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THE HISTORY OF SAINT MICHAEL THE ARCHANGEL  
UNIATE CHURCH IN ROGÓŻNO  
IN THE LIGHT OF THE 18<sup>TH</sup> CENTURY CHURCH VISITATION

**Abstract.** The following work depicts the operating of Saint Michael the Archangel Uniate Church in Rogóžno in the first half of the 18<sup>th</sup> century. The introduction contains the geographical location of the parish, its size and the place in the hierarchy of the Church. Having analyzed the Bishop of Chełm post-visitation protocols both the appearance of the church and church's endowment is put forth. As far as possible, the appearance of the presbytery and auxiliary buildings has been determined. Then, not only was the church benefice determined but the number of the faithful and the clergy was defined.

**Key words:** Rogóžno; Uniate parish; Orthodox church; parish priest; argentaria; benefice; Uniates.

INTRODUCTION

Rogóžno is a village in the geographical region of Roztocze located in the middle part of Tomaszów gmina (country commune) that belongs to Tomaszów powiat (county) that is administered by Lubelskie Voivodship (District). Its roots date back to 1422, when Andrzej Małdrzyk of Chodywańce, having reached an agreement with the neighbor of his, Wołczyk of Gródek, pertaining to the use of the woods in Łaziska, Koczalin and Górno, founded a village in *cruda radice*. The colonization of the village was then conducted by Stanisław, Andrzej, Jan, Jakub and Stefan, presumably the sons of Andrzej, who codified

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the legal status of the settlement by introducing the German town law charter<sup>1</sup>. The village belonged to this family until the first half of the 16<sup>th</sup> century when the ownership was transferred into the hands of the Marcinkowski family. Then, about 1579, Jan Zamoyski acquired the land from Maciej Marcinkowski and incorporated it into his estate. Such possession and ownership made it through until 1944 when the village was nationalized and expropriated<sup>2</sup>.

Until the partition of Poland, Rogóźno had been administered by both the powiat and the province of Bełż, therefore, the village was situated along two adjacent dioceses: Chełm Eparchy (Uniate after 1596) and Chełm Roman Catholic Diocese. As the administrative borders of both dioceses coincided with each other, the inhabitants of this region belonged to either of these two denominations and after 1596 they belonged to both rites<sup>3</sup>.

Chełm Orthodox Diocese<sup>4</sup> functioned until 1596 when it was replaced by the Uniate Diocese pursuant to the proclamation of the Union of Brest<sup>5</sup>. Originally, it encompassed the Chełm region, the province of Bełż (without Lubaczów surroundings) as well as some enclaves – (parishes)<sup>6</sup>. The alterations of the diocese territory occurred during the period of partitions and Napoleon wars, its territory took the final shape around 1824. It consisted of two officials: Chełm and Belz, which were divided into deaneries whose number varied between 13 and 22. Each deanery encompassed parishes whose number also fluctuated with the time, e.g. in 1772 there were 542 parishes<sup>7</sup>.

The exact date of the establishment of Tomaszów Deanery is unknown. However, the deanery is certain to have been formed at the end of 17<sup>th</sup> century as there are two registers of all parishes in the Chełm diocese: one issued in

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<sup>1</sup> A. JANECZEK, *Osadnictwo pogranicza polsko-ruskiego. Województwo bełskie od schyłku XIV do początku XVII w.*, Warszawa 1993, p. 162.

<sup>2</sup> J. NIEDŹWIEDŹ, *Leksykon historyczny miejscowości dawnego województwa zamojskiego*, Zamość 2003, pp. 423-424.

<sup>3</sup> 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*, ed. L. Adamczuk, A. Mironowicz, Warszawa 1993, pp. 48-58; L. BIENKOWSKI, *Diecezja prawosławna*, [in:] *Encyklopedia katolicka*, vol. III, red. R. Łukaszyński, L. Bienkowski, F. Gryglewicz, Lublin 1988, p. 132.

<sup>4</sup> More about eparchy, see A. GIL, *Prawosławna eparchia chełmska*; A. MIRONOWICZ, *Struktura organizacyjna kościoła prawosławnego*, pp. 48-58.

<sup>5</sup> About the Union of Brest, see E. LIKOWSKI, *Unia brzeska*, Warszawa 1907; H. DYŁĄGOWA, *Dzieje unii brzeskiej (1596-1918)*, Warszawa 1996.

<sup>6</sup> L. BIENKOWSKI, *Organizacja Kościoła Wschodniego w Polsce*, [in:] *Kościół w Polsce*, vol. II, ed. J. Kłoczowski, Kraków 1970, p. 863.

<sup>7</sup> W. KOŁBUK, *Kościół wschodnie w Rzeczypospolitej około 1772 roku*, Lublin 1998, p. 45.

1619-1620 and the other one in 1683- 1685. In both registers 3 Uniate parishes in Tomaszów were assigned to Tyszowce Deanery<sup>8</sup>. The first time Tomaszów Deanery was recorded in the register of Orthodox parishes of Chełm and Belz Dioceses was in 1696. Tomaszów protopope, along with two other Deaneries of Horodło and Zamość, was formed with the division of bigger units. Tomaszów Deanery was established due to the division of Tyszowce protopresbyterate.

The functioning of the Uniate Orthodox parish was deeply influenced by the Ecclesiastical Synod in Zamość in 1720, which introduced and sanctioned already existing changes, thus establishing further rapprochement between Uniate and Latin rites. Then, not only was the solemnity of the Most Holy Body and Blood of Christ (Corpus Cristi) established, but also daily masses and unified administration of sacraments were imposed, furthermore, not only was monstrance to be exposed on the altar, but also the place for keeping the Most Holy Sacrament (tabernacle) was introduced. It also marked the beginning of employing church organs during church services as well as ecclesiastical banners, processional banners and bells. Moreover, the Way of the Cross, Gorzkie żale (Bitter Lamentations), rosaries and chaplets were celebrated. It is well worth mentioning that it was the Uniates that installed benches, confessionals and side altars inside churches. The result of the introduced changes was that Orthodox churches erected in the second half of the 18<sup>th</sup> century were ridded of iconostasis while Orthodox priests were required to preach and teach catechism. They were, however, allowed to wear the same cassocks as Roman Catholic priests do and shave stubble off. The a/m Synod obligated priests to have sons attend school, while parsons (parochs) were to be supervised by to the board of deans<sup>9</sup>.

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<sup>8</sup> A. GIL, *Chełmska diecezja unicka 1596-1810. Dzieje i organizacja*, 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. III, ed. S. Stępień, Przemysł 2000, pp. 43-44.

<sup>9</sup> E. LIKOWSKI, *Dzieje Kościoła unickiego na Litwie i Rusi w XVIII i XIX wieku uważane głównie ze względu na przyczyny jego upadku*, vol. I, Warszawa 1906, pp. 38-59; G. CHRUSCIEWICZ, *Istoriya zamojskago sobora (1720 goda)*, Wilno 1880, pp. 155-267.

## ESTABLISHMENT OF THE PARISH

A parish is territorially and organizationally, the smallest unit of the Church, which refers not only to the territorial unit but also to the people of its local community for whom a parish priest, endowed with special canonical authority, performs pastoral work<sup>10</sup>. Being the most basic level of administration in the Church, a parish, at the same time, is the most tangible element of culture. The life of local community throughout that period of time was inextricably bound together with a parish, which used to play a much more important role than nowadays. Apart from strict religious functions, not only was it committed to perform other duties within the area of education, and healthcare but it also served an important role in the system of national administration. Furthermore, frequent contacts of the faithful living there with the Church integrated local community. Parochial coercion, with its basic obligatory norms fixed upon such contacts, emphasized and strengthened natural ties made up through contacts with the Church, thus advancing the process of communal consolidation<sup>11</sup>.

To form a new parish, two main factors needed to exist. The first one was a foundation whose aim was to build the church and ensure some financial measures for its sustainability. The other one was the erection, which constituted both legal and canonical legitimization of the process commenced by the founder's initiative<sup>12</sup>.

In order to determine the establishment date of parochial churches, both foundation and erection documents would be the most reliable. Foundation documents heralded its legal status, whereas erection documents established its status<sup>13</sup>. Unfortunately for St Michael the Archangel Orthodox Church, neither of these two documents survived, whereby, the time of the creation of the Uniate parish in Rogóžno remains unknown. The parish is thought to have been established after the proclamation of the Union of Brest in the place of

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<sup>10</sup> M. NOWODWORSKI, *Parafia*, [in:] *Encyklopedia kościelna*, red. M. Nowodworski, Warszawa 1892, p. 200.

<sup>11</sup> E. WIŚNIEWSKI, *Rozwój sieci parafialnej w prepozyturze wiślickiej w średniowieczu. Studium geograficzno-historyczne*, Warszawa 1965, p. 9; IDEM, *Rozwój organizacji parafialnej w Polsce do czasów reformacji*, [in:] *Kościół w Polsce*, vol. I, ed. J. Kłoczowski, Kraków 1966, p. 237-238; IDEM, *Kościół parafialny i jego funkcje społeczne w średniowiecznej Polsce*, „Studia Theologica Varsaviensia” 7 (1969), p. 207.

<sup>12</sup> E. WIŚNIEWSKI, *Rozwój sieci parafialnej w prepozyturze wiślickiej*, pp. 11, 14.

<sup>13</sup> The most fundamental function of foundation documents was the determination of economic foundations of operation of a church, without which it would not be able to fulfill its obligations, see W. WÓJCIK, *Fundacja*, [in:] *Encyklopedia katolicka*, vol. V, ed. L. Bieńkowski, Lublin 1989, pp. 760-761.

the previously existing Orthodox parish whose establishment date remains also unknown. Although the oldest written record available dates back to 1531, it is also known that the parish operated until the end of 16<sup>th</sup> century<sup>14</sup>.

The first written record of the Uniate parish in Rogóžno, which dates back to the beginning of the 17<sup>th</sup> century<sup>15</sup>, informs that the Orthodox church was moved in 1609 from Rogóžno to the outskirts of Tomaszów. The list of parochs (parsons) from each parish in the Chełm diocese for the years 1619-1820 also includes the parish in Rogóžno<sup>16</sup>. Another record mentioning the parish in Rogóžno comes from the list of deaneries in the Chełm diocese between the years 1683-1685. This particular source states that St. Michael the Archangel parish in Rogóžno belonged to Tyszowce protopope<sup>17</sup>. Eleven years later *The Register of Orthodox churches in the Chełm and Belz diocese being in the Holy unity with the Roman Church with the list of priests assigned to the corresponding Protopresbitery compiled on 3<sup>rd</sup> June 1696* does not shed more light apart from acknowledging the operating of the parish in Rogóžno within the structure of Tomaszów Deanery<sup>18</sup>. Such scant number of sources results from different factors, e.g. damages and destruction caused by military war operations, natural disasters as well as unwillingness of the Orthodox Church to document its organization and activities<sup>19</sup>.

It is known that St. Michael the Archangel parish in Rogóžno ceased to exist as an independent parish before 7<sup>th</sup> July, 1761. Then, the Bishop of Chełm, Maksymilian Ryłło, having visited Tomaszów Deanery, included the following in his post-visitation protocol: “there is nothing in the Orthodox church in Rogóžno, nor a paroch, it is forlorn. During the general visit it was incorporated into St. Jura Orthodox church in Tomaszów altogether with the land and

<sup>14</sup> *Źródła dziejowe*, vol. XVIII, part 1: *Polska XVI wieku pod względem geograficzno-statystycznym*, vol VII, part 1: *Ziemie Ruskie. Ruś Czerwona*, ed. A. Jabłonowski, Warszawa 1902, p. 244; A. GIL, *Prawosławna eparchia chełmska*, p. 183.

<sup>15</sup> R. SZCZYGIEŁ, *Powstanie miasta Jelitowa (Tomaszowa) i jego dzieje w czasach rządów w Ordynacji kanclerskiej linii Zamoyskich*, [in:] *Tomaszów Lubelski. Monografia miasta*, ed. R. Szczygieł, Lublin–Tomaszów Lubelski 2011, p. 121.

<sup>16</sup> See A. GIL, *Chełmska diecezja unicka 1596-1810. Dzieje i organizacja*, Lublin 2005, p. 306.

<sup>17</sup> IDEM, *Chełmskie diecezje obrządku wschodniego. Zagadnienia organizacji terytorialnej w XVII i XVIII wieku*, [in:] *Polska-Ukraina*, p. 43.

<sup>18</sup> See IDEM, *Chełmskie diecezje obrządku wschodniego*, p. 52.

<sup>19</sup> Regarding dilapidation in the Chełm Diocese due to war operations in the second half of the 17th century, see 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.))*, ed. S. Batruch, R. Zilionko, Lublin 2005, pp. 61-66.

the gilt silver Gospel, which was handed over to a paroch from Tomaszów, in accordance with the Ordinance of the Church Visitor”<sup>20</sup>.

#### ORTHODOX PARISH

In order to perform religious ceremonies a church is indispensable. Ecclesiastical buildings need to be equipped with numerous utensils that should only serve the religious rituals, e.g. altars, paintings, relics, incensories and so on. Not only does their presence express sacral character of such places, but also they are essential to perform a lot of religious ceremonies. Faith in the presence of God in a church obligates everyone inside it to strictly defined behavior.

The first known description of St Michael the Archangel Orthodox Church can be found in the visitation protocol from 1720<sup>21</sup>. Unfortunately, the note is very brief and only informs that: “the walls and the roof are quite dilapidated.” It is also known there was a wooden bell-tower with one bell. The general condition of the church must have been very bad as another visitation carried out by Fr. Jakub Makarewicz on 14<sup>th</sup> December, 1722 witnessed a new church with a bell-tower with one bell<sup>22</sup>. Another post-visitation protocol of 1743 indicates that the condition of the church was not in the desired condition despite having been built only 21 years earlier, which may seem strange. One explanation that may come to mind is that old materials acquired somewhere else must have been used to build the new church and that was the reason why the church dilapidated so fast<sup>23</sup>. That was why the visitor bemoaning the devastation of the church wrote: “only the chapel built *de novo*, not consecrated yet and not used now”. After a short time after the visitation the situation improved greatly. While visiting the parish on 28<sup>th</sup> December 1748 Fr. Jan Łużecki and Fr. Jan Gruszecki found a newly built church “with everything”<sup>24</sup>. The only details about the church that were mentioned by the ecclesiastical visitors were hinged doors and *good quality* metal hooks with an internal latch<sup>25</sup>. Also a wooden bell-tower with one bell is specified as well as, for the first time, a small anvil. Quite different view on the condition of the church

<sup>20</sup> APL, ChKGK, sig. 110, p. 489.

<sup>21</sup> See above, sig. 101, p. 37v.

<sup>22</sup> See above, sig. 536, p. 6.

<sup>23</sup> See above, sig. 107, p. 262.

<sup>24</sup> See above, sig. 536, p. 10-10v.

<sup>25</sup> Kruk – a hook, see. A. BRÜCKNER, *Słownik etymologiczny języka polskiego*, Warszawa 1970, p. 272.

was presented by the Bishop of Chełm Maksymilian Ryłło. Having visited the church on 7<sup>th</sup> July, 1761 he left the following written account: “there is nothing in the Orthodox church in Rogóžno, nor a paroch, it is forlorn. During the general visit it was incorporated into St. Jura Orthodox church in Tomaszów altogether with the land and the gilt silver Gospel, which was handed over to a paroch from Tomaszów, in accordance with the Ordinance of the Church Visitor”<sup>26</sup>. Although the Bishop did not provide any specific date of its integration, we may approximate the date with the help of a note in the list of 4<sup>th</sup> August, 1832<sup>27</sup>. The list of all parishes includes the following note: “the village of Rogóžno had been incorporated into former Assumption of the Blessed Virgin Mary Orthodox church located on the outskirts of Tomaszów for 80 years.” Therefore, we can safely deduce that the Orthodox church in Rogóžno got incorporated into the parish in Tomaszów circa 1750. The note, however, introduced some imprecision regarding which of the two parishes in Tomaszów incorporated the Orthodox Church in Rogóžno: Assumption of the Blessed Virgin Mary Orthodox Church located on the outskirts or St. Jura city parish. Taking the date of publication of the a/m sources into consideration, St. Jura city parish seems to have been the parish that was mentioned by Bishop Maksymilian Ryłło. The indicator of the affluence and prosperity of a church was not only its size, splendor and endowment but also its abundance of utensils.

The first written record of liturgical vessels belonging to St Michael the Archangel Orthodox Church can be found in the post-visitation protocol in 1720<sup>28</sup>. The ecclesiastical visitors noted down the following items: a wooden enclosure *pro conservando venerabili* covered with gold paint, 2 sets of vessels comprised of a chalice, paten, liturgical spoon and an asterisk (star- cover)<sup>29</sup>. One set was made of silver covered with

<sup>26</sup> APL, ChKGK, sig. 110, p. 489.

<sup>27</sup> *Wykaz Probstw Obrządku Grecko-Unickiego z byłego Cyrkułu Zamoyskiego w Galicyi Wschodniej na rzecz których wystawiła Komisja Centralna Likwidacyjna dowody w zamian za asekuracje Austrijackie na dostarczony w latach 1787 y 1790 owies w czasie wojny z Turcyą*, see above, sig. 228, p. 23v-24.

<sup>28</sup> APL, ChKGK, sig. 101, p. 37v.

<sup>29</sup> A chalice – shaped enclosure is to keep Eucharistic bread. Paten (Diskos) – a small plate made of gold or gold-plated or made of other precious metal on which Eucharistic bread (Prosfora) is placed. Patens should have a stem, which helps to move the Eucharistic bread from the sacrificial altar to the main altar. In the celebration of the Eucharist it represents both the Bethlehem manger as well as reconciliation and unification of all faithful believing in Jesus. The liturgical spoon (lawyna) is to help administer Communion. It is supposed to be made of the same material as a chalice and a paten. It symbolizes the tongs that a Seraphim used to hold an ember which he had taken from the altar to touch Isaiah’s lips to purge his sins. Like-

gold paint, the other one was made of tin, however, that set was without a liturgical spoon. Fr. Jakub Makarewicz, visiting the Orthodox church 2 years later, found a wooden enclosure and only one set of vessels made of tin, i.e., a chalice, paten, asterisk and a liturgical spoon<sup>30</sup>. The source does not give any clue as to the whereabouts of a silver set, whether it was stolen or sold for the church own purposes<sup>31</sup>. Yet another but also the last piece of information about liturgical vessels of this particular church can be found in the post-visitation protocol of 28th December, 1748<sup>32</sup>. According to this source, the church assets increased with another, this time tinned, enclosure *pro conservando venerabili*.

It is difficult to imagine any religious service without a proper setting, which requires various articles that honor and emphasize its liturgical significance. The first written record of St Michael the Archangel Orthodox Church altar equipment can be found in the post-visitation protocol in 1720<sup>33</sup>. As the source indicates, the altar was quite poorly furnished. As for metal utensils, there were only a brass thurible (censer), sacring bell and a brass lamp<sup>34</sup>. Altar cloths included 2 linen corporals to be placed under the chalice and the Antimins (veil) to cover Prothesis (Table of Oblation)<sup>35</sup>. Other soft-lines embraced 10 different tablecloths and white veils. According to the visitation protocol of 14<sup>th</sup> December 1722, within the period of 2 years, some previous

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wise, a priest administers Communion to the faithful with a spoon to have their sins purged. The Most Holy Body and Blood of Christ, like an ember, purges our body and soul and gives salvation. An asterisk (star-cover) is made of 2 strips of metal resembling a cross. It symbolizes the Star of Bethlehem, which led 3 Magi to Jesus. It usually rests atop the Diskos, the other function is to separate Eucharistic bread from the veil covering the Diskos. See A. MARKUNAS, T. UCZITIEL, *Popularny słownik sakralizmów polskich i ukraińskich*, Poznań 2001, pp. 15, 59, 79, 92.

<sup>30</sup> APL, ChKGK, sig. 536, p. 6.

<sup>31</sup> Fr. Jan Panasinski, the Dean of Tomaszow, informed about the theft in the Orthodox church in Werechanie. He was also the one who ordered to sell an old chalice and silver votive offerings or have it re-melted into liturgical vessels needed at the Orthodox church in Rachanie. See. sign 139, p. 117, 282.

<sup>32</sup> APL, ChKGK, sig. 536, p. 10.

<sup>33</sup> See above, sig. 101, p. 37v. The same data is found in the post-visitation Protocol of 19th Jan, 1722 r., see, sig. 536, p. 7.

<sup>34</sup> Thurible – censer. See A. MARKUNAS, T. UCZITIEL, *Popularny słownik*, s. 113.

<sup>35</sup> Prothesis – the most important furnishing in a church and the most holy place on the Altar where Christ himself is present in the form of bread and wine. The Antimins – a rectangular piece of cloth, either linen or silk, decorated with the scene of Christ being prepared for burial, it is unfolded only during the Divine Liturgy. Corporal – a square white linen cloth, upon which the chalice and paten with consecrated host are placed. See A. MARKUNAS, T. UCZITIEL, *Popularny słownik*, pp. 12-13, 53, 87.

altar furnishings were missing, there was neither corporal nor a brass lamp, the number of tablecloths dwindled to 6 and there were no white veils<sup>36</sup>. However, there appeared a certain number of wooden candlesticks, as the ecclesiastical visitor employed plural form. The last data regarding the altar furnishings of the church comes from the post-visitation protocol held on 28<sup>th</sup> December, 1748<sup>37</sup>. This particular source mentions for the first time the altar: “one altar where the Holy Mass is celebrated”. According to the notes, the altar furnishings comprised both previously acquired articles as well as obtained after the last visit. Some new items that appeared for the first time were tin double receptacle (miernica) for fragrance oil and myrrh and 3 ecclesiastical banners (a painting on canvas)<sup>38</sup>. The ecclesiastical visitors also acknowledged 2 antimins, 2 corporals, a brass thurible, 16 tablecloths and different white veils. Liturgical vestments serve different functions as they are marks of rank, they distinguish the clergy from the laity and some carry a symbolic meaning.

The first written record of liturgical vestments in that Orthodox church comes from 1720<sup>39</sup>. Having read the protocol, it might be deduced that the church was not well stocked in liturgical vestments. A clergyman had at his disposal 2 complete sets of vestments (blue satin and kałamajka (wool top) striped with no defined color) and 2 albs, however, the source does not specify the fabric<sup>40</sup>. According to the visitation protocol of 14<sup>th</sup> December, 1722, the number of liturgical vestments did not change much<sup>41</sup>. The kałamajka (wool top) was missing, however, a new mourning garment appeared. The last data regarding vestments comes from the visitation protocol of 28<sup>th</sup> December, 1748<sup>42</sup>. The data indicates the number of vestments and albs did not change, yet there were 2 new strips<sup>43</sup>. There is also a note that the mourning garment was made of harus (wool)<sup>44</sup>.

<sup>36</sup> APL, ChKGK, sig. 536, p. 6.

<sup>37</sup> See above, sig. 536, p. 10-10v.

<sup>38</sup> Miernica – a receptacle for special fragrance/aroma oil made of many ingredients used at baptism. See A. MARKUNAS, T. UCZITIEL, *Popularny słownik*, p. 62.

<sup>39</sup> APL, ChKGK, sig. 101, p. 37v.

<sup>40</sup> Kałamajka – patterned clothing fabric of the worst wool top either striped or painted with flowery patterns. See I. TURNAU, *Słownik ubiorów. Tkaniny, wyroby pozatkackie, skóry, broń i klejnoty oraz barwy znane w Polsce od średniowiecza do początku XIX w.*, Warszawa 1999, p. 78.

<sup>41</sup> APL, ChKGK, sig. 536, p. 6.

<sup>42</sup> See above, sig. 536, p. 10.

<sup>43</sup> Pas – a strap – an element of liturgical vestment worn during the Holy Mass. See A. MARKUNAS, T. UCZITIEL, *Popularny słownik*, p. 78.

<sup>44</sup> Arus (harus)-woolen or half-woolen fabric of different width worn in Poland in XVII-XVIII w. See I. TURNAU, *Słownik ubiorów*, p. 16.

Another essential component of any church furnishings, apart from utensils and liturgical vestments, is liturgical books. Liturgical books, published by the authority of any church, contain the text and directions for official liturgical services. Such books form the standard so each service, prayer or ceremony is official and liturgical. Apart from liturgical books there are also books of prayers.

The first written record of liturgical books belonging to St Michael the Archangel Orthodox Church can be found in the post-visitation protocol in 1720<sup>45</sup>. According to this source, there were both printed and handwritten books. The following books were printed: Gospel Book (Evangelion), Hieratikon (Służebnik), Epistle Book (Apostol), Euchologion (Trebnik), Pentecostarion & Triodon (Cwietnaja, Postnaja Triod) and Octoechos (Szeszodniewiec); the second Euchologion was handwritten<sup>46</sup>. It is well worth pointing out that the visitors were impressed by the Gospel Book as it was lavishly decorated and bound (the source does not specify whether it was leather or other material) and its covers were adorned with 6 silver and some gilt pieces and 4 white ringlets. It was locked with silver ornamented pads and a locking tab<sup>47</sup>. Some interesting news about the collection of liturgy books is shed by the protocol from 1722<sup>48</sup>. It unveils the fact that the Book of Gospels was bound in red velvet and gilt silver. On one cover there were 5 silver-gilt pieces, on the other there were 4 such pieces and in the middle there was a silver plate. Hieratikon was deemed to be small. Compared with the previous list, the collection got smaller, as there was no handwritten Euchologion and Pentecostarion & Trio-

<sup>45</sup>APL, ChKGK, sig. 101, p. 37v.

<sup>46</sup> Służebnik – Hieratikon, the book of the priests, contains the priest's prayers and Divine Liturgy and short notes for the choir and a psalmist. Trebnik – Euchologion the book of prayers of the priest, deacon for Divine Liturgy and all sacraments and other blessings. Apostoł – Epistle Book the book of the Apostle, it contains prescribed readings arranged according to the Orthodox liturgical year. Psalterz – the Psalter the Psalms of David, divided into 20 sections. See A. MARKUNAS, T. UCZITIEL, *Popularny słownik*, pp. 13, 73-74, 92, 100, 112. Triod postnaja – Pentecostarion the propers for the services of the Pashal season, i.e., from the Day of Pascha until the First Sunday after Pentecost, Triodon – contains the propers from the beginning of pre-Lenten season until Holy Saturday. See B. PAŃCZUK, *Księgi liturgiczne*, [in:] *Encyklopedia katolicka*, vol. X, ed. A. Szostek, E. Ziemann, R. Sawa, K. Góźdz, J. Herbut, S. Olczak, R. Popowski, Lublin 2004, p. 110. Szeszodniewiec – Octoechos the book of the 8 tones for the choir and a psalmist, refers to the cycle of liturgical services relating to the 8 tones. See Z. JAROSZEWICZ, *Księgi Staroobrzędowców z klasztoru w Wojnowie w zbiorach Muzeum Warmii i Mazur*, „Rocznik Olsztyński” 16 (1989), p. 239.

<sup>47</sup> Klauzurki – decorative and ornamented pads fixed onto the covers of Orthodox books, some with jewels, with a metal locking tab. See. B.M. SENIUK, *Osiemnastowieczna terminologia*, p. 340.

<sup>48</sup> APL, ChKGK, sig. 536, p. 6.

don. The last list of book collection before the liquidation of the parish in Rogóžno can be seen in the visitation protocol of 28<sup>th</sup> a/m Gospel Book but without silver pads and a locking tab, a small Hierotikon of Wilno December, 1748<sup>49</sup>. The commissioners Fr. Jan Łużecki and Fr. Jan Gruszecki found edition, Epistle Book, Pentecostarion and Octoechos (these were printed). Moreover, there were some handwritten liturgical books, i.e., the Psalter, Menaia and Euchologion<sup>50</sup>.

#### ENDOWMENT OF THE CLERGY

The parish clergy used to get the support mainly from benefice (beneficium) connected with the parish, tithes and iura stolae and also servitude. The parish priest benefice came mainly from arable land, grassland, rents and profits, propinacja (propinatio), meszne (donation), stołowe (rent) and tithes (iskop)<sup>51</sup>. Complementary entitlements stemmed from servitude: free felling trees for heating and building purposes, rights to fish, free milling, brewing and distilling in the estate owner's brewery and rights to use grassland. An important part in the endowment of the clergy was iura stolae fees, however, this sort of compensation led to some abuse when the clergy pressed for more<sup>52</sup>. To prevent such cases, from happening, a table of charge for iura stolae was introduced<sup>53</sup>. The major source of the endowment came from obligatory contributions – tithes (agricultural (sheaf) or monetary)<sup>54</sup>.

<sup>49</sup> See above, sig. 536, p. 10-10v.

<sup>50</sup> Minieja – Menaia books of the months, the collection of 12 books, one for each month, containing the propers for the immovable feasts and the saints' day falling in that month. See O. NARBUTT, *Historia i typologia ksiąg liturgicznych bizantyńsko-słowiańskich. Zagadnienie identyfikacji według kryterium treściowego*, Warszawa 1979, p. 59.

<sup>51</sup> Meszne – a form of donation collected by the faithful to a paroch, either agricultural or monetary for different church celebration. Stołowe – kind of rent from each family. See A. ZAJDA, *Nazwy staropolskich powinności feudalnych, danin i opłat (do 1600 roku)*, Warszawa–Kraków 1979, pp. 126, 186. Tithe – Iskop, compulsory contribution paid in grain. See J. KOŚC, *Słownictwo regionalne w XVII-XVIII-wiecznych księgach miejskich wschodniej Lubelszczyzny*, „Studia Językoznawcze” 13 (1988), s. 73.

<sup>52</sup> More extensively on iura stolae, see H. KARBOWNIK, *Ofiary iura stolae na ziemiach polskich w latach 1285-1918*, Lublin 1995.

<sup>53</sup> In 1818 r. The Governmental Commission on Religion and Public Enlightenment issued the table of iura stolae fees. The fees depended on the class (of 3) the parishioners belonged to, depending on their wealth. See APL, ChKGK, sig. 604, pp. 438-439.

<sup>54</sup> J. PÓŁCWIARTEK, *Z badań nad rolą gospodarczo-społeczną plebanii na wsi pańszczyźnianej ziemi przemyskiej i sanockiej w XVI-XIX wieku*, Rzeszów 1974, p. 93.

Unfortunately, while visiting the church in 1720, the ecclesiastical visitors did not find any document pertaining to the endowment so they only delineated the lands belonging to the church and the duties of the faithful<sup>55</sup>. According to this source, a paroch (parish priest) owned 3 parcel of the church land. The first quarter used to spread from the presbytery to an unspecified *brook*. The second quarter stretched from just outside the village of Rogóžno to the village of Dąbrowa. The third one was situated in Sitniki where the grassland was. The other grassland was in a/m Dąbrowa, situated among the grassland of Szarowola. A paroch had the right to take the sheaf tithe, which amounted to half of kopa (number of sheafs) from a quarter of the land. The protocol written 2 years later gave more detailed information about the church land<sup>56</sup>. The area of the arable land was calculated by the quantity of sowing seeds required to plant, which, in that case, amounted to 3 korce (unit of capacity) of seeds using Tomaszow dry measure<sup>57</sup>. The area of grassland in unspecified *Takarka* was appraised as a skilled hand-scythe mower, which meant, that a skilled mower could scythe it with from dawn to dusk<sup>58</sup>. The source, however, says nothing about tithing from the parishioners that had been mentioned 2 years before. Subsequent but also the last data about the endowment of the parish are given in the post-visitation protocol of 28<sup>th</sup> December, 1748<sup>59</sup>. Not only does this source supplement the data about the land, but also it provides precise information about the location of 3 quarters of the land. So, the quarter stretching from the church to the brook bordered on one side with Aleksander Bienko's field and on the other with Siekierzyński's (first name unknown). The second quarter spread from the road to Szarowola until the forest. On one side it bordered with peasants' field in Cegielnia and on the other with leased fields. The third stretched from unspecified Sitniki until as well unspecified Tokarska. Moreover, the church was the owner of yet another piece of grassland near Szarowola of the area appraised for 2 scythe mowers.

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<sup>55</sup> APL, ChKGK, sig. 101, p. 37v-38.

<sup>56</sup> See above, sig. 536, p. 6-6v.

<sup>57</sup> Korzec – unit of capacity for dry commodities, 1 korzec = 120,605 litres. See I. IHNATOWICZ, *Vademecum do badań nad historią XIX i XX wieku*, part 1, Warszawa 1967, p. 42. There is no specification of Tomaszow dry measure, probably it did not differ much from typical Polish korzec.

<sup>58</sup> The same used to apply to arable land, which was appraised per plough days, meaning how many days was required to plough the field by 1 ploughman from dawn to dusk. See J. SZYMAŃSKI, *Nauki pomocnicze historii*, Warszawa 2005, pp. 182-183.

<sup>59</sup> APL, ChKGK, sig. 536, p. 10v.

## PRESBYTERY

It is the residence of a parish priest (parson), which is normally located next to the church their present occupant serves as a benefit to its clergy, because the clergy is often transferred from one church to another. Although it is not known when the first presbytery and other parochial buildings were built, it must have taken place at the time of the establishment of the first orthodox church or soon thereafter. Presbyteries are known to have often become dilapidated due to their ages, fire and other reasons such as. Poor quality materials used to build them- wood or brushwood.

The first written record about the presbytery in Ratyczów is inserted in the post-visitation protocol of 1720<sup>60</sup>. Unfortunately, apart from a short general statement: “the presbytery on that land” does not give any details about this structure. However, taking into account meager endowment of the parson, it must have been a small building made of wood. The second piece of laconic information comes from 5<sup>th</sup> December, 1743 merely stating the presbytery is completely ruined (“funditus”)<sup>61</sup>. The post-visitation protocol written 5 years later does not shed any more light on the issue either, as there is only a laconic note about a building called *piekarenka*. However, keeping in mind the earlier written description, it must be concluded that this was the dilapidated presbytery as there were no other structures apart from this tiny building as the diminutive name would suggest.

Apart from a residential place, another essential component of a church complex used to be auxiliary buildings. Both the first and last written record about auxiliary buildings comes from the post-visitation protocol of 1748<sup>62</sup>. This source indicates that a paroch had in his disposal: “only a tiny and dilapidated sty with no barn or cowshed”. Such written account may suggest that other enclosures had been there before.

## THE CLERGY

At the level of a parish, the most prominent position is held by a parish priest (paroch), whose parish is under his pastoral care and who might be assisted by assistant priests. In the past, a group of parish collators (patrons) put

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<sup>60</sup> See above, sig. 101, p. 38.

<sup>61</sup> See above, sig. 107, p. 262.

<sup>62</sup> See above, sig. 536, p. 10v.

forth a paroch appointed by them to a bishop, who instituted him and a proper dean introduced him into his new parish<sup>63</sup>. Therefore, a paroch was legally appointed, fixed and difficult to remove from his parish. He also was in charge of the parish property.

The first paroch that can be traced in the written record of 20<sup>th</sup> June, 1688 was Fr Bazyli Markowicz. He was accused by presbyter Obuchowicz (of unknown name) from the Assumption of the Blessed Virgin Mary church in Tomaszów of scything a piece of grassland called "Blotko"<sup>64</sup>. The other and the last paroch found in records is Fr Bazyli Kulaszyński, who was 28 in 1720<sup>65</sup>. He was still a paroch at the time of the next visitation in 1748, but according to the source he was then 58<sup>66</sup>. Having analyzed protocols, it must be deduced that the visitors did not determine paroch's age with great meticulousity. It is well worth pointing out that this paroch did not always reside in the parish, as a short note in the protocol from 1743 indicates: "the orthodox church in Rogozno completely dilapidated nor is there any paroch"<sup>67</sup>. It might suggest that after his death the parish in Rogozno was incorporated into the city parish.

The most important duty of a parish priest (paroch) in charge of the congregation was to preside over Eucharist and administer the Sacrament of Penance and Confession, Anointing the Sick, baptism as well as conduct funerals and assist at marriages. They were also to carry out the duty of proclaiming the words of God by means of the homily on Sundays and other holy days, leading prayers. Not only did they administer the goods of the parish, but they were also obligated to keep and preserve parochial registers of baptisms and so forth as well as obey and cooperate with his superiors and be a moral example for his parishioners. Generally, the clergy conducted themselves the way the professed, in accordance with the Orthodox Church Canons although there were some exceptions. As Hanna Dylągowa asserted the faithful knew as much about the Gospel as their priest. Poorly-educated priests could not give much to their parishioners, especially because the latter were usually peasants and did not have access to other forms of education<sup>68</sup>. Unfortunately, we do not have any source material about the parochial care of the church in Rogóżno.

<sup>63</sup> Collator – a patron who supported the orthodox church with financial aid, having the power to give opinions about the candidates for parochs. See. B.M. SENIUK, *Osiemnastowieczna terminologia*, p. 337.

<sup>64</sup> APL, ChKGK, sig. 1, pp. 140-141.

<sup>65</sup> See above, sig. 101, p. 38.

<sup>66</sup> See above, sig. 536, p. 10v.

<sup>67</sup> See above, sig. 107, p. 262.

<sup>68</sup> H. DYŁĄGOWA, *Dzieje unii brzeskiej*, p. 41.

## THE FAITHFUL

Another important factor having a great impact on the quality of a parish is the number of its parishioners that form its community. Unfortunately, the data about the number of Uniates is very scanty. The first but very general information placed in the post-visitation protocol of 1720 signals that the parish encompassed uniates only from the village of Rogozno<sup>69</sup>. More specific information can be obtained from the visitation carried out in 1722 by Fr Jakub Makarewicz, who acknowledged “the total number of the parishioners was 16”<sup>70</sup>. The post-visitation protocol of 28th December, 1748 written by Fr Jan Łużecki and Jan Gruszecki gives the number 1371. Regrettably, in both cases we don’t know whether the visitors recorded the number of all parishioners or only these who could receive the sacrament. In the latter scenario, according to Cezary Kukło, the total number might have been bigger of about 25% – the percentage of younger population<sup>72</sup>. Taking the a/m into account, it might be inferred the number of the parishioners at that time was respectively 20 and 16.

One of the most indispensable aspects of the profile of a parish community is its religious and moral attitudes. Regrettably, as far as this parish is concerned, there is no written account to let religiosity of that particular communion be determined.

## CONCLUSION

The data that has been put forth clearly shows that administering of Saint Michael the Archangel Uniate Church in Rogóžno can be well described only in the first half of the 18<sup>th</sup> century. However difficult it is to determine the date of the establishment of the parish, it might be deduced that it was established just after the Union of Brest in the place of a previous orthodox parish, which is mentioned in 1531. It might only be assumed that this parish, like any other parishes, received some financial support for its sustainability and some endowment to celebrate Uniate ceremonies. Liturgical paraments changed and were supplemented while the parish was functioning.

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<sup>69</sup> APL, ChKGK, sig. 101, p. 38.

<sup>70</sup> See above, sig. 536, p. 6v.

<sup>71</sup> See above, sig. 536, p. 10v.

<sup>72</sup> C. KUKŁO, *Demografia Rzeczypospolitej Przedrozbiorowej*, Warszawa 2009, p. 74.

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HISTORIA PARAFII UNICKIEJ  
PW. ŚW. MICHAŁA ARCHANIOŁA W ROGÓŹNIE  
W ŚWIETLE XVIII-WIECZNEJ WIZYTACJI KOŚCIELNEJ

Streszczenie

Praca przedstawia funkcjonowanie parafii unickiej pw. św. Michała Archanioła w Rogóźnie w 1. połowie XVIII wieku. We wstępie artykułu określono położenie geograficzne siedziby parafii, jej wielkość i miejsce w strukturach organizacyjnych Kościoła. Analizując protokoły powizytacyjne biskupów chełmskich, przedstawiono wygląd świątyni parafialnej i jej wyposażenie. W miarę możliwości określono wygląd plebanii i zabudowań gospodarczych. Następnie określono beneficjum cerkiewne. W dalszej części zwrócono uwagę na liczbę wiernych i ich duszpasterzy.

**Słowa kluczowe:** Rogóźno; parafia unicka; Kościół prawosławny; duchowieństwo parafialne; argentaria; beneficjum; Unici.