. It is conceivable that people sought shelter from the plague also in Gródek. The years 1715-1716 were a difficult period for Tomaszów and the whole area due to the rise of Tarnogród Confederation. After the defeat at Sokal confederate armies moved toward Tomaszów and Bełż where they engaged small Saxon units and often raided neighboring towns and villages⁸⁴.

One of the most important aspects of the characterization of a parish community is the issue of the formation of their religious and moral attitudes. Unfortunately, in the case of the discussed parish, we do not possess sources which would allow us to ascertain the degree of religiousness of the local community. In the researched source material only one, indirect information concerning this subject was uncovered. Note attached to the 1761 post-inspection decree allows us to assume that certain parishioners did not know the basics of the creed as the inspector, bishop M. Ryłło, suggested that parson “should not preside over marriages of the parishioners not knowing the basic articles of faith and catechism”⁸⁵.

8. Conclusion

We do not know the exact date of foundation of the Uniate parish in Gródek. It is known that during the initial years of existence the parish received the necessary economical assets and furnishings required for the Uniate ceremonial and rites. Liturgical vestments were changed and complemented over the researched period. Number and condition of liturgical vestments was often the cause of concern for the clergymen inspecting the parish.

Not much can be said about the parson’s housing conditions as the information is limited to the brief description of his quarters and their condition. This is also true in the case of farm buildings.

Ascertaining the number of parishioners is particularly difficult as the inspectors did not record detailed data and noted down only cursory assessments of parishioners “eligible for confession”. In the case of clergy managing the parish we were able to determine personal details of two priests.

In conclusion, we must stress that this article did not exhaust the subject and discovering new sources will enable us to uncover more details about functioning of the Uniate parish in this village.

The history of the foundation of the Ascension of the Virgin Mary Uniate parish in Gródek in the light of 18th century church inspections Summary

Gródek is a country village whose origin dates back to at least the fifteen century. The first written record of the village dates from 1409. In it is found acknowledgment of Wołczko Rekutowicz from Gródek as one of the founders and a supplier of furnishings to the local

⁸³ APL, Parafia greckokatolicka Tomaszów, ref.no. 8, p. 1.

⁸⁴ J. Wimmer, *Wojsko Rzeczypospolitej w dobie wojny północnej*, Warszawa 1956, p. 418.

⁸⁵ APL, ChKKG, sygn. 110, p. 500.

church. Originally belonging to the Duchy of Belz, the village together with the Duchy, was incorporated into the Crown of the Kingdom of Poland in 1462. After the first partition of Polish-Lithuanian Commonwealth, Gródek was annexed by the Habsburg Empire, then it became part of the Duchy of Warsaw and following the joint resolutions of the Congress of Vienna it was given to Russia. Today the village situated at the Huczwa river administratively belongs to Jarczow gmina (commune) as part of Tomaszów powiat in Lubelskie Province.

During the period the piece of research covers, Gródek was mostly inhabited by Russian people and was an Orthodox parish. It in turn became a Greek Catholic parish following the Union of Brest. The first written record of an Orthodox Church comes from 1507 while 17th century documents confirm the existence of a Uniate parish.

Having analyzed post- visitation protocols, it might be deduced that it was a wooden church poorly equipped with ecclesiastical utensils. There was also a bell tower and a cemetery alongside the church. It has been determined a paroch (parish priest) had some arable land as well as grassland at his disposal to support himself. Furthermore, he collected various ecclesiastical fees from his parishioners. From the period of time this research is focused on, personal information of 4 parochs as well as the approximate number of parishioners that varied between 14 and 70 has been established. Furthermore, the church is known to have been functioning in 1772 but it fell into ruin before 1798 after which the parishioners from Gródek attended the branch church in Podlodów.

Keywords: Gródek, Uniate parish, Orthodox church, paroch (parish priest), Uniates, endowment, utensils

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