

УДК (UDC) 94 (438+477) "18"

DOI: [https://doi.org/10.33782/eminak2023.1\(41\).622](https://doi.org/10.33782/eminak2023.1(41).622)

## UKRAINIAN CATHOLIC EPARCHY OF CHEŁM IN 1863: STRUCTURE, INSTITUTIONS AND CLERGY

*Marek Hałaburda*

Jesuit University Ignatianum in Krakow (Krakow, Poland)

e-mail: [marek.halaburda@ignatianum.edu.pl](mailto:marek.halaburda@ignatianum.edu.pl)

ORCID: <https://orcid.org/0000-0002-3801-9378>

### ABSTRACT

*The purpose of the paper is* presentation of selected issues concerning the organisational structure, institutions, and clergy of the Uniate Eparchy of Chełm.

*Scientific novelty.* The basis of the presented study is the information contained in the schematism intended for the year 1863. The print is entitled 'List of the clergy of the Chełm Eparchy of the Greek Catholic Rite for the year 1863'. It was published in Warsaw in 1864. Eleven years later (1875), the eparchy ceased to exist as a result of decisions made by Tsar Alexander II and the Holy Ruling Synod of the Russian Orthodox Church.

*Conclusions.* The eparchy, and its clergy, have already produced several important publications. Monographs and articles by scholars associated with the university centres of Lublin (the Catholic University of Lublin and Maria Curie-Skłodowska University) are good examples. Witold Kołbuk, Janusz Kania, Andrzej Gil, Jan Lewandowski and Artur Korbowicz should be mentioned here above all. Some of the above-mentioned authors used, to a greater or lesser extent, the list of the clergy of 1863 (schematism), when compiling their works. Nevertheless, the document has not received a separate study. Because of the cognitive value of the document, it has been decided to introduce it into scientific circulation in the form of this study. Information obtained from the 1863 schema has been supplemented or verified on the basis of archival documents produced by the Greek-Catholic Consistory of Chełm, stored in the State Archive in Lublin. The whole is supplemented by Polish and, to a lesser extent, Ukrainian and Russian studies.

This publication presents the condition of the Uniate Eparchy of Chełm in 1863. As a result of the conducted analyses, it seemed that at the beginning of the 1860s the eparchy remained in good shape and position. There were several important elements to this picture. First, almost all consistory offices were staffed. Secondly, diocesan institutions carried out the tasks entrusted to them. Finally, thirdly, the authorities, despite the lack of clergy, managed to provide pastoral care to the faithful in all existing parishes.

The reality, however, was less optimistic. The legal situation of the eparchy at that time gradually deteriorated. Practically, the fate of the eparchy was sealed after the January Uprising. In the post-uprising period, the tsarist authorities introduced a number of changes that disrupted the historically shaped order. As a result, the Uniate bishopric with its capital in Chełm was liquidated after almost 280 years of functioning.

*Keywords:* Chełm, Ukrainian Greek Catholic Eparchy of Chełm, Greek Catholic Church, list of clergymen, Schematic

## ХОЛМСЬКА УКРАЇНЬСЬКА КАТОЛИЦЬКА ЕПАРХІЯ У 1863 Р.: СТРУКТУРА, ІНСТИТУЦІ ТА ДУХОВЕНСТВО

*Марек Галабурда*

Єзуїтський університет ігнаціанум у Кракові (Краків, Польща)

e-mail: marek.halaburda@ignatianum.edu.pl

ORCID: <https://orcid.org/0000-0002-3801-9378>

### АНОТАЦІЯ

**Метою статті** є виклад окремих питань щодо організаційної структури, інституцій і духовенства Холмської уніатської єпархії.

**Наукова новизна.** Основою поданого дослідження є інформація, що міститься в шематизмі за 1863 рік під назвою «Список духовенства Холмської єпархії греко-католицького обряду на 1863 рік». Він був опублікований у Варшаві в 1864 році. Через 11 років (1875) єпархія припинила своє існування за рішенням царя Олександра II і Священного Правлячого Синоду Російської Православної Церкви.

**Висновки.** Єпархія та її духовенство вже підготували кілька важливих видань. Гарними прикладами є монографії та статті вчених, пов'язаних з університетськими центрами Любліна (Люблінський католицький університет та Університет Марії Кюрі-Склодовської). Тут передусім слід згадати Вітольда Колбука, Януша Каня, Анджея Гіля, Яна Левандовського та Артура Корбовича. Деякі з вищезгаданих авторів більшою чи меншою мірою використовували при складанні своїх праць список духовенства 1863 р. (схематизм). Проте окремого дослідження документ не отримав. Зважаючи на пізнавальну цінність документа, було вирішено ввести його до наукового обігу у вигляді даного дослідження. Відомості зі схиму 1863 р. доповнено або перевірено на основі архівних документів Хелмської греко-католицької консисторії, що зберігаються у Державному архіві в Любліні. Матеріал доповнюється полоністичними та меншою мірою українознавчими і російськими студіями.

Публікація представляє стан Холмської уніатської єпархії в 1863 р. У результаті проведених аналізів виявилось, що на початку 1860-х рр. єпархія залишалася в хорошому стані. По-перше, були укомплектовані майже всі консисторські контори. По-друге, єпархіальні установи добре виконували покладені на них завдання. Нарешті, по-третє, владі, незважаючи на брак духовенства, вдалося забезпечити душпастирську опіку вірних у всіх існуючих парафіях.

Реальність, однак, була менш оптимістичною. Правове становище тогочасної єпархії поступово погіршувалося. Практично доля єпархії була вирішена після Січневого повстання. У післяповстанський період царська влада запровадила низку змін, які порушили історично сформований порядок. У результаті уніатське єпископство зі столицею в Хелмі було ліквідовано після майже 280 років функціонування.

**Ключові слова:** Холм, Українська Греко-Католицька Холмська єпархія, Греко-Католицька Церква, список священнослужителів, шематизм

### INTRODUCE

Still in the early 19<sup>th</sup> century, the city of Chełm remained the episcopal capital of two dioceses: of the Roman Catholic Church and the Greek Catholic Church. The Roman Catholic Diocese of Chełm was established in the mid-14<sup>th</sup> century as a result of the efforts of King Casimir the Great to create an ecclesiastical organisation in Halich Ruthenia and Chełm Land. At the request of the monarch, on May 20, 1359 Pope

Innocent VI appointed Tomasz of Sienna, OFM, Bishop of Chełm. However, due to the lack of a formal establishment of the bishopric, the monk did not take up the episcopal office. Until his death in 1365, he was auxiliary bishop in the Diocese of Krakow. It was only after Chełm Land had been incorporated into Poland (1366) that Pope Gregory XI, again at the request of the king, commissioned on July 14, 1372 the Archbishop of Gniezno, the Bishop of Krakow and the Bishop of Płock to investigate the cathedral rights of the Church of Chełm. After receiving the reports, the pope officially established the Chełm Diocese by virtue of the bull *Debitum Pastoralis Officii* of February 13, 1375. Boasting medieval origins, the Catholic Diocese with its capital in Chełm survived until 1805, when Pope Pius VII dissolved it and its territory was integrated into the dioceses of Kielce and Lublin, which were created at that time<sup>1</sup>.

The Ukrainian Catholic Eparchy of Chełm (of the Greek Catholic rite) was established at the time the Union of Brest in 1596 was accepted by Bishop Dionizy Zbirujski. Until the end of the 18<sup>th</sup> century it included the territory of the former Orthodox eparchy which existed between 1220 and 1596. Before 1772, its area was 22,100 km<sup>2</sup> and extended to Chełm Land of the Ruthenia Voivodeship, Bełsk Voivodeship (without the Lubaczów district), several parishes in the Volhynia Voivodeship and several parishes located along the eastern border of the Lublin Voivodeship. After 1772, the eparchy lost most of its parishes, annexed by Austria and transferred to the eparchis of Przemyśl and Lviv. After 1795, a small section of the eparchy became part of Russia and Austria, to which Chełm was incorporated. Since 1818, the eparchy included all parishes in the Kingdom of Poland, previously part of the eparchis of Przemyśl, Włodzimierz and Supraśl, located within the borders of governorates of Lublin, Podlasie and Augustów, as well as the parish at St. Norbert's Church in the Free City of Krakow. After the dissolution of the Uniate Church in Russia (1835), the eparchy of Chełm was the only Uniate eparchy within the borders of the Russian Empire. From 1807 onwards, it was subordinate to the Halich archeparchy, and from 1830 directly to the Holy See. The eparchy was dissolved in 1875, after its incorporation into the Russian Orthodox Church<sup>2</sup>.

This article addresses selected questions related to the structure, institutions and clergy of the Greek Catholic Eparchy of Chełm on the basis of information contained in the eparchial schematic for 1863. The document demonstrates the status of the eparchy 11 years prior to its ultimate dissolution. The schematic is titled *Lista duchowieństwa Dyecezyi Chełmskiej Obrządku Greko-Katolickiego za rok 1863* (List of clergy of the Greek Catholic Eparchy of Chełm for 1863). It was published in 1864 in the Polish Bookstore of Adam Dzwonkowski, then located at 48 Miodowa Street in Warsaw. The entire text was printed in Jan Psurski's bookstore at 467 Senatorska Street in Warsaw, across the street from the Reformed Franciscan Church<sup>3</sup>.

<sup>1</sup> *Kumor B.* Diecezja Chełmska I. Diecezja katolicka // Encyklopedia Katolicka. Vol. 3 / R. Łukaszyk, L. Bieńkowski, F. Gryglewicz (ed.), Lublin: Pallottinum, 1979. Kol. 127, 130; *Meysztowicz W.* Chełm // Dictionnaire d'histoire et de géochartie Ecclésiastiques. Vol. 9, A. De Meyer (ed.). Paris: Letouzey et Ane, 1953. Kol. 607-608.

<sup>2</sup> *Kania J.* Diecezja Chełmska III. Diecezja unicka // Encyklopedia Katolicka. Vol. 3. Kol. 134; *Lewandowski J.* Na pograniczu. Polityka władz państwowych wobec unitów Podlasia i Chełmszczyzny 1772-1875. Lublin: UMCS, 1996. P. 13-45; *Попова Н.* Судьбы унии в русской Холмской епархии. Москва: Изд. Слав. благотвор. ком. в Москве, 1874, С. 2-17.

<sup>3</sup> *Lista duchowieństwa Dyecezyi Chełmskiej Obrządku Greko-Katolickiego za rok 1863.* Warszawa: Drukarnia Jana Psurskiego, 1864. (title page) (hereinafter: *Schematic*).

## 1. HEAD OF EPARCHY

Jan Mikołaj Kaliński was appointed diocesan bishop in 1863. He began his episcopal ministry at the age of 64, in the 41<sup>st</sup> year of the priesthood. He was the 18<sup>th</sup> ordinary bishop of the Ukrainian Greek Catholic Eparchy of Chełm (of the Greek Catholic rite)<sup>4</sup>. He was born on May 14, 1799 in Radzyń Podlaski, as the son of Teodor, parish priest of the Uniate parish in Radzyń Podlaski and honorary canon of the Chełm Chapter, and Anna Jankowska. He attended primary school in Biała Podlaska, where he completed grade 5. He continued his education in grades 6 and 7 at the Piarist school in Łuków (1817-1819). In 1819 he entered the Uniate seminary in Chełm. Having completed his seminary studies, he was ordained to the priesthood in 1822. That very year the diocesan authorities appointed him administrator of Dobratycze parish (Biała district). In 1823 he was transferred to the parish of Choroszczyńska and worked there until 1847. In the meantime, in 1840 he was appointed dean of the Biała deanery. In the years 1847-1862 he was parish priest in Konstanyńów (province of Siedlce) and from 1857 dean of the deanery of Łosice. On March 16, 1862, due to the illness of Bishop Jan Teraszkiewicz, he was pre-consecrated coadjutor with substitution rights. He took office after the death of the bishop in 1863, as bishop nominee of Chełm and Bełzec. Due to the lack of consent of the government authorities, he was never pre-consecrated. He opposed the unification of liturgy with the Orthodox Church and the subordination of the Chełm Eparchy to the Russian Orthodox Church. He opposed the introduction of sermons in Russian in the Orthodox Church and the introduction of seminary studies in Russian. He was deprived of his salary due to his adamant attitude. After only three years in office, he was arrested on September 23, 1866 by the tsarist authorities and exiled to Vyatka. On his way there, passing through Lublin, he received a proposal from the governor: release, return to his position and payment of 10,000 roubles in salary, on condition he would withdraw the Polish language from the seminary and pastoral work and that the rites would be de-Latinized. He declined the offer and died in exile on October 19, 1866<sup>5</sup>. After his death, there was only one bishop of Chełm, Michał Kuziemski (1868-1871)<sup>6</sup>. Later governance of the eparchy until its dissolution was held by Marcelli Popiel (Маркелл Попель), an Orthodox administrator<sup>7</sup>.

## 2. CHEŁM CATHEDRAL CHAPTER

The diocesan bishop governed the eparchy with the chapter as an auxiliary body (*krilos*). Unfortunately, for want of documents, it is not possible to indicate the exact date of the establishment of the chapters at the Chełm cathedral. However, we know

---

<sup>4</sup> Chodyński S. Chełmskie biskupstwo (greckiego obrządku). // Encyklopedia kościelna podług teologicznej encyklopedii Wetzera i Weltego. Vol. 3 / M. Nowodworski (ed.). Warszawa: Czerwiński i Spółka, 1874. P. 254-256.

<sup>5</sup> Archiwum Państwowe w Lublinie, Chełmski Konsystorz Greckokatolicki (APL, ChKGK), no. 827, k. 6-6v; Korobowicz A. Stosunek władz świeckich do obrządku greckokatolickiego w świetle prawa Królestwa Polskiego (1815-1875) // Annales UMCS. 1965. Vol. 20. Sectio F. P. 156; [Gall S.J. Kaliński Jan Mikołaj // Podręczna encyklopedia kościelna. Vol. 19-20, J-K. Warszawa: Gebethner i Wolff, 1909. P. 200.

<sup>6</sup> Grabowski A. Likwidacja unickiej diecezji chełmskiej i próby jej wznowienia // Nasza Przeszłość. 1989. Vol. 71. P. 261; Стеблій І. Куземський Михайло // Енциклопедія історії України. Т. 5: Кон-Кю / В.А. Смолій (ред.). Київ: Наукова думка, 2008. С. 448.

<sup>7</sup> Die russische orthodoxen Bischöfe von 1893 bis 1965. Bio-Bibliothartie von Metropolit Manuil (Lemeševskij) bis zum Gegenwart, ergänzt von P. Coelestin Patock OSA. Teil IV: Ionafan (Rudnev) – Mstislav (Skrypnik). Erlangen: AKU Fotodruck GMBH 1986. P. 296-297.

that as of the early 17<sup>th</sup> century it gradually lost its impact. After the chapter lost the right to look after the bishop's property following his death at the synod of Zamość (1720), its role was completely marginalised. Finally, the chapter's activities were discontinued after 1733<sup>8</sup>. Re-established in 1824 by Bishop Ferdynand Ciechanowski, it was composed of 5 prelatures (arch-presbyter – pastor of the chapter, dean, archdeacon, scholastic) and 7 honorary canon titles (penitentiary, theologian, chancellor, cantor, first defender, second defender, and secretary)<sup>9</sup>.

In 1863 the prelatures were vacant. The college of honorary canons was made up of 3 clergymen: Fr. Stefan Szokalski, master of divinity, Fr. Deodat Smoleniec, candidate of divinity, and Fr. Jan Szymański. All the other four canon positions were vacant, like the prelatures<sup>10</sup>.

The chapter was subject to the diocesan bishop and declared allegiance to him. One of its duties was, together with the ordinary bishop or in his absence, to take care of the good and order in the eparchy. Consequently, all the members of the chapter were duty-bound to: (1) safeguard the tenets of the faith and morals, (2) observe the regulations and laws of the Greek Catholic Church prescribed by the Synod of Zamość, (3) care for the religious and moral development of the clergy and those preparing for the priesthood; (4) control the ownership of the cathedral church, protect monuments and mementoes from the past, preserve the chapter library and all kinds of documents of historical value; (5) hold services in the cathedral church; (6) oversee the standard of public worship to strengthen the faithful and the clergy; (7) attend services officiated by the bishop. After the diocesan bishop's death, the chapter, according to the tsarist ukase of March 6 (18), 1817 (Article 9), was obliged to elect an administrator from among themselves<sup>11</sup>.

Important matters relating to the eparchy were discussed at regular or *ad hoc* meetings. The former were held on fixed dates<sup>12</sup>, which in the case of the Chełm Chapter was the anniversary of the consecration of the cathedral, August 27 (September 8). Sessions usually began a few days before or after this date. They were usually preceded by a pontifical celebration on the first day, a Mass for the health and prosperity of the tsar on the second and a memorial service for the deceased bishops, prelates and canons of the cathedral chapter on the third<sup>13</sup>. The convening of the ceremonial meeting required the permission of the Government Commission for Internal and Clerical Affairs. The bishop requested this permission every year from the government authorities<sup>14</sup>. *Ad hoc* meetings were convened by the ordinary when a necessity arose. All the decisions required a simple majority. Minutes were taken of the

<sup>8</sup> Gil A. Chełmska diecezja unicka 1596-1810. Dzieje i organizacja. Lublin: IeŚW 2005. P. 157, 169.

<sup>9</sup> Biblioteka Muzeum Narodowego im. Czartoryskich w Krakowie (BCzart.), no. 11645, Ustawy Kapituły Katedralnej Dyecezyi Chełmskiej, (10.X.1825 r.), (n.p.); APL, ChKGK, no. 93, k. 180-110v.

<sup>10</sup> Schematic. P. 1.

<sup>11</sup> BCzart, no. 11645, Ustawy Kapituły... (n.p.); APL, ChKGK, no. 94, k. 333-334, 336v.

<sup>12</sup> APL, ChKGK, no. 94, k. 337-337v.

<sup>13</sup> Regular (ceremonial) meetings were held every year since the Chapter was reinstated in 1824. For example, the 33<sup>rd</sup> such meeting took place on August 24 (September 5), 1849; the 34<sup>th</sup> on August 28 (September 9), 1850; the 34<sup>th</sup> one on August 28 (September 9), 1851; the 41<sup>st</sup> one on August 25 (September 5), 1852, and the 42<sup>nd</sup> meeting on August 25 (September 6), 1853. APL, ChKGK, no. 94, k. 346, 376, 398, 419, 434.

<sup>14</sup> APL, ChKGK, no. 94, k. 373-373v, 447-447v.

entire proceedings and signed by all those in attendance upon being read out by the chancellor<sup>15</sup>.

The prelates and canons were entitled to a salary in addition to the benefices and honours (dress, badges of honour, prerogatives of law or custom) because of their positions. They were paid from a general fund guaranteed in the government coffers in the amount of 2 700 Russian roubles (18 000 Polish zlotys). 150 roubles (1 000 Polish zlotys) was deducted from the above amount for ongoing expenses. Remuneration depended on the position held and duties performed in the chapter. It was fixed as of the reinstatement of the chapter. For example, in 1830 and 1843 each prelate received 300 roubles (2 000 Polish zlotys) annually. Canons were paid 150 roubles (1 000 Polish zlotys) per annum<sup>16</sup>.

### 3. GENERAL CONSISTORY

According to an 1842 edict of Tsar Nicholas, every eparchy in the Russian Empire had to have an episcopal consistory. The institution was in charge of carrying out the matters commissioned by the bishop or the official. These included, above all, church administration and judicial matters. The consistory was headed by the ordinary bishop and its work was supervised by an official (vicar general), who was assisted by a vice-official, surrogate judges, associate judges and lay officials (secretary, archivist, curia secretary)<sup>17</sup>. The clerks, appointed by the bishop, were approved by a minister via a clerical college. The secretary of the curia was appointed directly by a minister. Under the provisions of the 1847 concordat, consistories were to be composed solely of clergymen; the bishop was vested with the right to appoint and revoke them. In practice, this provision was not respected and the staffing of offices remained under state control<sup>18</sup>. In 1863, the general consistory of Chełm consisted of five priests. The work of the office was presided over by Fr. Canon Deodat Smoleniec, in the rank of general official. His assistants were: Fr. Longin Ulanicki, a candidate in divinity, Fr. Michał Harasowski, an associate judge, Fr. Emilian Pociąg, a scribe, Fr. Emilian Bańkowski, a minute clerk<sup>19</sup>.

### 4. DIOCESAN EXAMINERS

Diocesan examiners, appointed from among prelates, chapter canons and professors of the diocesan seminary, made up a separate college within the diocesan structure. Their duties included conducting competitive examinations for church benefices, positions of catechists and granting approval to hear confessions. In the Uniate Eparchy

---

<sup>15</sup> BCzart, no. 11645, *Ustawy Kapituły...* (n.p.).

<sup>16</sup> APL, ChKGK, no. 93, k. 162-162v; APL, ChKGK, no. 94, k. 339-339v.

<sup>17</sup> APL, ChKGK, no. 31, k. 5-6v; *A.S. Konsystorz biskupi // Encyklopedia kościelna podług teologicznej encyklopedii Wetzera i Weltego*. Vol. 11. Warszawa: S. Czerwiński i S. Niemira, 1878. P. 136-137.

<sup>18</sup> *Wilemska E. Konsystorz // Encyklopedia kościelna*. Vol. 9 / *B. Migut* (ed.). Lublin: Towarzystwo Naukowe KUL, 2002. kol. 744.

<sup>19</sup> Schematic. P. 1; According to data submitted by the diocesan authorities to the Government Commission for Religious Denominations and Public Education of August 9, 1863, eight priests worked in the Chełm Consistory. They were as follows: I. Active members: Fr. Deodat Smoleniec – official, Fr. Emilia Pociąg – scribe, Fr. Emilian Bańkowski – minute clerk, Fr. Julian Chałampowicz – chancellery clerk; II. Honorary members: Fr. Jan Szulakiewicz – surrogate judge, Fr. Longin Ulanicki – surrogate judge, Fr. Michał Harasowski – assistant judge, and Fr. Ignacy Sieniewicz – assistant judge. see APL, ChKGK, no. 31, k. 93v.

of Chełm, the right to examine priests in need of approval to hear confessions was additionally granted to deans of deaneries far away from the diocesan capital<sup>20</sup>.

### 5. EPARCHIAL SEMINARY

The eparchy had a seminary, established by the 1759 diocesan synod thanks to the efforts of Bishop Maksymilian Ryła. The same bishop formally approved the original foundation in 1771. In 1804 the seminary was closed down by the Austrian authorities. From then on, the seminarians of Chełm were to prepare for the priesthood at the General Seminary in Lviv. However, already six years later (1810), at the time of the Duchy of Warsaw, the institution was restored. From the moment of its foundation, the seminary remained under the administration of diocesan priests. From 1769 the management was taken over by the Basilians of the Lithuanian province. Initially, the staff consisted of two and later three priests. One of them held the post of rector (*regens*) and the other two were lecturers<sup>21</sup>. The same personal model with a rector and two professors was revived after the reinstatement of the seminary, i.e. after 1810<sup>22</sup>. In time, the Chełm seminary faculty grew in size and in 1863 included 8 people. Fr. Stefan Szokalski was rector, Fr. Michał Harasowski vice-rector, Fr. Deodat Smoleniec and Fr. Seweryn Śmigielski were professors, Fr. E. Pocij and Fr. Antoni Zieniewicz were teachers, Fr. Michał Lipiński was spiritual director, while Fr. Józef Panasiński was the provider and scribe<sup>23</sup>. A total of 52 seminarians were taught in all the years; 16 of them were awaiting ordination to the priesthood<sup>24</sup>.

### 6. ADMINISTRATIVE DIVISION

The most extensive part of the clergy list is the listing of deaneries, parishes and branches, as well as functions and offices of clergy involved in pastoral ministry. In 1863, the eparchy was divided into 21 deaneries. There were 270 parishes, 75 branch churches and 51 public chapels. This is illustrated in Table 1 below.

**Table 1**

**Deaneries, parishes, affiliated churches and chapels of the  
Ukrainian Catholic Eparchy of Chełm in 1863<sup>25</sup>**

Deanery	Parish churches	Affiliated churches	Chapels
I. Augustów (G*. Augustów)	Augustów, Balla Kościelna, Hodyszew, Hołynka, Lipsk, Łubno, Perstuń, Rygałówka, Sopockiń, Wysokie Mazowieckie		Hołynka, Rudawka, Panarlica,
II. Biała (Bialski)	Biała, Cycibór, Dokudów, Horbów,		Biała,

<sup>20</sup> APL, ChKGK, no. 115, k. 118v, 122; Schematic. P. 4.

<sup>21</sup> *Kania J.* Unickie seminarium diecezjalne w Chełmie w latach 1759-1833, Lublin: Red. Wydawnictw KUL, 1993. P. 93.

<sup>22</sup> APL, ChKGK, no. 1152, k. 53-54.

<sup>23</sup> Schematic. P. 4. In fact, seminary faculty that year consisted of ten people. Apart from the above priests, there were Fr. Professor Mikołaj Pocij and Fr. Michał Pocij, a physician and teacher. See APL, ChKGK, no. 163, k. 331v.

<sup>24</sup> APL, ChKGK, no. 1159, k. 118v, 122; Schematic. P. 28-30.

<sup>25</sup> APL, ChKGK, no. 162, k. 86v-132; Schematic. P. 5-26.

(G. Lublin)	Hrud, Kijowiec, Klonownica, Kościeniewice, Koszoty, Łomazy, Ortel Królewski, Ortel Książęcy, Rokitno, Woskrzenice		Łomazy, Rossosz
III. Chełm (G. Lublin)	Chełm (katedra), Berdyszczce, Chełm (miasto), Chutcze, Czułczyce, Husynne, Kamień, Kolemczyce, Łowcza, Łukówek, Pławanice, Ruda, Sawin, Serebryszcze, Spas, Świerże		Chełm, Pokrówka, Kolemczyce, Serebryszcze
IV. Dubienka (G. Lublin)	Buśno, Czerniejów, Dubienka, Klesztów, Leszczany, Pobołowice, Rostoka, Sielec, Strzelce, Turowice, Wojsławice, Żmudź	Putnowice, Wojsławice (przedmieście)	Kurmanów
V. Grabowiec (G. Lublin)	Bereście, Bończa, Dub, Grabowiec, Horyszow Ruski, Perespa, Świdniki, Tuczmpy, Uchanie, Wakijów	Zaborce, Zubowice, Koniuchy, Jarosławiec, Honiatycze	Grabowiec
VI. Horodło (G. Lublin)	Diakonów (Dyakonów), Horodło, Kopytów, Łużków, Matcze, Moniatycze, Strzyżów, Teratyn, Ubrodowice	Szpikołosy, Kobło, Hrebenne, Czortowice, Hussynne	
VII. Hrubieszów (G. Lublin)	Chyżowice, Czerniczyn, Grudek Nadbużny, Hołubie, Hostynne, Hrubieszów, Kryław, Modryń, Mołodiatycze, Niele dew, Pawłowice, Peresłowice, Podhorce nad Huczwą, Slipcze, Szychowice, Terebiń, Werbkowice	Masłomęcz, Prehoryl, Bohutycze, Gdeszyn, Gozdów, Małków	Bohorodyca, Łasków
VIII. Kodeń (G. Lublin)	Choroszczyńska, Dobratycze, Dobryń, Kobylany, Kodeń, Kopytów, Koroszczyń, Kostomłoty, Krzyczew, Neple, Piszczac, Połoski, Pratulin, Terespol, Zabłoc	Lebiedziów, Kodeń	Piszczac
IX. Krasnystaw (G. Lublin)	Dypułtycze, Krośniczyn, Krupe, Łopiennik, Orłów, Pawłów, Rakołupy, Rejowice, Stężyca, Żdżenne, Żulin	Krasnystaw	Dypułtycze
X. Lublin (G. Lublin)	Bezek, Busówno, Cyców, Dratów, Kanie, Kulik, Lublin, Łączna, Mogielnica, Olchowiec, Pniówno, Siedliszcze, Świerszczów, Syczyn, Tarnów	Bezek, Święcica	Dobromyśl
XI. Łosice (G. Lublin)	Buble, Chłopków, Chotycze, Gnojno, Janów, Konstantynów, Kornica, Łosice, Nossów, Witulin	Pawłów, Łosice	Czuchleby, Konstantynów, Kornica
XII. Międzyrzec (G. Lublin)	Dołha, Drelów, Łukowce, Makarówka, Międzyrzec Nowe Miasto, Międzyrzec Stare Miasto, Mostowo, Mszanna, Prochenki, Radzyń, Ruskowola,		Horodek, Żabcze, Łukowisko



	Swory, Szóstka, Witoroż		
XIII. Parczew (G. Lublin)	Kolechowice, Lejno, Ostrów, Parczew, Sosnowica, Uścimów, Wereszczyn, Wereszczyńska Wola, Włoska Wola, Wytyczno		Ostrów, Wereszczyńska Wola
XIV. Sokołów (G. Lublin)	Czekanów, Czołomyje, Gródek, Grodzisko, Hołubla, Łazów, Łysów, Mordy, Rogów, Sawice, Seroczyn, Sokołów, Szkopy, Warszawa (g. warszawska)		
XV. Szczepleszyn (G. Lublin)	Biłgoraj, Branew, Kossobudy, Lipsko, Otrocz, Potoczek, Siedliska, Sól, Suchowola, Szczepleszyn, Tereszpol, Topólcza, Złojec	Szewnia, Boriatyce, Majdan Księżopolski, Krasnobród	Tarnów
XVI. Tarnogród (G. Lublin)	Biszczka, Chmielek, Korchów, Krzeszów, Księżpol, Kulna, Lipiny, Obsz, Różaniec, Tarnogród, Zamek	Płusy	
XVII. Tomaszów (G. Lublin)	Chodywańce, Łosiniec, Przeorsk, Sopot, Szlatyn, Tarnawatka, Tomaszów, Typin	Jarczów, Jurów, Maziły, Szara Wola, Korhyń, Ciotusza, Werszczyca, Pańków, Krynice, Wieprzowe Jezioro, Nedeżów, Podhorce (k. Tomaszowa)	
XVIII. Tyszowce (G. Lublin)	Czartowiec Wielki, Dołhobyczów, Grodysławice, Kłatwy, Łaszczów, Nabroź, Nowosiółki, Pieniany, Posadów, Poturzyn, Sahryń, Stara Wieś, Telatyn, Tyszowce, Wiszniów, Żerniki	Moratyn, Horoszczyce, Oszczów, Rachanie, Werechanie, Mikulin, Łykoszyn, Suszów, Wasyłów, Hopkie (Hobkie), Podlodów, Rzeplin, Witków, Zaborce (Zaborce), Miętkie, Turkowice, Dutrów, Radków, Dębno, Zamłynie,	Czartowiec, Michalów, Nowosiółki, Kadłubiska

		Radostów, Wereszyn, Kmiczyn, Steniatyn	
XIX. Wisznice (G. Lublin)	Bezwola, Gęś, Horodyszcze, Jabłoń, Kolombrod, Korczówka, Przegaliny, Radcze, Rudno, Wisznice, Wohyń, Zeszczynka	Paszenki	Horodyszcze, Polubicze, Romaszki, Wisznice
XX. Włodawa (G. Lublin)	Dołhobrody, Dołholiska, Hanna, Hańsk, Hola, Holeszów, Hołowno, Horostyta, Jabłeczna, Kodeniec, Kossyń, Lubleń, Mutwica, Opole, Orchówek, Rozwadówka, Różanka, Sławatycze, Sobibor, Uhrusk, Włodawa, Zbereże		Ladzkie, Hanna, Żdzarka, Hola Kaplonosy, Opole, Rozwadówka
XXI. Zamość (G. Lublin)	Czeńniki, Horyszów Polski, Komarów, Miączyn, Sitno, Skierbieszów, Sniatycze, Sulmice, Zamość	Niewierkowo, Dzierażnia, Zawalów, Łaziska, Łubańki	Majdan
Habsburg Monarchy	Kraków		

\* G. Governate

The deanery of Włodawa (22 parishes) was one of the largest and most numerous in the eparchy. It was followed by the deaneries of: Hrubieszów and Tyszowce (17 parishes each), Chełm (16), Kodeń and Lublin (15), Biała, Międzyrzec and Sokołów (14), Szczepieszyn (13), Dubienka and Wisznice (12), Krasnystaw and Tarnogród (11), Augustów, Grabowiec, Łasice and Parczew (10), Horodło and Zamość (9), Tomaszów (8). As far as the number of branches is concerned, the deanery of Tyszowce had the biggest number of them (24 branches), followed by the deaneries of: Tomaszów (13), Chełm and Hrubieszów (6), Grabowiec, Horodło, Szczepieszyn and Zamość (5), Dubienka, Kodeń, Lublin and Łasice (2), Krasnystaw, Tarnogród and Wisznice (1). In the remaining six deaneries there were no branch churches. The biggest number of chapels in a deanery occurred in Włodawa (7 chapels), followed by Chełm (4), Tyszowce, Wisznice (4 each), Augustów, Biała, Łasice, Międzyrzec, Parczew (3 each), Hrubieszów (2) and Dubienka, Grabowiec, Koden, Lublin, Szczepieszyn and Zamość (1 each); four deaneries had none (Horodło, Sokołów, Tarnogród, Tomaszów). The highest number of churches was in Tyszowiec deanery (45), including 17 parish churches, 24 branch churches and 4 chapels and in Włodawa deanery (29), parish churches (22), branch churches (7). The lowest number of churches was in the deanery of Parczew (13), including 10 parish churches and 3 chapels, and in the deanery of Tarnogród (12), with 11 parish churches and 1 filial church.

In 1863, a total of 222 999 Greek Catholics lived in the eparchy (deaneries and parishes under the jurisdiction of the Greek Catholic Bishop of Chełm)<sup>26</sup>. Table 2 shows the numbers of believers in individual deaneries.

<sup>26</sup> APL, ChKGGK, no. 163, k. 88v-99.

**Table 2**

**Number of faithful of the Eparchy of Chełm in individual deaneries (1863)<sup>27</sup>**

No.	Deanery	Number of faithful	Number of parishes	Parishioners (average per 1 parish)
1.	Augustów	8 751	10	875
2.	Biała	11 819	14	844
3.	Chełm	8 489	15	566
4.	Dubienka	6 561	12	547
5.	Grabowiec	5 512	10	551
6.	Horodło	6 503	9	722
7.	Hrubieszów	15 624	18	868
8.	Kodeń	14 656	15	977
9.	Krasnystaw	7 283	11	662
10.	Lublin	6 525	15	435
11.	Łosice	11 171	10	1117
12.	Międzyrzec	12 792	14	914
13.	Parczew	9 227	10	923
14.	Sokołów	4910	14	351
15.	Szczebrzeszyn	9017	13	694
16.	Tarnogród	16 175	11	1 470
17.	Tomaszów	6 665	8	833
18.	Tyszowce	14 784	17	875
19.	Wisznice	14 112	12	1 176
20.	Włodawa	25 805	22	1 173
21.	Zamość	6 618	9	735
	Krakow (Austrian Empire)	1 000*	1	-
	<b>Total</b>	222 999	270	-

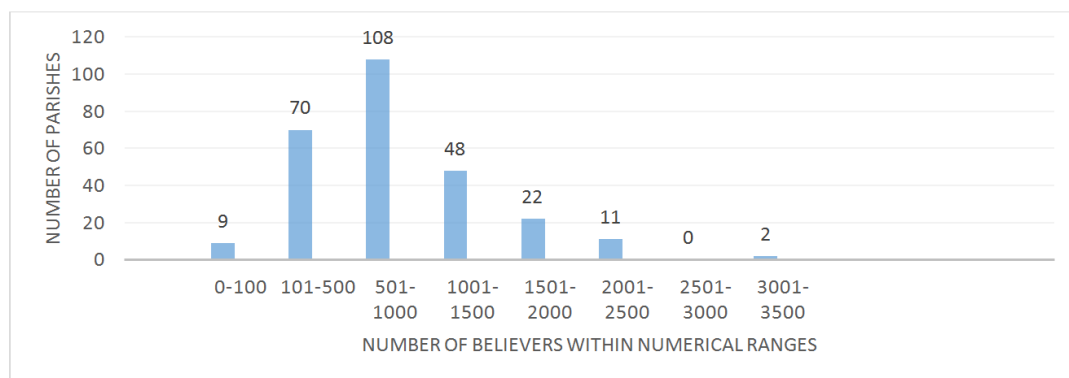
\*The parish of Krakow (without deanery affiliation) was not included in the total population of the eparchy.

The above table indicates that the biggest number of believers was in the deanery of Włodawa (25 806 Uniates), followed by deaneries of Tarnogród (16 175), Hrubieszów (15 624), Tyszowce (14 874), Kodeń (14 656), and Wisznice (14 112). The smallest deaneries were: Tomaszów (6 665), Zamość (6 618), Dubienka (6 561), Lublin (6 525), Horodło (6 503), Grabowiec (5 512), and Sokołów with the Warsaw parish (4 910). An average parish had 826 members. Given the average number of parishioners per 1 parish, the biggest number of them were in the deaneries of Tarnogród – 1 470, Wisznice – 1 176, Włodawa – 1 173, and Łosice – 1 117, and the smallest number in the deaneries of Sokołów – 351 and Lublin – 435. Numbers of members of particular parishes are illustrated in Chart 1 below.

<sup>27</sup> APL, ChKGK, no. 163, k. 88v-99; Schematic. P. 5-26.

**Chart 1**

**Number of believers in parishes of the Greek Catholic Eparchy of Chełm in 1863 (within numerical ranges)<sup>28</sup>**



Most parishes in the eparchy (40%) had between 501 and 1000 members and as many as 25.9% of the parishes between 101 and 500 believers. Parishes between 1 001 and 1 500 faithful accounted for 17.7% of all parishes, between 1 501 and 2 000 made up 8.1% of the parishes and from 2 001 to 2 500 members – 4.0%. The largest ones, with over 2 000 Greek Catholics, were mostly located in places where the dean lived: Biała (Biała deanery), Hrubieszów (Hrubieszów deanery), Kodeń (Kodeń deanery), Zabłóć (Kodeń deanery), Międzyrzec Stare Miasto (Międzyrzec deanery), Parczew (Parczew deanery), Krzeszów (Tarnogród deanery), Księżpol (Tarnogród deanery), Lubień (Włodawa deanery), Różanka (Włodawa deanery), Włodawa (Włodawa deanery). Only two parishes, in Łomazy (Biała deanery) and Biszczka (Tarnogród deanery) had over 3 000 believers and were the most populous in the entire eparchy. In these parishes we can identify, respectively, 3 156 and 3 100 believers<sup>29</sup>. The eparchy also had very small communities with no more than 100 parishioners (0.9%). The smallest parish of Orłów, Krasnystaw deanery, had only 8 Uniates. Slightly more populous were parishes in Augustów deanery: Wysokie Mazowieckie (23)<sup>30</sup> and in Sokołów deanery: Czekanów (35)<sup>31</sup> and Sawice (36)<sup>32</sup>. Two parishes in Augustów (Augustów deanery)<sup>33</sup> and Mordy (Sokołów deanery)<sup>34</sup> had no believers and their dissolution was a matter of time<sup>35</sup>.

## 7. CLERGY

In 1863, ministry in the eparchy was provided by 209 lay priests. The vast majority of them, 200 (96%), were parish ministers<sup>36</sup>. This situation was due to the lack of

<sup>28</sup> Own calculations on the basis of: APL, ChKGK, no. 163, k. 88v-99; Schematic. P. 5-26.

<sup>29</sup> Schematic. P. 6, 18.

<sup>30</sup> APL, ChKGK, no. 163, k. 98v.

<sup>31</sup> APL, ChKGK, no. 163, k. 326v.

<sup>32</sup> APL, ChKGK, no. 163, k. 342v.

<sup>33</sup> APL, ChKGK, no. 163, k. 428v.

<sup>34</sup> APL, ChKGK, no. 163, k. 433v.

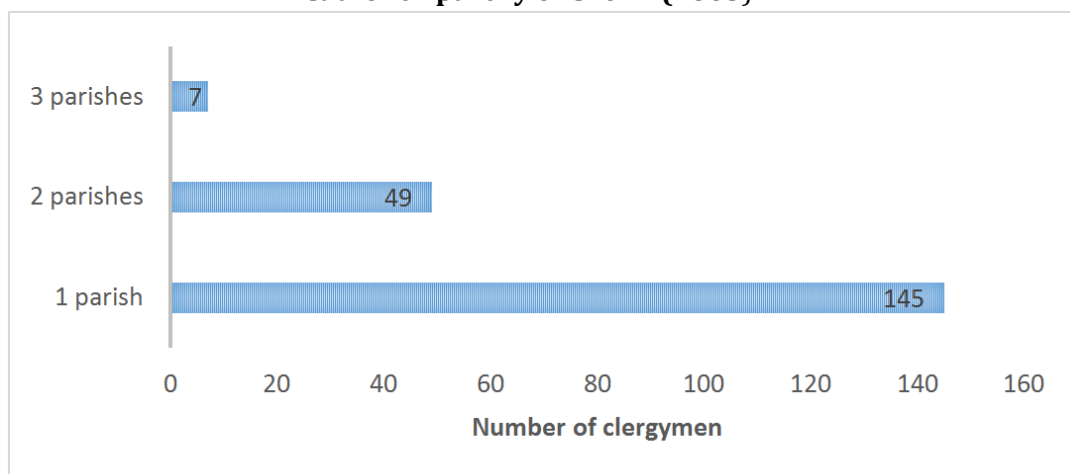
<sup>35</sup> These parishes were dissolved upon the reorganisation of the Eparchy following the ukase of June 18 (30), 1866. *Kołbuk W.* Duchowieństwo unickie... P. 14, 21.

<sup>36</sup> Only four out of all the 209 clergymen in the Eparchy did not work in parishes. These were: Fr. Fr. Deodat Smoleniec, Emilian Pociąg, Antoni Zieniewicz, and Józef Wójcicki.

clergymen, which meant that some parishes were vacant. In the official documents of the bishopric, a vacant parish was one without a pastor approved by the government and church authorities<sup>37</sup>. In fact, communities without a permanent priest were not without pastoral care. In most cases, they were supervised by an administrator<sup>38</sup>. In 1863, only 136 parishes (51%) out of the total of 265 ones headed by diocesan priests, had permanent parish priests. The other 129 parishes (49%) were headed by administrators. The diocesan authorities, trying to fill in the vacancies, usually entrusted the administration of unfilled parishes to priests working in neighbouring parishes. As a result, a considerable number of priests oversaw several parishes at the same time. This problem is illustrated in Chart 2 below.

**Chart 2**

**Number of pastoral benefices of parish priests and administrators in the Greek Catholic Eparchy of Chełm (1863)<sup>39</sup>**



The largest number of priests employed in pastoral ministry managed only one parish – 145 (69%). Of these, 108 were parish priests and 37 were administrators. The second group consisted of priests who headed two parishes. There were 49 such priests (23%), of whom 31 were parish priests and administrators at the same time, and 18 were administrators only. The remaining 7 priests (3%) managed three parishes (parish priest of one parish and administrator of two – 3 priests; only 3 as administrators). As Witold Kołbuk noted, temporary assignment of parish benefices to administrators was a very unfavourable. Despite the short distances between parishes and the relatively small number of communities, irregular pastoral care was not conducive to providing the faithful with proper religious ministry and prevented adequate care of the benefices<sup>40</sup>. In addition, the constant shortage of clergy meant that some priests combined high positions in the central institutions of the eparchy with

<sup>37</sup> According to archival records from that period, a vacant parish was the one with no parish priest. See: *Kołbuk W. Duchowieństwo unickie w Królestwie Polskim 1835-1875*. Lublin: Towarzystwo Naukowe KUL, 1992. P. 25.

<sup>38</sup> *Kołbuk W. Duchowieństwo unickie...* P. 24-25.

<sup>39</sup> Own calculation on the basis of: APL, ChKKG, no. 163, k. 116v-214; Schematic. P. 5-25.

<sup>40</sup> *Kołbuk W. Duchowieństwo unickie...* P. 26.

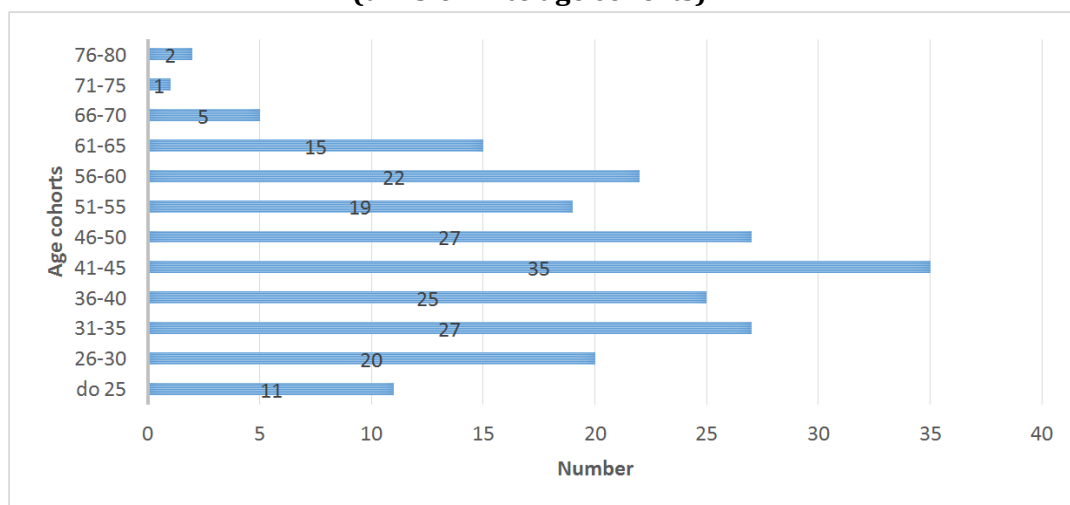
ministry in parishes. For example, pastor of Ubrodowiec parish in Horodło deanery, Fr. Stefan Szokalski, was a member of the cathedral chapter and rector of the diocesan seminary<sup>41</sup>. Fr. Michał Lipiński, spiritual director in the seminary, was also dean of Chełm deanery, pastor of Serebryszcze parish and administrator of Pławanice parish<sup>42</sup>. Fr. Emilian Bieńkowski, minute taker in the general consistory, simultaneously administrated three parishes in Sokołów deanery: Rogów, Sawice, Szkopy<sup>43</sup>. Fr. Michał Harasowski, associate judge in the general consistory and vice-rector of the diocesan seminary was pastor of Teratyn parish (Horodło deanery)<sup>44</sup>.

Nearly all parishes managed by lay clergy had only one pastor, a parish priest or an administrator. The parishes in Hrubieszów and Bezwola (Wisznice deanery) are an exception. In the former the pastor was assisted by a vicar and in the latter by a vicar-cooperator<sup>45</sup>.

Some priests, apart from parish work, were engaged in religious education of children and youth. The position of “teacher of religious education and morality in public schools” was held by one priest in the year under review; Fr. Aleksander Starkiewicz, working in the district school in Biała. The second catechetical position in the district school in Hrubieszów remained unfilled<sup>46</sup>.

While discussing the number, functions and offices held by the clergy in Chełm, one should also mention their age structure. The age of priests serving in the eparchy was decisive for the quality of pastoral ministry and had its socio-cultural impact. The age structure of the Uniate clergy of Chełm is shown in Chart 3

**Chart 3**  
**Age structure of clergymen in the Greek Catholic Chełm Eparchy in 1863**  
**(division into age cohorts)<sup>47</sup>**



<sup>41</sup> APL, ChKGK, no. 163, k. 183v.

<sup>42</sup> APL, ChKGK, no. 163, k. 151v.

<sup>43</sup> APL, ChKGK, no. 163, k. 116v.

<sup>44</sup> APL, ChKGK, no. 163, k. 131v.

<sup>45</sup> APL, ChKGK, no. 838, k. 217v; APL, ChKGK, no. 746, k. 5, 8; Schematic. P. 10, 22.

<sup>46</sup> Schematic. P. 4.

<sup>47</sup> Own calculations on the basis of: APL, ChKGK, no. 163, k. 224-229; Schematic. P. 5-25.

The list of clergymen disaggregated by age group shows that 31 priests were up to 30 years of age (15%), 114 (54%) were between the ages of 31 and 50, 40 priests (19%) were slowly approaching old age (51-65 years), and 7 priests (3%) were in the oldest group (66+ years). The vast majority of the clergy, 145 priests (69%), are fit young men (by 50 years of age), who could fully perform their pastoral duties. Five priests were officially retired, yet two remained pastors of parishes. Overall, there were few senior priests in the eparchy. Only 8 priests, less than 4% of the total number, reached the age of sixty-six. Such a situation is fully understandable if we consider the high mortality characteristic of the period in question<sup>48</sup>. According to research carried out by Fr. Jan Szczepaniak for the eparchy of Krakow, most of the clergy there died between the ages of 51 and 65<sup>49</sup>. Only three priests lived to a ripe old age. Priority, in terms of longevity, was given to two 77-year-old priests: Fr. Michał Futasiewicz and Fr. Jan Szymański. Only one priest over 70 years of age was younger than the two: Fr. Antoni Mazanowski (72). Fr. Futasiewicz headed two parishes in Włodawa deanery: Rozwadówka (as parish priest) and Dołholiska (as administrator). Fr. Szymański was canon of the cathedral chapter, performed the duties of parish priest in Łosice and administrator in Łysów (Sokołów deanery). In turn, Fr. Mazanowski had a benefice in the parish of Gnojno (Łosice deanery) and remained vice-dean and instructor of Łosice deanery<sup>50</sup>.

The analysis of the number and age structure of the clergy cannot ignore the important issue of deaths. 1863 was a difficult year for the eparchy of Chełm. The eparchy lost its head, auxiliary bishop and administrator Jan Teraszkiewicz. Born in 1793, he was ordained priest in 1825. A year later he was appointed vice-chancellor of the seminary in Chełm and was made an honorary canon of the Chełm Cathedral Chapter. In 1832 he was entrusted with the office of rector of the seminary and was conferred the dignity of prelate custodian of the Chełm Cathedral Chapter. In 1841, by virtue of a tsarist ukase, he was nominated auxiliary bishop. After the death of Bishop Felicjan Szumborski in 1851, he became administrator of the Chełm eparchy. He died on 1 March 1863<sup>51</sup>. Apart from the bishop, six other priests died that year: five parish priests and an administrator. One of the deceased parish priests performed the duties of surrogate judge at the consistory, diocesan examiner and dean of Wisznice, while another one was dean of Sokołów<sup>52</sup>.

## 8. RELIGIOUS CLERGY

In the eparchy of Chełm there was a monastic province of the Nativity of the Virgin Mary, Basilians – Uniates. It consisted of monasteries in: Biała Podlaska, Chełm, Lublin, Warsaw, and Zamość. In the period under discussion, the religious congregations no longer enjoyed the position they did in the past. The relaxation of monastic life, disciplinary problems and above all the governmental ban on accepting new candidates

<sup>48</sup> *Korobowicz A.* Kler greckounicki w Królestwie Polskim (1815-1875) // *Rocznik Lubelski*. 1966. Vol. 9. P. 247-249.

<sup>49</sup> *Szczepaniak J.* Duchowieństwo diecezji krakowskiej w XVIII wieku. Studium prozopograficzne. Kraków: Antykwa, 2010. P. 301.

<sup>50</sup> APL, ChKGGK, no. 163, k. 225, 227, 228v.

<sup>51</sup> *Kossowski A.* Z dziejów Unii Kościelnej na terenie b. diecezji chełmskiej w latach 1851-1866, Lublin: Drukarnia Narodowa, 1938, P. 4-8, 15.

<sup>52</sup> APL, ChKGGK, no. 1044, k. 11; Schematic. P. 30.

resulted in the fact that the order was on the verge of collapse<sup>53</sup>. In the mid-19<sup>th</sup> century, there were only 18 monks in all the five monasteries (Biała Podlaska – 5, Chełm – 7, Lublin – 2, Warszawa – 2, Zamość – 2)<sup>54</sup>. In 1863 there were 20 monks. 10 lived in the monastery in Chełm, 4 in Warsaw, 3 in Biała. There were only 2 monks in the Zamość monastery and only 1 in Lublin. In the eparchy, the Basilians administered six parishes: in Biała Podlaska, Kolemczyce, Lublin, Spas, Warsaw, and Zamość<sup>55</sup>. In 1864, under the decision of the tsar's governor Teodor Berg, all monasteries save the Warsaw one were dissolved. The Warsaw monastery was the last to be dissolved, in 1872<sup>56</sup>.

## CONCLUSION

In light of this study, one gets the impression that in 1863 the Uniate Eparchy of Chełm was in a fairly good state. In principle, all consistory offices remained staffed. The diocesan institutions carried out their tasks. The authorities, despite the lack of clergy, managed to provide pastoral care to the faithful in all existing parishes. The reality was far different, and the legal situation of the eparchy gradually deteriorated. Its fate was sealed after the January Uprising. The period that followed brought about many changes that disrupted the established order. In 1866, the Russian authorities arrested Bishop Kaliński and deported him to Vyatka. Two years earlier (1864), the Basilian monasteries were dissolved. The suppression in 1872 of the last monastery in Warsaw concluded the activity of Basilians in the Kingdom of Poland<sup>57</sup>. After the tsar's decree of June 18 (30), 1866, the deanery network was reorganised. Following the example of the Orthodox eparchies in the Russian Empire, the area of the deaneries was adjusted to the then existing districts. The earlier 21 deaneries were replaced by 12 new ones<sup>58</sup>. Finally, on March 25 (April 6), 1875, Tsar Alexander II announced the unification of the Chełm Eparchy with the Orthodox Church. A month later, on May 11 (23), 1875, the Holy Governing Synod of the Russian Orthodox Church abolished the Chełm Eparchy of the Greek Catholic rite and incorporated it into the Orthodox Eparchy of Chełm-Warsaw, which was then established, with a vicariate in Chełm, called the vicariate of Lublin<sup>59</sup>.

---

<sup>53</sup> *Kołbuk W.* Bazylianie w Królestwie Polskim w latach 1817-1872 // *Roczniki Humanistyczne*. 1983. Vol. 31. Issue 2. P. 153; *Śliwa T.* Kościół greckokatolicki w Królestwie Polskim (1815-1875) // *Historia Kościoła w Polsce*. Vol. 2. Part 1 / B. Kumor, Z. Obertyński (ed.). Poznań-Warszawa: Pallottinum, 1979. P. 506-507.

<sup>54</sup> APL, ChKGK, no. 684, p. 84.

<sup>55</sup> APL, ChKGK, no. 163, k. 230; Schematic. P. 5, 7, 13, 25-28.

<sup>56</sup> *Wiech S.* Pod naporem prawosławia. Z dziejów oporu unitów w Królestwie Polskim i na zesłaniu // *Kwartalnik Historyczny*. 2010. Vol. 177. No 3. P. 7-8; *Патрило І.* Холмська провінція Різдва Матері Божої (1810-1864) // *Нарис історії Василянського Чина Святого Йосафата*. Рим: Видавництво ОО Василян, 1992. С. 297-300.

<sup>57</sup> *Gil A.* Utracona szansa. Unici diecezji chełmskiej wobec rosyjskiego, polskiego i ukraińskiego ruchu narodowego (1815-1875) // *Radzyński Rocznik Humanistyczny*. 2014. Vol. 12. P. 108.

<sup>58</sup> These were the deaneries of: Augustów, Biała, Biłgoraj, Chełm, Hrubieszów, Konstantynów, Krasnystaw, Radzyń, Sokołów, Tomaszów, Włodawa, and Zamość. APL, ChKGK, no. 199, p. 2-20; *Dziennik Praw Królestwa Polskiego*. Vol. 65. Warszawa: Drukarnia Rządowa, 1866. P. 197-209.

<sup>59</sup> *Gil A.* Utracona szansa... P. 110; *Lewandowski J.* Likwidacja obrządku greckokatolickiego w Królestwie Polskim w latach 1864-1875 // *Annales Universitatis Mariae Curie-Skłodowska*. 1966. Vol. 21 (9). P. 238; *Римко О.Г.* История воссоединения холмских униатов с православной церковью в 1875 году (по материалам белорусских епархиальных ведомостей) // *Вестник Полоцкого государственного университета*. 2013. Н. 1. Серия А. С. 43-47.



## REFERENCES

- A.S. (1878). Konsystorz biskupi. In: **Nowodworski, M. (Ed.)**. *Encyklopedia kościelna podług teologicznej encyklopedii Wetzera i Weltego*. Vol. 11. Warszawa: S. Czerwiński i S. Niemira. P. 136-137 [in Polish].
- Chodyński, S.** (1874). Chełmskie biskupstwo (greckiego obrządku). In: **Nowodworski, M. (Ed.)**. *Encyklopedia kościelna podług teologicznej encyklopedii Wetzera and Weltego*. Vol. 3. Warszawa: Czerwiński i Spółka. P. 252-259 [in Polish].
- Gall, S.** (1909). Kaliński Jan Mikołaj. *Podręczna encyklopedia kościelna*. Vol. 19-20, J-K. Warszawa: Gebethner i Wolff [in Polish].
- Gil, A.** (2005). *Chełmska diecezja unicka 1596-1810. Dzieje and organizacja*. Lublin: IEŚW [in Polish].
- Gil, A.** (2014). Utracona szansa. Unicy diecezji chełmskiej wobec rosyjskiego, polskiego and ukraińskiego ruchu narodowego (1815-1875). *Radzyński Rocznik Humanistyczny*, 12, 97-112 [in Polish].
- Grabowski, A.** (1989). Likwidacja unickiej diecezji chełmskiej and próby jej wznowienia. *Nasza Przeszłość*, 71, 255-309 [in Polish].
- Kania, J.** (1979) Diecezja Chełmska, III. Diecezja unicka. In: **Łukaszyk, R., Bieńkowski, L. & Gryglewicz, F. (Ed.)**. *Encyklopedia Katolicka*. Vol. 3. Lublin: Pallottinum. Kol. 133-136 [in Polish].
- Kania, J.** (1993). *Unickie seminarium diecezjalne w Chełmie w latach 1759-1833*. Lublin: Red. Wydawnictw KUL [in Polish].
- Kołbuk, W.** (1983). Bazylianie w Królestwie Polskim w latach 1817-1872. *Roczniki Humanistyczne*, 31 (2), 153-185 [in Polish].
- Kołbuk, W.** (1992). *Duchowieństwo unickie w Królestwie Polskim 1835-1875*. Lublin: Towarzystwo Naukowe KUL [in Polish].
- Korobowicz, A.** (1966). Kler greckounicki w Królestwie Polskim (1815-1875). *Rocznik Lubelski*, 9, 241-264 [in Polish].
- Korobowicz, A.** (1965). Stosunek władz świeckich do obrządku greckokatolickiego w świetle prawa Królestwa Polskiego (1815-1875). *Annales UMCS*, 20. Sectio F. P. 145-159 [in Polish].
- Kossowski, A.** (1938). *Z dziejów Unii Kościelnej na terenie b. diecezji chełmskiej w latach 1851-1866*. Lublin: Drukarnia Narodowa [in Polish].
- Kumor, B.** (1979). Diecezja Chełmska, I. Diecezja katolicka. In: **Łukaszyk, R., Bieńkowski, L. & Gryglewicz, F. (Ed.)**. *Encyklopedia Katolicka*. Vol. 3. Lublin: Towarzystwo Naukowe KUL. Kol. 127-132 [in Polish].
- Lewandowski, J.** (1966). Likwidacja obrządku greckokatolickiego w Królestwie Polskim w latach 1864-1875. *Annales Universitatis Mariae Curie-Skłodowska*, 21 (9). Sectio F. P. 213-244 [in Polish].
- Lewandowski, J.** (1966). *Na pograniczu. Polityka władz państwowych wobec unitów Podlasia and Chełmszczyzny 1772-1875*. Lublin: UMCS [in Polish].
- Manuil (Lemeševskij)** (1986). *Die russische orthodoxen Bischöfe von 1893 bis 1965. Bio-Bibliochartie von Metropolit Manuil (Lemeševskij) bis zum Gegenwart, ergänzt von P. Coelestin Patock OSA*. Vol. 4: Ionafan (Rudnev) – Mstislav (Skrypnik). Erlangen: AKU Fotodruck GMBH [in German].
- Meysztowicz, W.** (1953). Chełm. In: **De Meyer, A. (Ed.)**. *Dictionnaire d'histoire et de géochartie Ecclésiastiques*. Vol. 9. Paris: Letouzey et Ane. Kol. 605-614 [in French].
- Patrylo, I.** (1992). *Holmska provinciia Rizdva Materi Bozhoi (1810-1864). Narys istorii Vasyliianskoho Chyna Sviatoho Josafata* [Kholm Province of the Nativity of the Mother of God (1810-1864). Essay on the history of the Basilian Order of St. Josaphat]. Rym: Vydavnytstvo OO Vasyliian. P. 279-300 [in Ukrainian].
- Popova, N.** (1874). *Sudby unii v russkoi Kholmsskoi eparkhii* [The fate of the union in the Russian Kholm eparchy]. Moskva [in Russian].
- Rimko, O.G.** (2013). Istoriia vossoedineniia kholmsskikh uniatov s pravoslavnoi tserkoviu v 1875 godu (po materialam belorusskikh eparkhialnykh vedomostei) [The history of the reunification of the Kholm Uniates with the Orthodox Church in 1875 (based on materials from the Belarusian eparchial journals)]. *Vestnik Polotskogo gosudarstvennogo universiteta. Serii A, 1*, 42-53 [in Russian].
- Steblii, F.I.** (2008). Kuzemskiy Mykhailo. In: **Smolii, V.A. (Ed.)**. *Entsyklopediia istorii Ukrainy*. Vol. 5: Kon-Kiu. Kyiv: Naukova dumka, 448 [in Ukrainian].
- Szczepaniak, J.** (2010). *Duchowieństwo diecezji krakowskiej w XVIII wieku. Studium prozopograficzne*. Kraków: Antykwa [in Polish].

- 
- Śliwa, T.** (1979). Kościół greckokatolicki w Królestwie Polskim (1815-1875). In: **Kumor, B. & Obertyński, Z. (Eds).** *Historia Kościoła w Polsce*. Vol. 2. Part 1. Poznań-Warszawa. P. 503-511 [in Polish].
- Wiech, S.** (2010). Pod naporem prawosławia. Z dziejów oporu unitów w Królestwie Polskim i na zesłaniu. *Kwartalnik Historyczny*, 177 (3), 5-50 [in Polish].
- Wilemska, E.** (2002). Konsystorz. In: **Migut, B. (Ed.).** *Encyklopedia kościelna*. Vol. 9. Lublin: Towarzystwo Naukowe KUL. Kol. 734-744 [in Polish].

Надійшла до редакції / Received: 12.01.2023

Схвалено до друку / Accepted: 13.03.2023