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Kościół katolicki obrządku łacińskiego w Archidiecezji Kijowskiej (Guberni Kijowskiej), 1798–1830: struktura dekanalna i parafialna

**The Catholic Church of the Latin Rite
in the Kyiv Archdeaconry (Kyiv Province),
1798–1830: Decanal and Parish Structure**

Abstrakt

Artykuł podejmuje problematykę dziejów Kościoła katolickiego obrządku łacińskiego w archidiecezji kijowskiej w latach 1798–1830. W oparciu o źródła archiwalne, wykorzystane po raz pierwszy w badaniach naukowych, zrekonstruowano proces tworzenia parafii, budowy kościołów oraz rozwój świątyń pomocniczych i oratoriów. Omówiono strukturę dekanalną, obejmującą pięć dekanatów, oraz wzrost liczby parafii z 37 w 1802 r. do 49 w przededniu powstania listopadowego. Podkreślono intensywną falę budownictwa kościelnego, związaną z odbudową gospodarczą i kolonizacją po powstaniach hajdamackich, w ramach której ponad połowa parafii wzniosła nowe, murowane świątynie. Szczególną uwagę zwrócono na kaplice pomocnicze, często fundowane przez właścicieli ziemskich, które odgrywały kluczową rolę w zapewnianiu opieki duszpasterskiej na słabo zaludnionych obszarach. Pomimo narastających ograniczeń ze strony

władz rosyjskich liczba kaplic wzrosła z 35 w 1799 r. do 126 w 1830 r., co świadczy o determinacji hierarchii kościelnej i odporności lokalnych społeczności w podtrzymywaniu życia religijnego na ziemiach guberni kijowskiej.

Słowa kluczowe: Ukraina, gubernia kijowska, archidiecezja mohylewska, diecezja łucka, diecezja żytomierska, archidiakoniat kijowski

Abstract

This article examines the history of the Catholic Church of the Latin rite in the Kyiv Archdeaconry between 1798 and 1830. Drawing on archival sources used here for the first time, it reconstructs the creation of parishes, the construction of churches, and the development of auxiliary chapels and oratories. The study outlines the decanal structure, consisting of five deaneries, and traces the growth in the number of parishes from 37 in 1802 to 49 on the eve of the November Uprising. It highlights a vigorous wave of church construction, driven by economic recovery and colonisation after the haidamak uprisings, with over half of all parishes erecting new stone or brick churches. Particular attention is given to auxiliary chapels, often founded by landowners, which played a crucial role in providing pastoral care in sparsely populated areas. Despite growing restrictions imposed by Russian authorities, the number of chapels rose from 35 in 1799 to 126 in 1830, reflecting both the determination of the Catholic hierarchy and the resilience of local communities in sustaining religious life in the Kyiv province.

Keywords: Ukraine, Kyiv Governorate, Archdiocese of Mohilev, Diocese of Lutsk, Diocese of Zhytomyr, Kyiv Archdeaconry

As a result of an agreement concluded in 1798 between the St Petersburg court and the Holy See, the status of the Catholic Church of all rites in the Russian Empire was regulated, at the same time ending the state of temporariness associated with the arbitrary actions of Catherine II. At the same time, new territorial and administrative divisions of the Catholic Church of the Latin and Greek–Unicite rites were established. As a result of these arrangements, the territory of Kyiv Governorate became part of the Mogilev Archdiocese. Due to the considerable distance of these lands from the archdiocesan capital in Mogilev, and even more so from the national capital, where the metropolitan archbishop usually resided, the ecclesiastical authorities decided to create an archdeaconry from the Kyiv gubernia and to establish a district suffraganate in Kyiv. The two

institutions and the archdeacon and auxiliary bishop of the Mogilev archdiocese leading them, with the title of Kyiv suffraganate, were to improve the administration of parishes located in the aforementioned governorate, as we have described in the first part of the text already published, which presents the state of the Catholic Church in the Kyiv governorate from 1798 to 1830¹.

The territory of the archdeaconry, like the rest of the territory of the Mogilev archdiocese, was divided into smaller territorial-administrative units: deaneries and parishes. In the second part of the text presented to the reader, we will describe both issues: the decanal and parochial divisions of the archdeaconry, showing the changes that have taken place in them.

The theme of the presented text thus boils down to the questions: When and how was the area of the archdeaconry divided into deaneries? To what extent was this division permanent? What powers did the dean, the head of the deanery, have? Which parishes were included in the various deaneries? How many parishes were established in the Kyiv province from its foundation until the outbreak of the November Uprising? How many parish churches were built in the Kyiv archdeaconry during the time described? Of what materials were they built? How many auxiliary churches existed at that time: filial churches or chapels, public chapels, and oratories?

So far, no researcher has dealt comprehensively with the history of the Catholic Church of the Latin rite in the Kyiv gubernia from its establishment until the outbreak of the November Uprising. Basic information, with little detail, can be found in the well-known works of Fr Bolesław Kumor on the organisation of the Latin Church in the period of national captivity² and the boundaries of the Polish metropolises and dioceses³. Information on parishes, churches, and monasteries functioning in the territory of interest to us can be found in books and articles by Jacek Chachaj⁴,

1 Jan Szczepaniak, "Catholic Church of the Latin Rite in the Kiev Archdeaconry (Kiev Governorate), 1798–1830: Administrative Boundaries and Management", *Textus et Studia* 9/3(39) (2024): 25–74.

2 Bolesław Kumor, *Ustrój i organizacja Kościoła polskiego w okresie niewoli narodowej (1772–1918)* (Kraków: Polskie Towarzystwo Teologiczne, 1980).

3 *Idem*, "Granice metropolii i diecezji polskich (968–1939)", *Archiwa, Biblioteki i Muzea Kościelne* 18 (1969): 289–352; 19 (1969): 271–351; 20 (1970): 253–374; 21 (1970): 309–404; 22 (1971): 319–402; 23 (1971): 361–399; 24 (1972): 361–404.

4 Jacek Chachaj, "Stan i odbudowa sieci kościelnej w łacińskiej diecezji kijowskiej w drugiej połowie XVII i XVIII wieku", *Archiwa, Biblioteki i Muzea Kościelne* 87 (2007): 5–65.

Jan Marek Giżycki⁵, Fr Patrick Remigiusz Jankiewicz OFM^{Cap}⁶ and Jerzy Kowalczyk⁷.

The sources for this study are found in the National Historical Archive of Belarus in Minsk, the State Archive of the Zhytomyr Oblast in Zhytomyr and the Russian State Historical Archive in St. Petersburg, visitations of parishes in the Kyiv Governorate, parish vicars' reports from 1797–1798 and reports on the state of the Mogilev Archdiocese from 1803 and 1805. Important information for establishing the administrative structure and personnel composition of the institution functioning in the archdeaconry was obtained from the schemas of the Mogilev archdiocese published in 1802–1853.

Decanates

In the Statistical News of the Mogilev Archdiocese, compiled in 1823, we read: "According to the division of the governorate into districts, the deaneries are divided, and in each district, where 6–7 or 8 churches are located, there is a dean; their office is to fulfill, by the consistory, the decrees made from the will of the government and the archbishop, concerning the churches and the clergy; in detail and in general, the churches of their deaneries are to visit annually, to maintain diligence in the service of the parish and the conduct of the proper state, the government of the house or the fund subjects. These deanery officials have auxiliaries, vice-deans, who are then active in their stead when the former succumb to poor health in the deanery visitation of churches, or when they are used directly from the consistory. Like the former, the

5 Wołyniak [Jan Marek Giżycki], *Notatka o niektórych naszych siedzibach trynitarских* (Kraków: published by the author, 1912); *idem*, *Spis ważniejszych miejscowości w powiecie starokonstantynowskim na Wołyniu z 32 rycinami* (Stary-Konstantynów: published by Volhynian landowners, 1910); *idem*, *Wykaz klasztorów dominikańskich prowincji ruskiej*, part 2 (Kraków: Ojcowie Dominikanie, 1923); *idem*, *Z przeszłości karmelitów na Litwie i Rusi*, part 1-2 (Kraków: Ojcowie Karmelici na Piasku, 1918); *idem*, "Zniesione kościoły i klasztory rzymsko-katolickie przez rząd rosyjski w wieku XIX-tym w diecezji łuckiej, żytomierskiej i kamienieckiej (gub. wołyńskiej, kijowskiej i podolskiej)", *Nova Polonia Sacra* 1 (1928): 1–312; *idem*, *Księża Misyjonarze w Zaslawiu i Białymstoku* (Kraków: Księża Micjonarze, 1913).

6 Patryk Remigiusz Jankiewicz, *XVIII-wieczne klasztory kapucyńskie na Ukrainie* (Kraków: Kustodia Ukrainy Zakonu Braci Mniejszych Kapucynów, 2014).

7 Jerzy Kowalczyk, "Późnobarokowe kościoły i klasztory diecezji kijowskiej i dekanatu bractwskiego", in *Sztuka kresów wschodnich*, vol. 3, ed. Jan Juliusz Ostrowski, (Kraków: Oficyna Wydawnicza Text, 1998), 19–68.

latter also take an oath to perform their duties faithfully, and they are instructed to do so following national and canon law”⁸.

It is assumed that in Polish dioceses, the decanal organisation was introduced at the turn of the 12th and 13th centuries and popularised 100 years later⁹. In the post-Tridentine period, under the provisions of the Warsaw Provincial Synod (1561), it was introduced in dioceses not yet divided into decanates. This applied above all to dioceses functioning in Ruthenian and Ukrainian lands. In 1593, Archbishop Jan Dymitr Solikowski divided the Archdiocese of Lwow into 7 decanates. In 1604, the division of the Chelm diocese into 10 decanates was introduced by Bishop Jerzy Zamoyski¹⁰. In the Podlasie part of the Diocese of Luck, decanates were established in 1589 under Bishop Bernard Maciejowski. In the 7 administrative districts created then, he established deans. We do not know when the Volyn and Braclav parts of the Lutsk diocese were divided into deaneries. It is only known from source references that there were 4 deaneries there during the reign of this bishop¹¹. In the Diocese of Kyiv, deaneries were already in place by the mid-17th century. According to the testimony of Karol Orlovsky, archdeacon of Kyiv, there were 3 deaneries in the diocese at that time: cudnovski, kodnansky and vlednicki¹².

Later in both of the latter two dioceses, there were changes in the decanal network. In 1604, Bishop Maciej Szyszkowski divided the diocese of Lutsk into 6 decanates¹³. In the middle of the 17th century, there were

8 „Wiadomość statystyczna o archidiecezji mohylewskiej, rzymsko-katolickiego wyznania, 1823. Monografia o metropolie Sierżeńcewicz”, ed. Aleksy Petrani, *Prawo Kanoniczne* 13/1–2 (1970): 300.

9 Arkadiusz Borek, „Granice jednostek administracji kościelnej. A. Diecezja gnieźnieńska i włocławska”, in *Atlas historyczny Polski. Mapy szczegółowe XVI wieku*, vol. 4: *Wielkopolska w drugiej połowie XVI wieku*, part. 2: *Komentarze. Indeksy*, ed. Krzysztof Chłapowski, Marek Słoń (Warszawa: Instytut Historii PAN, 2017), 70–71; Jacek Chachaj, „Rozwój sieci parafialnej i początki organizacji dekanalnej w diecezji krakowskiej do końca XII wieku. Próba podsumowania”, *Roczniki Humanistyczne* 56/2 (2008): 31–53; Bolesław Kumor, „Początki organizacji dekanalnej na ziemiach polskich”, *Roczniki Teologiczno-Kanoniczne* 7/2 (1961): 89–101; Bogusław Szady, „Granice jednostek administracji kościelnej. B. Diecezja poznańska i wrocławska”, in *Wielkopolska w drugiej połowie XVI wieku*, part 2: *Komentarze. Indeksy*, 99.

10 *Relacje arcybiskupów lwowskich 1595–1794*, ed. Teofil Długosz (Lwów: Kuria Metropolitalna o. łac., 1937), 27; Joanna Kumor-Mielnik, „Organizacja terytorialna diecezji chełmskiej i lubelskiej do 1805 r.”, *Archiwa, Biblioteki i Muzea Kościelne* 94 (2010): 65.

11 Ludwik Królik, *Organizacja diecezji łuckiej i brzeskiej od XVI do XVIII wieku* (Biały Dunajec–Ostróg: „Wołanie z Wołynia”, 2017), 128–130.

12 Karol Orlovsky, *Defensa biskupstwa y dyecezyi kiiowskiej* (Lwów, 1748), 108–109.

13 Królik, *Organizacja diecezji*, 129–131.

14 deaneries in the Diocese of Lutsk: 8 in the Podlasie part, 5 in Volhynia, and 1 in Braclav province¹⁴. In Volhynia and Braclav voivodeship, the number of deaneries increased to 8, after changes introduced in 1773 by Bishop Feliks Pavel Turski¹⁵. Four years later, the same bishop divided the Ukrainian part of the Lutsk diocese into 3 deaneries: Braclav, Granov, and Vinnytsia¹⁶. The last change in the decanal structure of the Lutsk diocese, before the collapse of the Republic of Poland, was the creation of the deanery of Międzyrzecz in the Podlasie part of the diocese around 1782¹⁷. In the Kyiv diocese, which was being rebuilt after the wars against the Cossacks, Tatars, and Russians in the mid–18th century, there were 3 deaneries, with their capitals in Zhytomyr, Fastov, and Owruck¹⁸.

Before the partition of Poland, the area of the later Kyiv Governorate belonged to the diocese of Lutsk and Kyiv. In 1793, 8 parishes belonged to the Lutsk diocese, in Uman, Illintsi, Lisianka, Monasterzyska, Oratov, Old Przyluka, Tetyyov, and Zhornishche. Presumably, from 1777, all of them belonged to the Granov decanate. At the same time, there were 26 parishes in the Kyiv diocese, 17 in the Fastov decanate (Bila Tserkva, Bohuslav, Borshchaiov, Brusilov, Byshev, Fastov, Makary, Moshe, Pavoloch, Pohrebyshche, Rokytne, Rashchev, Smila, Stavishche, Vasilov, Volodarka Zvenyhorodka), Zhytomyr decanate – 6 (Belopol, Bilylivka, Khodorkov, Horbulov, Korostyshov, Malin) and Owruck decanate – 3 (Khabne, Chernobyl, Ivankov)¹⁹.

These parishes, with the territorial and administrative changes of the Church after the fall of the Republic, changed their deanery affiliation several times. Five parishes that were incorporated into the Volyn

14 The division of the diocese into deaneries and the assignment of parishes and branches to them were reported in the accounts on the state of the diocese by Bishop Jan Stefan Wydźga (in 1658) and Bishop Tomasz Leżeński (in 1671). *Relationes status dioecesium in Magno Ducatu Lituaniae*, vol. 2, ed. Paulius Rabikauskas (Roma: Academia Litwana Catholica Scientiarum, 1978), 57–62, 96–102; Królik, *Organizacja diecezji*, 130.

15 Bishop Feliks Turski informed the Holy See of these changes in the report on the state of the diocese that he submitted at the time. *Relationes status dioecesium in Magno Ducatu Lituaniae...*, 185–186; Królik, *Organizacja diecezji*, 131.

16 Information about the division of the Braclav deanery is found in the report on the state of the diocese sent to Rome in 1777. *Relationes status dioecesium in Magno Ducatu Lituaniae*, 206; Królik, *Organizacja diecezji*, 131.

17 *Ibidem*, 131.

18 Orłowski, *Defensa biskupstwa*, 109; Teofil Długosz, “Z dziejów biskupstwa kijowskiego”, *Collectanea Theologica* 13/1–2 (1932): 87.

19 The names of the parishes and their deanery affiliation were determined on the basis of: Jacek Chachaj, “Stan i odbudowa sieci kościelnej w łacińskiej diecezji kijowskiej w drugiej połowie XVII i XVIII wieku”, *Archiwa, Biblioteki i Muzea Kościelne* 87 (2007): 5–65; Królik, *Organizacja diecezji*, 335–336.

governorate (Brusilov, Khodorkov, Horbulov, Korostyshov, Malin) became part of the Pinsk diocese, established in 1795. After the reorganisation of the decanal network in this diocese, announced on Jun. 12, 1796 by Bishop K. Cieciszowski, they found themselves in the Radomyslin decanate, identical to the district of the same name²⁰.

Four parishes in the Voznesensk vicerealty, in the districts of Cherkasy (Moszny, Smila), Uman (Uuman), and Ekaterinoslav (Zvenyhorodka), were at the same time incorporated into the diocese of Letychiv, into the Zvenyhorodka deanery. Twelve parishes from the Braclav governorate also entered this diocese. The Ilinogrodek decanate included 4 parishes from the Lipetsk district (Ilinets, Oratov, Pohrebyshche, Zhornishche), 3 parishes from the Makhnovka district (Belopol, Bilylivka, Old Przyluk) and 2 from the Piatyhora district (Monasterzyska, Tettyov). The Skvirskyi deanery included 3 parishes from the district of the same name (Borshchaiov, Pavoloch, Volodarka)²¹. The decanal division in the Letych diocese was announced by Bishop Michal Sierakowski on Mar. 31, 1796, on the occasion of the solemn inauguration of the work of the Letych general consistory²².

The thirteen parishes of the future Kyiv Governorate were part of the Isaslav Governorate in 1793–1796 and then the Kyiv Governorate in 1796–1797. It belonged to the Mogilev archdiocese. It is not known, however, whether the territory of the governorate was then divided into deaneries, and if so, which deaneries these parishes were assigned to. No visitations from these years have been preserved. There is no doubt that the Mogilev archdiocese was divided into deaneries at the 1789 synod. This was pointed out by Father Bolesław Kumor in his monumental work on the organisation of the Catholic Church in the Polish territories during the partitions, referring to the memoirs of Stanisław Szantyr, secretary of the Mogilev consistory and assessor at the St. Petersburg Theological College, and the preserved visitation instructions for deans²³.

20 Russian State Historical Archive in St. Petersburg (RSHA) f. 822, op. 12, sp. 1, 282–290; Maria Dębowska, „Rządy biskupa Kaspra Kazimierza Cieciszowskiego w niekanonicznej diecezji pińskiej (1795–1798)”, *Archiwa, Biblioteki i Muzea Kościelne* 100 (2013): 188.

21 State Archives of Zhytomyr Oblast (SAZhO) f. 178, op. 51, sp. 3, 19v–30v, 92v–96, 100v–102; National Historical Archives of Belarus in Minsk (NHAB) f. 3330, op. 1, sp. 39, 1–10v.

22 SAZhO f. 178, op. 4, sp. 1, 20–21v.

23 Kumor, *Ustrój i organizacja*, 549; Stanisław Szantyr, *Zbiór wiadomości o kościele i religii katolickiej w Cesarstwie Rosyjskiem a szczególnie w prowincjach od Polski przyłączonych od czasu pierwszego rozbioru Polski aż do końca panowania cesarza Alexandra I. i początków panowania Mikołaja I* (Poznań: Walenty Stefański, 1843), 83.

Note, however, that this concerned the territory taken over by Russia in the First Partition of the Republic. In the territories later incorporated into the Mogilev archdiocese, the decanal division was not introduced until after 1798, following changes to the boundaries of the diocese introduced with the consent of the Holy See. This is evidenced by the almost complete surviving reports of parish administrators drawn up in 1796–1798, in which we find the names of 5 deans appointed before 1798 in territories seized exclusively as a result of the First Partition²⁴.

In the present state of research, it is difficult to indicate the date of the new decanal division of the Kyiv archdeaconry. Based on available documents, it is only possible to determine the time frame in which this occurred. Information on parishes annexed to the Mogilev archdiocese and previously located in the diocese of Latyczów, drawn up at the beginning of 1799, gives the names of deans still appointed by Bishop M. Sierakowski²⁵. At the end of the protocol of the visitation of the Lisianka parish, signed on Oct. 21, 1799, a statistic of the faithful of the Zvenyhorodka deanery was added later, but before the autumn of 1802. It covered parishes that had been part of the Latych diocese (Moszny, Smiła, Zvenyhorodka) and the Mogilev archdiocese (Bohuslav, Lisanka, Rokytne, Ryshchev, Wasilków) before 1798²⁶. The first known list of deaneries and their affiliated parishes in the archdeaconry was drawn up in the autumn of 1802 and published in a schematism appended to the liturgical calendar for 1803. According to it, the Zvenyhorodka deanery comprised 6 parishes, among which the parishes in Rokytne, Ryshchev, and Vasilov (then in the Kyiv deanery) were absent, and a parish in Uman belonged to it²⁷. All this suggests that the parishes in the Kyiv gubernia were divided into deaneries in late 1799 and early 1800, but their final shape was given later, before the autumn of 1802.

According to the aforementioned lists of deaneries of the Mogilev, the archdiocese included in the 1803 schema and the 1803 manuscript report

24 Jan Laskowski, a canon of Smolensk and parish priest of Vitebsk, served as the rural dean of the Vitebsk deanery. RSHA f. 822, op. 12, sp. 2588, 13. Tadeusz Stachorski, the parish priest in Krzyczów, served as the dean of the Mściśław deanery. RSHA f. 822, op. 12, sp. 2588, 37v. Fabian Eliaszewicz, the parish priest in Bierzgał from 1793, served as the dean of the Dyneburg deanery. RSHA f. 822, op. 12, sp. 2588, 84v. Józef Kierkiłło, the parish priest in Fejmany since 1790, served as the dean of the Rzeczyca deanery. RSHA f. 822, op. 12, sp. 2588, 111v. Teodor Ratyński, a canon of Smolensk and parish priest in Małnów since 1793, served as the dean of the Lucyń deanery. RSHA f. 822, op. 12, sp. 2588, 137–138.

25 NHAB f. 3330, op. 1, sp. 39, 10v.

26 NHAB f. 3330, op. 1, sp. 40, 8v.

27 *Directorium...* (Mogilev) 1803, n.pag.

on the state of the archdiocese, Kyiv province (Kyiv archdeaconry) was divided into five deaneries: Kyiv, Radomyshlynskiy, Lipovets, Skvirskiy, and Zvenyhorodskiy. This number of deaneries remained until 1833²⁸. By that time, the only change was an 1815 correction to the names of three deaneries: Kyiv deanery was renamed Kyiv–Vasylkivskiy, Lipovets deanery was renamed Lipovets–Makhnovskiy and Skvirskiy deanery was renamed Skvirskiy–Tarashchenskiy²⁹. Each of the deaneries included parishes located in one or more districts: to the Kyiv decanate – in the Kyiv and Vasilov districts, to the Radomysl decanate – in the Radomysl district, to the Lipovets decanate – in the Lipovets and Makhnovka districts, to the Skvirskiy decanate – in the Skvirskiy district, to the Zvenyhorodka decanate – in the Zvenyhorodka, Humansky, Bohuslav, Chehryn, and Cherkassy districts.

The affiliation of parishes to deaneries from the autumn of 1802 until the outbreak of the November Uprising practically did not change. The only exception was a permanent change in the decanal affiliation of the parish of Bialopole and a temporary change of the parish of Stavishche.

In the years 1802–1805, Bialopole parish was listed in the Skierski decanate, and later, at least from 1815, in the Lipovets–Makhnovskiy decanate³⁰. The Stavishche parish generally belonged to the Skvira (Skvirskiy–Tarashchenskiy) decanate; only the schism issued for 1830 showed it in the Kyiv–Vasylkov decanate³¹.

The office of dean

In the organisational structure of Catholic dioceses, the office of dean for parish clergy remained the most important point of reference. It was through the dean that the bishop and the subordinate officials of the court chancery and the consistory general communicated information and instructions to the clergy.

The duties and deanery rights that were in force at the end of the 18th century in the dioceses of the Mogilev metropolis were not different from those in force in the dioceses of the Gniezno and Lviv metropolises and

28 In that same year, the archdeaconry was divided into six deaneries: Kyiv–Wielkowiec, Skvyra, Bohuslav–Human–Tarascha, Cherkasy–Chehryn–Zvenyhorod, Lipovets–Makhnivka, and Radomyśl. *Directorium...* (Mohilev) 1834, n.pag.

29 *Directorium...* (Mohilev) 1815–1816, n.pag.

30 RSHA f. 822, op. 12, sp. 2590, 32v–33, 104v, 113; *Directorium...* (Mohilev) 1803, 1815–1831, n.pag.

31 *Directorium...* (Mohilev) 1830, n.pag.

were essentially the same as those existing in most dioceses of the universal Church. The list of duties and powers was based on common law, adopted based on the rulings of the Council of Trent, and on decisions taken by provincial or diocesan synods³². The uniformity of official tasks and procedures in force throughout the Catholic Church, and especially in dioceses of Polish tradition, allows us by analogy with the neighboring dioceses of Lutsk and Zhytomyr to familiarise ourselves with the activities of deans in the Kyiv archdeaconry. This methodological procedure is all the more justified because the organisational shape and pastoral customs in the parishes of the Kyiv guberniya, originating from the pre-partition Lutsk and Kyiv dioceses, were the same. At present it is not possible to know the activities of the deans of the Kyiv archdeaconry from the documentation produced by them or by the Kyiv archdeacon³³.

Appointments to the office of the dean were made by the Ordinary. Such a custom was in force in all dioceses in the Old Polish period and did not change during the time of national bondage in the lands annexed to Austria, Prussia, and Russia. A clergyman taking office took an oath and a profession of faith³⁴.

Firstly, the deans were entrusted with the supervision of the clergy of the deanery. "Supervision" of the deanery – as it was then called – concerned the attitude and manners of the priests, pastoral work

32 Marian Przybyłko, "Urząd dziekana w rozwoju historycznym (part 2)", *Prawo Kanoniczne. Kwartalnik prawno-historyczny* 5/1–2 (1962): 109.

33 As already mentioned, in the Historical Archives of Belarus in Minsk, in fond 3330, titled *Chancery of the Visitor of Monasteries of the Roman Catholic Consistory of Mohylev*, there are visitation records of both monastic parishes and those administered by the diocesan clergy, located exclusively within the Kyiv Archdeaconry. From this fact, one may assume that the preserved protocols were once part of the documentation gathered by the Mohylev consistory concerning this archdeaconry. To this day, no additional documentation related to the archdeaconry has been found—neither from the general consistory in Mohylev nor from the office of the archdeacon, which was based first in Zwinogródka and later in Kyiv. At the current stage of research, just before the outbreak of the war, materials from the parishes of the Kyiv–Vasylkiv deanery were also examined. These are held in the State Archive of the City of Kyiv (fond 312). Unfortunately, this fond includes only visitation protocols from the years 1782–1790, parish registers from 1773–1915, and fragmentary documentation on other matters (marriage investigation records from 1797–1815 and banns registers from 1766 and 1818). Regrettably, it was not possible to review all the files related to the other deaneries, which are preserved in the Central State Historical Archive of Ukraine in Kyiv. The incomplete search so far has covered only visitation records, specifically: fond 1040 – Radomyśl deanery (both Uniate and Latin), fond 1041 – Skvyra deanery, fond 1042 – Tarascha deanery, fond 1043 – Żwinogródka–Human deanery and fond 1046 – Lypovets–Berdychiv deanery.

34 State Archives of Ternopil Oblast (SATO) f. 426, op. 2, sp. 8, 110v–111; Królik, *Organizacja diecezji*, 38–39.

(ecclesiastical teaching, the administration of the sacraments, care for education in parish schools, and concern for the work of mercy) and the execution of orders from state and clerical authorities. Secondly, deans were charged with the obligation to visit the parishes in their district regularly (usually once a year) and to send the minutes drawn up during the visit to the Ordinary. Thirdly, deans had the right and duty to convene 'foral chapters' or deanery congregations once or twice a year, if conditions permitted. Fourthly, deans' duties included the canonical installation of parish administrators (vicars and provost). Fifthly, they should keep a deanery book in which to record all information about the deanery, visitations, congregations, and ordinances of the authorities. Sixthly, they had the right to undertake temporary dioceses in cases of difficulty and to ensure continuity in pastoral work in the event of a vacancy in the office of parish priest, until the diocesan ordinary proper. Their duties also included taking care of the distribution of Holy Oils and rubrics in the parishes³⁵.

These duties changed little in post-partition times, at least until the repression following the fall of the November Uprising. Such a hypothesis was put forward by Fr. B. Kumor, based on an instruction from Bishop K. Cieciszowski addressed to the deans of the non-canonical diocese of Pińsk (Jul. 12, 1796), preserved in documents collected by Archbishop Albin Symon (stored in the Archives of the Metropolitan Chapter in Kraków) and an instruction for deans signed by Bishop Franciszek Borgia Mackiewicz on Jul. 19, 1816. (now found in the files of the same bishop, in the Library and Archives of Archbishop E. Baziak in Kraków). Fr Kumor's suppositions are confirmed throughout by a random review of consistory documents from the first half of the nineteenth century and the dean's archive of the Kremenets deanery now stored in the State Archive of the Ternopil Region in Ternopil.

In the above-mentioned instruction for deans, the later Ordinary of Lutsk and Zhytomyr included among the dean's principal duties: informing the bishop of the state of churches and parishes (in terms of personnel and property), visiting parishes run by diocesan and religious clergy,

35 S[tanisław] Ch[odyński], "Dziekani wiejski", in *Encyklopedia kościelna: podług teologicznej encyklopedji Z. Wetzera i Weltego, z licznemi jej dopełnieniami*, vol. 4, ed. Michał Nowodworski (Warszawa: Czerwiński i sp., 1874), 457–460; "O początku władzy dziekanów foralnych", *Archiwum Teologiczne. Pismo czasowe, poświęcone oświeceniu i zbudowaniu religijnemu* 1/2 (1836): 158–161; H[enryk] P[rzeździecki], "Dziekani w Polsce", in *Podręczna encyklopedia kościelna*, vol. 9–10, ed. Stanisław Gall, Jan Niedzielski, Henryk Przeździecki and others (Warszawa: Gebethner i Wolff, 1906), 265–267; Królik, *Organizacja diecezji*, 47–61.

with particular emphasis on the inspection of parish inventories and summaries of church documents. He was also entrusted with the duty of overseeing the moral state and pastoral zeal of the clergy under his authority. Deans were also given greater jurisdictional powers in *foro interno*³⁶.

Parishes

Before we give a list of parishes assigned to individual deaneries within the Kyiv archdeaconry (Kyiv Province), let us enumerate all the parishes that functioned in this area between 1793 and 1830, providing information obtained from archival sources about the time of their foundation or the definition of their territory.

At the time of the signing of the second partition of Poland, there were 33 parishes on the territory of the future Kievan Governorate that had been re-established after the destruction caused by the 17th and 18th century wars and rebellions or had been created in *cruda radice*³⁷.

The seat of these parishes was Chernobyl (erected c. 1682)³⁸, Bila Tserkva (erected 1712)³⁹, Fastov (erected 1723)⁴⁰, Korostyshov (erected 1723, separated Mar. 24, 1779)⁴¹, Lisianka (erected 1730)⁴², Khodorkov, Dominican monks (erected 1742, separated Jan. 30, 1745)⁴³, Monastyrzyska (founded 1743, erected Dec. 3, 1743)⁴⁴, Khabne (erection c. 1748)⁴⁵, Human (erected 1748)⁴⁶, Stawiszczce (erection 1750)⁴⁷, Bialopole

36 Kumor, *Ustrój i organizacja*, 557.

37 The process of rebuilding the parish network of the former Diocese of Kyiv was described by Jacek Chachaj in his frequently cited article: *Stan i rozbudowa*, 5–65.

38 NHAB f. 3330, op. 1, sp. 36, 6v; Chachaj, *Stan i rozbudowa*, 24–25.

39 NHAB 3330, op. 1, sp. 60, 12, 13; Chachaj, *Stan i rozbudowa*, 13.

40 NHAB f. 3330, op. 1, sp. 36, 2v; NHAB f. 3330, op. 1, sp. 93, 40–40v; Chachaj, *Stan i rozbudowa*, 28–29.

41 NHAB f. 3330, op. 1, sp. 36, 1v; NHAB f. 3330, op. 1, sp. 103, 8v; NHAB f. 3330, op. 1, sp. 93, 56, 64v; Chachaj, *Stan i rozbudowa*, 1–32.

42 SAZhO f. 90, op. 1, sp. 292, 10–10v.

43 NHAB f. 3330, op. 1, sp. 36, 5; Chachaj, *Stan i rozbudowa*, 32–33.

44 NHAB f. 3330, op. 1, sp. 49, 7–8.

45 NHAB f. 3330, op. 1, sp. 67, 7; NHAB f. 3330, op. 1, sp. 94, 7; Chachaj, *Stan i rozbudowa*, 34.

46 NHAB f. 3330, op. 1, sp. 84, 7v–8.

47 NHAB f. 3330, op. 1, sp. 36, 2; NHAB f. 3330, op. 1, sp. 93, 43v; Chachaj, *Stan i rozbudowa*, 41–42.

(foundation Mar. 1, 1751, separation Mar. 10, 1751)⁴⁸, Pavoloch (foundation Nov. 15, 1751)⁴⁹, Borshchaiov (foundation 1752)⁵⁰, Byshev (separation Mar. 17, 1753)⁵¹, Makariv (foundation Mar. 15, 1754)⁵², Moszny (erected Jul. 5, 1754)⁵³, Pohrebyshche (erection Jul. 5, 1754, separation 1754)⁵⁴, Ivankov (erection 1759)⁵⁵, Przyluka (erection 1760)⁵⁶, Ryshchev (erected Jul. 8, 1765)⁵⁷, Zvenyhorodka (erected 1766, separated 1785)⁵⁸, Zhornishche (erected 1767)⁵⁹, Oratov (erected May 3, 1774)⁶⁰, Tettyov (erection 1774)⁶¹, Bilylivka (foundation Mar. 1, 1777, separation Jun. 1, 1777)⁶², Bohuslav (separation Jan. 3, 1778)⁶³, Volodarka (erected 1780)⁶⁴, Brusilov (erected Nov. 9, 1782)⁶⁵, Smila (erection 1783)⁶⁶, Malin (separation Oct. 4, 1784)⁶⁷,

48 SAZhO f. 90, op. 1, sp. 276, 1–2v; NHAB 3330, op. 1, sp. 36, 1; NHAB 3330, op. 1, sp. 118, 3.

49 SAZhO f. 90, op. 1, sp. 869, 9v–10; NHAB f. 3330, op. 1, sp. 36, 4v; NHAB f. 3330, op. 1, sp. 115, 5v, 11v; Chachaj, *Stan i rozbudowa*, 35–36.

50 NHAB f. 3330, op. 1, sp. 98, 6; Chachaj, *Stan i rozbudowa*, 45–46.

51 NHAB f. 3330, op. 1, sp. 62, 6v; NHAB f. 3330, op. 1, sp. 36, 7.

52 NHAB f. 3330, op. 1, sp. 36, 3. 13; NHAB f. 3330, op. 1, sp. 93, 35v; Chachaj, *Stan i rozbudowa*, 44.

53 NHAB f. 3330, op. 1, sp. 36, 3–3v; NHAB f. 3330, op. 1, sp. 74, 6.

54 NHAB f. 3330, op. 1, sp. 65, 1, 6v; Chachaj, *Stan i rozbudowa*, 36–37.

55 CSHAUK f. 1040, op. 2, sp. 477, 5; NHAB f. 3330, op. 1, sp. 63, 6v; NHAB f. 3330, op. 1, sp. 36, 2v–3; NHAB f. 3330, op. 1, sp. 88, 1; Chachaj, *Stan i rozbudowa*, 48.

56 SAZhO f. 90, op. 1, sp. 974, 4; NHAB f. 3330, op. 1, sp. 66, 44.

57 NHAB f. 3330, op. 1, sp. 50, 1; NHAB f. 3330, op. 1, sp. 36, 5; Chachaj, *Stan i rozbudowa*, 49–50.

58 NHAB f. 3330, op. 1, sp. 36, 3; NHAB f. 3330, op. 1, sp. 86, 1, 2; Chachaj, *Stan i rozbudowa*, 50–51.

59 NHAB f. 3330, op. 1, sp. 39, 10.

60 NHAB f. 3330, op. 1, sp. 108, 2v, 3v.

61 NHAB f. 3330, op. 1, sp. 83, 7; NHAB f. 3330, op. 1, sp. 116, 11v.

62 NHAB f. 3330, op. 1, sp. 85, 1; NHAB f. 3330, op. 1, sp. 96, 1, 6; Chachaj, *Stan i rozbudowa*, 52–53.

63 NHAB f. 3330, op. 1, sp. 61, 6v; NHAB f. 3330, op. 1, sp. 97, 6v, 11v; Chachaj, *Stan i rozbudowa*, 48–49.

64 NHAB f. 3330, op. 1, sp. 36, 14; Chachaj, *Stan i rozbudowa*, 42–43.

65 NHAB f. 3330, op. 1, sp. 36, 7v; NHAB f. 3330, op. 1, sp. 93, 47, 52v; Chachaj, *Stan i rozbudowa*, 40–41.

66 NHAB f. 3330, op. 1, sp. 46, 1; NHAB f. 3330, op. 1, sp. 110, 1; Chachaj, *Stan i rozbudowa*, 55–57.

67 NHAB f. 3330, op. 1, sp. 36, 1v–2; NHAB f. 3330, op. 1, sp. 73, 2v; Chachaj, *Stan i rozbudowa*, 53.

Illyinets (erection 1785)⁶⁸ and Vasilov (separation Jul. 31, 1787)⁶⁹, Horbulov (separation Mar. 1, 1790)⁷⁰.

From 1793 until the outbreak of the November Uprising, the church authorities erected 16 parishes in the area. They were built in: Makhnivka (erected May 28, 1795)⁷¹, Rokytne (erected 1796)⁷², Zozov (erected Nov. 8, 1798)⁷³, Kyiv (1799)⁷⁴, Topory (separation Jan. 30, 1804)⁷⁵, Lipovets (erected May 5, 1805)⁷⁶, Rozvaziv (erected Nov. 7, 1805)⁷⁷, Vachnovka (separation 1805)⁷⁸, Koshovata (foundation Apr. 5, 1812, erection Sep. 19, 1813)⁷⁹, Zlotopol (erected 1815)⁸⁰, Didovshchyna (foundation 1817, erection Aug. 6, 1818)⁸¹, Rozhyn (erected May 23, 1817)⁸², Motovidlovka (erected 1819)⁸³, Vyshevichi (erected Dec. 16, 1822)⁸⁴, Novoselitsa (erected Nov. 2, 1823)⁸⁵ and Antonovka (erected Mar. 14, 1828)⁸⁶.

At the same time, 25 parishes were erected in the territory of the Diocese of Podolia, which was reactivated in 1798⁸⁷, and 10 in the Dioceses of

68 SAZhO f. 178, op. 51, sp. 3, 26v–27; NHAB f. 3330, op. 1, sp. 39, 2.

69 NHAB f. 3330, op. 1, sp. 36, 3; NHAB f. 3330, op. 1, sp. 80, 4v; NHAB f. 3330, op. 1, sp. 93, 30v.

70 NHAB f. 3330, op. 1, sp. 69, 1; NHAB f. 3330, op. 1, sp. 102, 5, 11; NHAB f. 3330, op. 1, sp. 92, 4v.

71 NHAB f. 3330, op. 1, sp. 64, k; NHAB f. 3330, op. 1, sp. 106, 1, 21.

72 SAZhO f. 90, op. 1, sp. 410, 11; NHAB f. 3330, op. 1, sp. 99, 6; Chachaj, *Stan i rozbudowa*, 57.

73 NHAB f. 3330, op. 1, sp. 105, 5v; SGKP, vol. 14, 663–664.

74 NHAB f. 3330, op. 1, sp. 57, 7.

75 SAZhO f. 90, op. 1, sp. 1029, 4; NHAB f. 3330, op. 1, sp. 70, 4v; NHAB f. 3330, op. 1, sp. 93, 11; Chachaj, *Stan i rozbudowa*, 58; SGKP, vol. 12, 401.

76 NHAB f. 3330, op. 1, sp. 104, 1; SGKP, vol. 5, 285–287.

77 CSHAUK f. 1040, op. 2, sp. 478, 1v–2; NHAB f. 3330, op. 1, sp. 109, 2v; NHAB f. 3330, op. 1, sp. 106, 27; SGKP, vol. 9, 848.

78 NHAB f. 3330, op. 1, sp. 87, 1, 7v–8; SGKP, vol. 12, 877.

79 SAZhO f. 90, op. 1, sp. 952, 8–8v.

80 Chachaj, *Stan i rozbudowa*, 59; SGKP, vol. 7, 643.

81 NHAB f. 3330, op. 1, sp. 115, 7v; NHAB f. 3330, op. 1, sp. 93, 23; SGKP, vol. 2, 31.

82 NHAB f. 3330, op. 1, sp. 106, 53, 58v; NHAB f. 3330, op. 1, sp. 93, 13; SGKP, vol. 9, 8.

83 NHAB f. 3330, op. 1, sp. 93, 41v; SGKP, vol. 6, 748.

84 NHAB f. 3330, op. 1, sp. 71, 8v; NHAB f. 3330, op. 1, sp. 101, 8; SGKP, vol. 14, 146.

85 NHAB f. 3330, op. 1, sp. 106, 46, 51v–52; SGKP, vol. 7, 274.

86 NHAB f. 3330, op. 1, sp. 78, 1; SGKP, vol. 1, 44.

87 Jan Szczepaniak, "Diecezja kamieniecka w świetle schematyzmu na 1831 rok (2). Dekanaty, parafie, zakony, kościoły i klasztory, *Textus et Studia* 6/4(24) (2020): 70.

Lutsk and Zhytomyr⁸⁸. It is significant that in the latter diocese 9 parishes were erected at the end of the 18th century and only 1, in Butovce, at the beginning of the following century (1803).

Initially, in the lands occupied by Russia as a result of the fall of Poland, the creation of pastoral centers (parishes, filial churches, and chapels) and their staffing was entirely up to the bishop. However, the Russian authorities soon issued regulations limiting the freedom of decision of the church hierarchy in this regard. At first, only a ban was issued on the accumulation of benefices (Nov. 13, 1801). From 1810 the staffing of benefices became the competence of the Department of Foreign Religions of the Ministry of the Interior (in 1817–1824 the department was part of the Ministry of Religion and Public Enlightenment). According to Rev. B. Kumor, for a certain period, this provision was not strictly observed. Still, bishops or diocesan administrators independently appointed priests to vacant benefices. In 1817, Alexander, I granted the Minister of Religious Affairs the power to issue permits for the construction and abolition of Catholic churches and monasteries. Numerous examples indicate that it was not difficult to obtain permission until the accession to the throne of Nicholas I and the repression following the suppression of the November Uprising⁸⁹.

Looking at the list of parishes established at that time, their location, and size, one can see that the church authorities decided to open new parishes in the areas colonised at that time, even though Catholics of the Latin rite were not numerous there and, in addition, lived in considerable dispersion. In contrast, in Volhynia, which had not been destroyed during the Koliivshchyna period, with a more numerous Polish population, living in larger clusters and relatively close to parish churches (except for the so-called Ukrainian Polesie), and the absence of a sufficient number of clergy, it was more difficult for the church authorities to issue permits for the establishment of new parishes (especially as the existing ones were not very populous).

Thus, there were 37 parishes in the Kiev archdeaconry in the autumn of 1802, and 49 before the outbreak of the November Uprising. In the whole period described, 8 parishes were run by religious orders: 4 by Dominicans and 1 each by Conventual Franciscans, Capuchins, Reformati and Trinitarians. In the Kiev (Kiev–Vasilov) deanery, there were 8 parishes in 1802, and 10 in 1830, in: Bila Tserkva, Byshev (Dominicans), Fastov, Kiev

88 *Idem*, "Diecezje łucka i żytomińska w świetle schematyzmu na 1832 rok (2). Dekanaty, parafie, zakony, kościoły i klasztory", *Textus et Studia* 7/4(28): 151.

89 Kumor, *Ustrój i organizacja*, 663–664.

(Dominicans), Makarov, Motovidlovka (from 1819), Rokytné, Ryshchev (Trinitarians), Stavishche (in the deanery from 1829) and Vasilov. In the Radomyśl decanate, the census of autumn 1802 showed 7 parishes, and in 1830 – 9. The parish churches were located in: Brusilov (Capuchins), Khabne, Chernobyl (Dominicans), Horbulov, Ivankov, Korostyshov, Malin, Rozvaziv (from 1805) and Vyshevichi (from 1822). In autumn 1802, 9 parishes belonged to the Lipowiets (Lipovets–Makhnovskiy) deanery, and in 1830 – 11, in: Bialopole (in the deanery at least since 1815), Bilylivka, Illyinets, Lipowiets (since 1805), Makhnovka, Monasterzyska, Oratov, Pohrebyshche, Old Przyluka, Vachnovka (since 1805), Zozov and Zhornishche (Reformed). In the autumn of 1802, the Skvira (Skvirskiy–Tarashchenskiy) deanery was divided into 7 parishes, and in 1830 into 11. They were located in: Bialopole (in the decanate at least until 1805), Borshchaiov, Khodorkov (Dominicans), Didovshchyna (from 1818), Koshovata (from 1813), Novoselitsa (from 1823), Pavoloch, Roshino (from 1817), Stavishche (1802–1829), Tetyyov, Topory (from 1804) and Volodarka. The Zvenyhorodka decanate had 6 parishes in 1802, and 2 more in 1830. Parish churches were built in: Antonovka (from 1828), Bohuslav, Human, Lisianka (Conventual Franciscans), Moszny, Smila, Zlotopol (from 1815) and Zvenyhorodka.

The institution of patronage law was inextricably linked with the establishment and functioning of parishes. The principles of the foundation and construction of churches, the erection of parishes near them, the establishment of the material basis for the functioning of the parish and the maintenance of the temple and church buildings, as well as the staffing of parson's benefices, all demanded legal regulation. The diversity of issues concerning both secular property law and ecclesiastical law regulating the activities of an ecclesiastical institution meant that the right of patronage had a mixed, ecclesiastical and secular character. In its essence, it was a privilege granted by ecclesiastical authority to lay founders of churches and parishes, taking material care of the establishment and functioning of churches and parishes. In return for their material commitment, the founder and his heirs were granted participation in the management and disposition of church property and appointments to ecclesiastical positions. The origins of the law of patronage date back to the fifth century, but its mature form was shaped in the twelfth century, under the pontificate of Pope Alexander III. Initially, this law helped the ecclesiastical authorities to limit private property rights over churches, but after the Reformation it was in more than one case an

obstacle to the completely free disposal of church property and offices by the ecclesiastical authorities⁹⁰.

The basic right of patrons was to present candidates to the ecclesiastical authority for vacant ecclesiastical benefices (bishoprics, parishes, prelates, and chapter canons, as well as minor benefices – perpetual vicariates, mansions, altars, and hospital prepositions). It was up to the ecclesiastical authority to assess the candidate presented and to nominate for the vacant post.

According to the attitudes of the Council of Trent, the right of patronage for vacant parish benefices was held by the persons or institutions issuing the foundation or donation deed and those who acquired the right to do so by way of transfer. In the case of lay persons, not necessarily Catholics, this right could be held by lords and noble estate owners. Among the clergy, the right of gift may have been held by a bishop or a religious superior. Of secular institutions, the privilege of proposing candidates for benefices was held by a small number of town councils, university senates, and even rural communities, and of ecclesiastical institutions, collegiate and cathedral chapters, monastic general chapters, or, less frequently, other types of clerical colleges⁹¹.

At the time described in this text, in the lands occupied by Russia, legal regulations from the Old Polish period were in force in matters of patronage. It is true that Archbishop Stanisław Siestrzencewicz 1806 strove to limit patronage (collateral) rights, but these efforts remained unsuccessful⁹².

In the case of nominations for parish benefices, the person or persons holding the right of patronage for the vacant rectory would give the Ordinary Bishop a candidate, who had to be a Catholic clergyman. This had to be done in writing in person or by proxy, in the case of a minor by a guardian or curator. A layperson had four months to do so, and a clergyman six months. A lay patron could issue several documents of gift (simultaneously canceling earlier decisions) during this period, even if the office of the official or the bishop's court chancery had issued a deed

90 A[ntoni] S[otkiewicz], "Patronat", in *Encyklopedia kościelna podług teologicznej encyklopedji Wetzera i Weltego, z licznemi jej dopełnieniami*, vol. 18 (Warszawa: M. Nowodworski, 1892), 378–380; Władysław Abraham, *Początki prawa patronatu w Polsce* (Lwów: Redakcja „Przeglądu Sądowego i Administracyjnego, 1889), 339–342.

91 Stanisław Litak, *Parafie w Rzeczypospolitej w XVI–XVIII w.* (Lublin: Wydawnictwo Naukowe KUL, 2004), 103.

92 Kumor, *Ustrój i organizacja*, 663.

of the institution, and a clerical patron only one, without the possibility of withdrawing once given consent⁹³.

It was up to the bishop to assess the candidate: his spiritual qualities and intellectual–spiritual preparation for his duties, and to nominate – to hand over to the chosen person the office and entrust him with the associated jurisdiction⁹⁴.

In addition to the legally regulated right of gift to a vacant parish benefice, customary patrons (collators) also had other privileges. During the procession they occupied a place of honor among the faithful, often supporting the celebrant carrying the Blessed Sacrament under his hand. During Mass, they sat in the chancel on the so-called collector's bench. They were allowed to display their coats of arms on the façade of the church or in the interior. In the event of the impoverishment of the patron–founder or his direct descendants, he was entitled to the support adjudged by the church tribunal. Their duties included: ensuring that the benefice goods and movable church property were in good condition, protecting the church, and defending against unlawful seizure of church property. The possession of these rights did not give the patrons the possibility: to interfere in the management of the property, to impose burdens (labor) on the parson's subjects and charges on the parishioners, to influence pastoral services and the order of worship⁹⁵.

In Polish literature, the classification of patronage law established by Stanisław Litak is generally accepted. Based on his research, he established that in the territory of the Gniezno and Lwów metropolises (excluding Wrocław and Bakowo dioceses) and the Warmian diocese, there were 3 main types of patronage before the Partitions of Poland: clergy, nobility, and royal patronage; the other types: burgher, peasant, university and mixed occurred only marginally. The nobility held the right of patronage for benefices in 55.1% of parishes, the clergy 27.2%, and the king 15.6%; the others had patronage rights for up to 2% of parsonage benefices⁹⁶.

93 Mieczysław Różański, *Duchowieństwo parafialne archidiecezji uniejowskiej w XVIII wieku. Studium prozopograficzne* (Łódź: Archidiecezjalne Wydawnictwo Łódzkie, 2010), 87.

94 Jan Kracik, *Vix venerabilis. Z dziejów społecznych niższego kleru parafialnego w archidiecezji krakowskiej w XVII–XVIII wieku* (Kraków: Polskie Towarzystwo Teologiczne, 1982), 43; Edward Rittner, *Prawo kościelne katolickie* (Lwów: published by the author, 1878), 219.

95 Różański, *Duchowieństwo parafialne*, 87–88.

96 Stanisław Litak, *Kościół łaciński w Rzeczypospolitej ok. 1772 roku. Struktury administracyjne* (Lublin: Instytut Europy Środkowo-Wschodniej, 1996), 79.

In the Lutsk archdeaconry, which belonged to the Brest–Lutsk diocese, due to the small percentage of the Roman Catholic population, and even more so in the Kyiv diocese, which had the character of a missionary diocese, the proportions were somewhat different. In the archdeaconry of Lutsk, noble patronage concerned 64.7% of parishes, clerical patronage 33.3%, and royal patronage only 2%⁹⁷. In the Diocese of Kyiv, noble collators accounted for 40% of the parishes, and clergy as much as 60%. In no parish of this diocese did the king have the right of gift⁹⁸. Such a significant number of parishes with clergy patronage, compared to the other dioceses of the Commonwealth, is understandable given the traditional entrusting of pastoral care among Catholics living in the diaspora to monastic orders.

A report on the state of the Mogilev archdiocese in 1803 recorded the names of those with the right to present a candidate for vacant parish benefices in the Kyiv archdeaconry (governorate). Of the 37 parishes then in existence, 26 collators were lay people (70.3%) and 11 clergy (29.7%). The right to choose candidates for parish priests in Volodarka and Zvenyhorodka was vested in Mogilev Archbishop S. Sietrzencewicz⁹⁹, and for the benefice in Fastov, the former table estate of the Kyiv bishops, in Lutsk and Zhytomyr Ordinary Bishop K. Cieciszowski¹⁰⁰. Candidates for administrators or parish vicars in monastic parishes were elected at triennial provincial general chapters, despite attempts to deprive orders of such powers¹⁰¹.

Parish churches

As mentioned above, there were 38 parishes in the Kyiv archdeaconry in the autumn of 1802. Only one of them, in Pavoloch, did not have a parish temple. The old wooden church, built in 1751 with the foundation of Prince Józef Lubomirski, had been closed a few years earlier, due to the poor condition of the building. Admittedly, the then owners of the estate – Marianna Elżbieta, née Lubomirska, and her husband,

97 *Idem*, *Atlas Kościoła łacińskiego w Rzeczypospolitej Obojga Narodów w XVIII wieku* (Lublin: Towarzystwo Naukowe KUL, 2006), 345–348.

98 *Ibidem*, 335–336.

99 RSHA f. 822, op. 12, sp. 2590, 32v–34.

100 *Ibidem*, 29v–30.

101 Gach Piotr Paweł, *Struktury i działalność duszpasterska zakonów męskich na ziemiach dawnej Rzeczypospolitej i Śląska w latach 1773–1914* (Lublin: Wydawnictwo KUL, 1999), 168; Szantyr, *Zbiór wiadomości o kościołach*, 177–178.

Antoni Protazy Potocki, started the construction of a brick church in 1785, but due to financial and family difficulties, they stopped financing the work. The fact that the collators had their marriage annulled was also an unfavorable circumstance in continuing the construction. Marianna Lubomirska, who remained in Pavoloch, married Orthodox Russians, successively to Valerian Zubov and later to Theodor Uvarov. By 1832, it was only possible to raise the church walls slightly, to the height of the windows. During the construction of the church, services were held in a brick building, which was erected in the 1880s for use as a hospital (it was enlarged by a wooden annex)¹⁰².

In 1830, the Kyiv archdeaconry was divided into 49 parishes. There were no parish churches in 4 parishes, in the aforementioned Pavoloch and Lipovets, Rokytne, and Makarov. Lukasz Berlicz Strutyński, starost of Horodło, undertook to build a church in Lipovets in the deed of foundation of the parish sworn to in the Braclav Land Court on 5 May 1805. He never fulfilled these obligations. It was not until half a century later that the parishioners, on the initiative of Father Witalis Włodkowski, erected the first temple in the town (in 1858–1863). Until then, parish services were held in a small, wooden chapel housed in a century-old, straw-covered vicarage building¹⁰³. In Rokytne, a wooden church built in 1774 from the foundation of Józef Karwicki was in use until 1818. Because of the danger of collapse, the Kyiv archdeacon ordered on Oct. 29, 1818 that parish services be moved to the cemetery chapel. In 1828, a storm collapsed part of the old, disused church, and the rest of it was demolished with the permission of the church authorities¹⁰⁴. In Makarov, on the other hand, the wooden church, which had been in use since 1777, was destroyed by fire on Apr. 8, 1827. Services were moved to a wooden chapel in the cemetery. The colonists (the Pawszowie, Rościszewscy, and Szymanowski families) made little effort to rebuild the temple (only bricks were prepared and deposited in an open field). Building work did not begin until 1836¹⁰⁵.

The Dominican parish in Khodorkov did not have a proper temple either. The wooden church, founded on Nov. 20, 1751 by Franciszek Ksawery Nitoslowski, a Kyiv land judge, burnt down on Mar. 18, 1797. They

102 SAZHo f. 90, op. 1, sp. 869, 1v; NHAB f. 3330, op. 1, sp. 115, 1; Zofia Zielińska, "Potocki Antoni Prot", in *Polski Słownik Biograficzny*, vol. 28, ed. Emanuel Rostworowski (Wrocław-Warszawa-Kraków-Gdańsk-Łódź: Zakład Narodowy imienia Ossolińskich, 1984–1985), 135.

103 NHAB f. 3330, op. 1, sp. 104, 1, 6v; *Elenchus...* (*Luceoria*) 1918, 25.

104 SAZHo f. 90, op. 1, sp. 410, 11; NHAB f. 3330, op. 1, sp. 99, 1.

105 NHAB, f. 3330, op. 1, sp. 93, 35v.

decided, therefore, to rebuild several cells on the ground and ground floors of the monastery into the chancel and part of the nave of a new church. They built the rest of the church from wood¹⁰⁶.

In addition to the parishes mentioned above, work on the erection of new temples in the Kiev archdeaconry between 1798 and 1830 was carried out in 23 localities. In total, therefore, new temples were built in 27 parishes, out of the 49 existing in 1830 (55%). 29 parish churches were erected, including 2 each in Kiev (wooden in 1798–1799 and brick in 1817–1824) and Smila (wooden in 1805–1809 and brick in 1819–1827)¹⁰⁷. In cruda radice temples were erected in 11 localities, in Topory (1800–1803)¹⁰⁸, Rozvaziv (1804)¹⁰⁹, Vakhnovka (1804)¹¹⁰, Rozhyn (1809–1817)¹¹¹, Antonovka (1810–1816)¹¹², Novoselitsa (1814–1821)¹¹³, Zlotopol (1815–1817)¹¹⁴, Didivshchyna (1818–1820)¹¹⁵, Motovidlovka (1819)¹¹⁶ and Vyshevichi (1820)¹¹⁷.

The vast majority of churches built were erected in durable material, stone or brick (23 churches). Only 5 were built of wood (17%). The aforementioned Dominican church in Khodorkov (1797–1798) was the only one built of mixed material, brick, and wood¹¹⁸. The first church in Kyiv, on Pechersk (1798–1799),¹¹⁹ and churches in Rozvaziv (1804)¹²⁰,

106 NHAB, f. 3330, op. 1, sp. 113, 1–1v.

107 NHAB f. 3330, op. 1, sp. 46, 1; NHAB f. 3330, op. 1, sp. 110, 1; Chachaj, *Stan i rozbudowa*, 55–57.

108 SAZhO f. 90, op. 1, sp. 1029, 1; NHAB f. 3330, op. 1, sp. 70, 1; NHAB f. 3330, op. 1, sp. 93, 11; Chachaj, *Stan i rozbudowa*, 58.

109 NHAB f. 3330, op. 1, sp. 82, 1; NHAB f. 3330, op. 1, sp. 109, 1.

110 NHAB f. 3330, op. 1, sp. 87, 1.

111 NHAB f. 3330, op. 1, sp. 68, 1; NHAB f. 3330, op. 1, sp. 106, 53; NHAB f. 3330, op. 1, sp. 93, 13.

112 NHAB f. 3330, op. 1, sp. 78, 1.

113 NHAB f. 3330, op. 1, sp. 106, 1, 46, 47; NHAB f. 3330, op. 1, sp. 93, 15, 16.

114 SGK, vol. 14, 643.

115 NHAB f. 3330, op. 1, sp. 115, 1; NHAB f. 3330, op. 1, sp. 93, 23.

116 NHAB f. 3330, op. 1, sp. 93, 41v–42.

117 NHAB f. 3330, op. 1, sp. 71, 1–1v; NHAB f. 3330, op. 1, sp. 89, 1; NHAB f. 3330, op. 1, sp. 101, 1.

118 NHAB f. 3330, op. 1, sp. 113, 1–1v.

119 Karol Iwanicki, *Kościół i kaplice w Kijowie* (Warszawa: Drukarnia Samorządowego Instytutu Wydawniczego, 1931), 50–52.

120 NHAB f. 3330, op. 1, sp. 82, 1; NHAB f. 3330, op. 1, sp. 109, 1.

Vakhnovka (1804)¹²¹, Smila (1805–1809)¹²² and Vyshevichy (1820)¹²³. Brick churches were built in Uman (1780–1826)¹²⁴, Bila Tserkva (1783–1812)¹²⁵, Pavoloch (1783–1856)¹²⁶, Topory (1800–1803)¹²⁷, Zvenyhorodka (1800–1819)¹²⁸, Tettyov (1802)¹²⁹, Nova Przyluka (1805)¹³⁰, Rozhyn (1809–1817)¹³¹, Antonovka (1810–1816)¹³², Kosovataya (1812–1813)¹³³, Białopole (1814–1818)¹³⁴, Novoselitsa (1814–1821)¹³⁵, Zlotopol (1815–1817)¹³⁶, Bohuslav (1817),¹³⁷ Kyiv, St. Alexander (1817–1824), Pohrebyshche (1817–1818)¹³⁸, Didovshchyna (1818–1820)¹³⁹, Motovidlovka (1819)¹⁴⁰, Smila (1819–1827)¹⁴¹,

121 NHAB f. 3330, op. 1, sp. 87, 1.

122 NHAB f. 3330, op. 1, sp. 46, 1; NHAB f. 3330, op. 1, sp. 110, 1; Chachaj, *Stan i rozbudowa*, 55–57.

123 NHAB f. 3330, op. 1, sp. 71, 1–1v; NHAB f. 3330, op. 1, sp. 89, 1; NHAB f. 3330, op. 1, sp. 101, 1.

124 NHAB f. 3330, op. 1, sp. 84, 1.

125 NHAB f. 3330, op. 1, sp. 60, 1; NHAB f. 3330, op. 1, sp. 95, 1; Chachaj, *Stan i rozbudowa*, 13–14.

126 SAZhO f. 90, op. 1, sp. 869, 1v; NHAB f. 3330, op. 1, sp. 115, 1.

127 SAZhO f. 90, op. 1, sp. 1029, 1; NHAB f. 3330, op. 1, sp. 70, 1; NHAB f. 3330, op. 1, sp. 93, 1; Chachaj, *Stan i rozbudowa*, 58.

128 NHAB f. 3330, op. 1, sp. 86, 1; Chachaj, *Stan i rozbudowa*, 50–51.

129 NHAB f. 3330, op. 1, sp. 116, 1; NHAB f. 3330, op. 1, sp. 93, 5.

130 SAZhO f. 90, op. 1, sp. 947, 1; NHAB f. 3330, op. 1, sp. 66, 1.

131 NHAB f. 3330, op. 1, sp. 68, 1; NHAB f. 3330, op. 1, sp. 106, 53; NHAB f. 3330, op. 1, sp. 93, 13.

132 NHAB f. 3330, op. 1, sp. 78, 1.

133 SAZhO f. 90, op. 1, sp. 952, 1, 8–8v; NHAB f. 3330, op. 1, sp. 94, 3.

134 SAZhO f. 90, op. 1, sp. 276, 1–2v; NHAB f. 3330, op. 1, sp. 59, 1.

135 NHAB, ref. f. 3330, op. 1, sp. 106, 1, 46, 47; NHAB, ref. f. 3330, op. 1, sp. 93, 15, 16.

136 SGK, vol. 14, 643.

137 NHAB, ref. f. 3330, op. 1, sp. 61, 1; NHAB, ref. f. 3330, op. 1, sp. 97, 1, 11v; Chachaj, *Stan i rozbudowa*, 48.

138 SAZhO, ref. f. 90, op. 1, sp. 405, 1; NHAB NHAB, ref. f. 3330, op. 1, sp. 65, 1; Chachaj, *Stan i rozbudowa*, 37–38.

139 NHAB, ref. f. 3330, op. 1, sp. 115, 1; NHAB, ref. f. 3330, op. 1, sp. 93, 23.

140 NHAB, ref. f. 3330, op. 1, sp. 93, 41v–42.

141 NHAB, ref. f. 3330, op. 1, sp. 46, 1; NHAB, ref. f. 3330, op. 1, sp. 110, 1; Chachaj, *Stan i rozbudowa*, 55–57.

Lisianka (1820–1826)¹⁴², Volodarka (1826)¹⁴³, Rzychev (1829)¹⁴⁴ and Makarov (1827–1838)¹⁴⁵.

Such a lively building movement, which distinguishes Kievshchyna from other Ukrainian lands occupied by Russia as a result of the partition of the Polish–Lithuanian Commonwealth, is the result, as mentioned earlier, of the economic reconstruction of the area destroyed during the Haidamak uprisings and the colonisation associated with it. The establishment of new parish temples, built mainly of durable materials, also changed the ratio between wooden and brick churches. In 1802, of the 38 parish churches, churches, and chapels, 27 were of wood (71.1%) and 10 were of brick or stone (26.3%). The Dominican church in Khodorkov, already described, was built of mixed material (2.6%). In contrast, of the 49 parish churches or chapels existing in 1830, 19 were built of wood (38.8%) and 29 were built of stone or brick (59.2%). The Dominican church in Khodorkov was unchanged (2%).

Auxiliary temples: filial churches, chapels and oratories

Based on an incomplete source base, it was established that in 1799 there were 35 auxiliary churches, churches or branch chapels, chapels, and oratories in the Kyiv archdeaconry, and 1830. – 126; respectively, 2 and 23 in the Kyiv deanery, 0 and 11 in the Radomyslensk deanery, 6 and 38 in the Makhnovka deanery, 7 and 33 in the Skvira deanery and 20 and 20 in Zvenyhorodka deanery. This number does not include the Capuchin church in Khodorkov, which retained its status as a monastic shrine until the end of the period described. Due to the novelty of the findings, we provide not only the names of places where chapels were opened before the November Uprising but also the source–confirmed time of their functioning¹⁴⁶.

142 SAZhO, ref. f. 90, op. 1, sp. 292, 10–11v зб.

143 NHAB, ref. f. 3330, op. 1, sp. 44, 1; NHAB, ref. f. 3330, op. 1, sp. 36, 14; NHAB, ref. f. 3330, op. 1, sp. 94, 1; Chachaj, *Stan i rozbudowa*, 42–43.

144 NHAB, ref. f. 3330, op. 1, sp. 93, 28v; Chachaj, *Stan i rozbudowa*, 49–50.

145 NHAB, ref. f. 3330, op. 1, sp. 36, 9; Chachaj, *Stan i rozbudowa*, 44.

146 The period of operation of auxiliary churches was determined based on the printed schematisms of the Archdiocese of Mohylev from the years 1824–1848, as well as those of the Dioceses of Łuck and Żytomierz from 1850–1925. Some of the chapels listed in the register changed their parish affiliation due to the establishment of new parishes, but also as a result of suppressions carried out by the authorities as part of the repressions following the November and January Uprisings. Alongside the names of the localities where filial churches, chapels, or oratories existed, the dates of their

In the Kiev deanery (Kiev–Vasylkivskiyi), branches and chapels functioned in 8 parishes: Belaya Cerkiew – chapels: Potyjovka (1800–1891), Polovetska Wielka (1829–1891)¹⁴⁷; Byshev – chapel: Jasnahorodka (1793–1831)¹⁴⁸; Fastov – chapel: Romanovka [1830–1831]¹⁴⁹; Makary – branch: Rudnia Krymskaya (1783–1831), chapels – Borodianka [1830–1918], Ludvinovka [1830–1831]¹⁵⁰; Motovidlovka – chapel: Marianovka [1830–1891]¹⁵¹; Rokytne – chapel: Nastashka [1830–1891]¹⁵²; Rzychev – chapels: Charnyshe [1830–1897], Hrushev [1830–1868], Kazarinovka [1830–1891], Kozin [1803–1925], Makidony [1830–1930], Medvedovka [1803–1891], Nikolayovka [1830–1895], Pije [1830–1925], Prycki [1803–1925], Romashki [1830–1897], Tulinovka [1803–1897], Ulaniki [1803–1811]¹⁵³ and Vasilov – chapels: Husachovka [1830–1921], Kopachov [1830–1897], Mirovka [1830–1831]¹⁵⁴.

In the Radomyslín deanery chapels were opened in 4 parishes: Khabne – chapel: Minki (1819–1854)¹⁵⁵; Chernobyl – chapel: Old Shepelica

operation within the listed parishes are provided. Dates enclosed in round brackets indicate that the chapel was either constructed or ceased to operate in the given year, as confirmed by sources. Square brackets denote that the chapel's operation is confirmed by sources for the specified years, but the exact dates of its construction or closure remain unknown.

147 NHAB, ref. f. 3330, op. 1, sp. 16, 7v; NHAB, ref. f. 3330, op. 1, sp. 22, 4; NHAB, ref. f. 3330, op. 1, sp. 60, 14v–15, 28v–29; NHAB, ref. f. 3330, op. 1, sp. 93, 31; NHAB, ref. f. 3330, op. 1, sp. 85, 17; *Directorium...* (Luceoria) 1891, 66; *Directorium...* (Mohilev) 1824–1831, n.pag.

148 NHAB, ref. f. 3330, op. 1, sp. 62, 8; NHAB, ref. f. 3330, op. 1, sp. 93, 43; *Directorium...* (Mohilev) 1824–1831, n.pag.

149 NHAB, ref. f. 3330, op. 1, sp. 5, 6v; NHAB, ref. f. 3330, op. 1, sp. 93, 44v; *Directorium...* (Mohilev) 1830–1831.

150 NHAB, ref. f. 3330, op. 1, sp. 7, 23–23v; NHAB, ref. f. 3330, op. 1, sp. 93, 40; *Directorium...* (Luceoria) 1918, 21; *Directorium...* (Mohilev) 1824–1831, n.pag.

151 Marianivka, at least until 1831, was a Uniate chapel used by Latin Rite Catholic. NHAB, ref. f. 3330, op. 1, sp. 93, 46; *Directorium...* (Luceoria) 1891, 66; *Directorium...* (Mohilev) 1830–1831, n.pag.

152 NHAB, ref. f. 3330, op. 1, sp. 18, 1; NHAB, ref. f. 3330, op. 1, sp. 22, 4; NHAB, ref. f. 3330, op. 1, sp. 93, 49v; NHAB, ref. f. 3330, op. 1, sp. 99, 9; *Directorium...* (Luceoria) 1891, 67; *Directorium...* (Mohilev) 1824–1831, n.pag.

153 NHAB, ref. f. 3330, op. 1, sp. 19, 2v; NHAB, ref. f. 3330, op. 1, sp. 50, 13; NHAB, ref. f. 3330, op. 1, sp. 93, 33; *Directorium...* (Luceoria) 1868, 35; *Kalendarium...* (Luceoria) 1891, 66–67; *Elenchus...* (Luceoria) 1918, 21; *Elenchus...* (Luceoria) 1925, 58; *Kalendarium...* (Luceoria) 1897, 36; *Directorium...* (Mohilev) 1824–1831, n.pag.

154 NHAB, ref. f. 3330, op. 1, sp. 80, 4v–5; NHAB, ref. f. 3330, op. 1, sp. 93, 35; NHAB, ref. f. 3330, op. 1, sp. 99, k; *Directorium...* (Luceoria) 1897, 37; *Directorium...* (Mohilev) 1824–1831, n.pag.; *Elenchus...* (Luceoria) 1921, 34.

155 NHAB, ref. f. 3330, op. 1, sp. 67, 9–9v; NHAB, ref. f. 3330, op. 1, sp. 94, 6–6v, 7v; *Directorium...* (Luceoria) 1854, 105; *Directorium...* (Mohilev) 1824–1831, n.pag.

[1830–1831]¹⁵⁶; Korostyshov – chapels: Berezovka [1830–1891], Produbovka [1815–1925], Radomyshl [1820–1835], Old Sielce [1830–1921], Stawki [1830–1900], Tesnovka [1830–1891]¹⁵⁷ and Malin – chapels: Justynovka [1824–1873], Mirch [1830–1891], Wuznia [1830–1831]¹⁵⁸.

In Lipowiec (Lipovets–Makhnovskiy) deanery, filial churches, chapels and oratories were erected in 11 parishes: Bialopole – chapels: Chalamaygrodek [1772–1925], Tsarnorudka (1829–1876), Lebedynki [1801]¹⁵⁹; Radziwillovka [1829–1832]; Bilylivka – chapels: Marianovka [1830–1831], Mecherzyntse Woloskie (1823–1891), oratories: Florianovka [1829–1831], Malishovka [1828–1855]¹⁶⁰; Ilyniets – chapels: Dasov (1793–1925), Napadovka [1830–1832], Svinarna (1800–1832), Troshcha (1810–1839)¹⁶¹; Lipowiets – chapel: Lulince (1809–1925)¹⁶²; Makhnovka – chapels: Chazyn (1804–1917), Polichyntse (1796–1895), Terechov (1824–1925)¹⁶³; Monasterzyska – chapels: Konela [1798–1925], Terlica [1830–1895], Cybulov (1804–1925), Kniaza Krynitsa (1806–1925), Ochrymova [1830–1895], Popovka (1812–1925), Shabastovka [1830–1895]¹⁶⁴; Oratov – chapels: Buhajovka [1828–1832], Cholnowitsa (1800–1832), Mierzwin (1763–1925), Sollohubovka (1795–1925), Osiczna (1817–1925), Zivotovka (1820–1885)¹⁶⁵; Pohrebyshche – chapels: Cherniavka [1819–1891], Pliskov (1818–1925),

156 *Directorium...* (Mohilev) 1830–1831, n.pag.

157 NHAB, ref. f. 3330, op. 1, sp. 93, 61v, 69v–70, 79–84v; *Elenchus...* (Luceoria) 1918, 22; *Elenchus...* (Luceoria) 1921, 37; *Elenchus...* (Luceoria) 1925, 62; *Kalendarium...* (Luceoria) 1891, 68; *Kalendarium...* (Luceoria) 1900, 37; *Directorium...* (Mohilev) 1824–1831, n.pag.

158 NHAB, ref. f. 3330, op. 1, sp. 73, 2v; *Directorium...* (Luceoria) 1873, 90; *Kalendarium...* (Luceoria) 1891, 68; *Directorium...* (Mohilev) 1824–1831, n.pag.

159 NHAB, ref. f. 3330, op. 1, sp. 43, 4v; NHAB, ref. f. 3330, op. 1, sp. 59, 5v; NHAB, ref. f. 3330, op. 1, sp. 118, 3v; *Directorium...* (Luceoria) 1876, 31; *Elenchus...* (Luceoria) 1925, 53–54; *Directorium...* (Mohilev) 1824–1831, n.pag.

160 NHAB, ref. f. 3330, op. 1, sp. 6, 2v; NHAB, ref. f. 3330, op. 1, sp. 11, 4; NHAB, ref. f. 3330, op. 1, sp. 30, 8v; NHAB, ref. f. 3330, op. 1, sp. 39, 4; NHAB, ref. f. 3330, op. 1, sp. 85, 8v, 9v; NHAB, ref. f. 3330, op. 1, sp. 96, 6v, 7v; *Directorium...* (Luceoria) 1855 s. 94; *Kalendarium...* (Luceoria) 1891, 70; *Directorium...* (Mohilev) 1824–1831, n.pag.

161 *Elenchus...* (Luceoria) 1925, 54; *Directorium...* (Mohilev) 1824–1839, n.pag.

162 NHAB, ref. f. 3330, op. 1, sp. 104, 4; *Elenchus...* (Luceoria) 1925, 54; *Directorium...* (Mohilev) 1824–1831, n.pag.

163 NHAB, ref. f. 3330, op. 1, sp. 64, 9; *Directorium...* (Luceoria) 1873, 92; *Elenchus...* (Luceoria) 1917, 15; *Elenchus...* (Luceoria) 1925, 54; *Directorium...* (Mohilev) 1824–1831, n.pag.

164 NHAB, ref. f. 3330, op. 1, sp. 39, 3; *Elenchus...* (Luceoria) 1925, 56; *Kalendarium...* (Luceoria) 1895, 41; *Directorium...* (Mohilev) 1824–1831, n.pag.

165 NHAB, ref. f. 3330, op. 1, sp. 33; NHAB, ref. f. 3330, op. 1, sp. 108, 3–6v; *Elenchus...* (Luceoria) 1925, 54; *Directorium...* (Luceoria) 1885, 99; *Directorium...* (Mohilev) 1824–1832, n.pag.

Spichyntse (1819–1925)¹⁶⁶; Przyluka – chapels: Lopatyn (1819–1831), Piotrovka (1820–1831)¹⁶⁷; Zozov – branch: Dolzhkek (1818–1921), chapels: Owsianiki (1804–1856), Rotmistrzovka (1800–1854)¹⁶⁸ and Zhornishche – chapels: Jakubovka [1830–1835], Sitkowce (1826–1835)¹⁶⁹.

In the Skvira (Skvirskiyi–Tarashchenskyi) deanery, the faithful could enjoy pastoral services in chapels opened in 9 parishes: Borshchaiov – chapels: Bystrzyk (1821–1925), Novo–Fastov [1830–1925], Rybchinets [1830–1831]¹⁷⁰; Khodorkov – chapels: Karchmiska [1830–1832], Kornin [1830–1832], Krzywe [1830–1891], Lipki [1830–1832], Sokolcza [1830–1832], Verbiv [1830–1918], Zarubins (1830–1891)¹⁷¹; Didovshchyna – chapels: Luchyn [1830–1918], Tomashovka (1817–1921)¹⁷²; Koshovata – chapels: Popovka (1807–1925), Tarashcha (1809–1925)¹⁷³; Pavoloch – chapel: Skvira [1830–1917]¹⁷⁴; Rozhyn – chapel: Nizgortse (1824–1852)¹⁷⁵; Stavishche – chapels: Bahwa (1793–1925), Fedyukhovka [1830–1831], Ochmatov (1812–1925), Ploska (1772–1876), Sabadash [1830–1900], Zashiv [1830–1876]¹⁷⁶; Tetyyov – chapels: Dovhalovka [1828–1876], Dabrovka (1828–1855),

166 NHAB, ref. f. 3330, op. 1, sp. 39, 7; NHAB, ref. f. 3330, op. 1, sp. 65, 7–7v; *Elenchus...* (*Luceoria*) 1925, 55; *Directorium...* (*Mohilev*) 1824–1831, n.pag.; *Kalendarium...* (*Luceoria*) 1891, 69.

167 NHAB, ref. f. 3330, op. 1, sp. 39, 7; NHAB, ref. f. 3330, op. 1, sp. 66, 4v–5; *Directorium...* (*Mohilev*) 1824–1832, n.pag.

168 NHAB, ref. f. 3330, op. 1, sp. 116, 6v–9, 10–12; *Directorium...* (*Luceoria*) 1854, 104; *Directorium...* (*Luceoria*) 1856, 94; *Elenchus...* (*Luceoria*) 1921, 31.

169 *Directorium...* (*Mohilev*) 1824–1835, n.pag.

170 NHAB, ref. f. 3330, op. 1, sp. 23, 5; NHAB, ref. f. 3330, op. 1, sp. 93, 9v; NHAB, ref. f. 3330, op. 1, sp. 98, 4v, 6; *Elenchus...* (*Luceoria*) 1925, 62–63; *Directorium...* (*Mohilev*) 1824–1831, n.pag.

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176 NHAB, ref. f. 3330, op. 1, sp. 93, 48; NHAB, ref. f. 3330, op. 1, sp. 111, 6v–7v; *Directorium...* (*Luceoria*) 1876, 41; *Elenchus...* (*Luceoria*) 1925, 56; *Directorium...* (*Mohilev*) 1824–1831, n.pag.; *Kalendarium...* (*Luceoria*) 1900, 41.

Nenadycha [1830], Sorokotiaka [1798–1799], Zbarazovka [1898–1799]¹⁷⁷ and Volodarka – chapels: Antonov (1811–1925), Berezna [1801], Ozogovka [1830–1831], Pustowarnia [1831–1891], Rohozna [1799–1831], Shalijovka (1793–1801), Tadyjovka [1830–1831], Tchorzovka [1798–1925], Vorobijovka (1810–1925), Zavodovka (1830–1855)¹⁷⁸.

In the deanery of Zvenyhorodka, branch and chapels were built and equipped in 7 parishes: Antonovka – chapel: Medvedovka (1828–1925)¹⁷⁹; Bohuslav – chapel: Koszowata (1763–1812), Tahancha (1798–1925)¹⁸⁰; Human – chapels: Charna Kamionka [1828–1862], Chrystnovka [1828–1831], Leschynovka (1820–1925), Oradovka [1828–1876]¹⁸¹; Lisianka – chapels: Antonovka [1799–1805], Bosovka [1799] Chaplinek [1799], Chyzovka [1799], Korsun (1796–1831), Onufryjovka [1830–1831], Ryzanovka [1799–1895], Steblov (1798–1925), Shawulichha [1799], Vodzianiki [1830–1832]¹⁸²; Moszny – chapels: Antonovka (1805–1828), Cherkasy (1782–1835), Medvedovka (1754–1828), Miedzyrzecz (1790–1892)¹⁸³; Smila – filial church: Cherkasy (1835–1891), chapels: Burty [1798], Horodyshche [1798–1831], Kalihorka [1798–1799], Kamionka [1798–1799], Olshanica [1798–1799], Rotmistrzovka [1830–1909], Szpole [1798–1799], Zlotopol [1798–1815]¹⁸⁴ and Zvenyhorodka – chapels: Berebisy (Hulajpole) [1830–1873], Petrykovka [1830–1831]¹⁸⁵.

177 NHAB, ref. f. 3330, op. 1, sp. 39, 2v; NHAB, ref. f. 3330, op. 1, sp. 83, 7v; NHAB, ref. f. 3330, op. 1, sp. 93; NHAB, ref. f. 3330, op. 1, sp. 116, 7v; *Directorium...* (Luceoria) 1855, 97; *Directorium...* (Luceoria) 1876, 41; *Directorium...* (Mohilev) 1824–1831, n.pag.

178 NHAB, ref. f. 3330, op. 1, sp. 44, 6v; NHAB, ref. f. 3330, op. 1, sp. 93; NHAB, ref. f. 3330, op. 1, sp. 100, 5–5v; *Directorium...* (Luceoria) 1855, 96; *Elenchus...* (Luceoria) 1925, 64; *Directorium...* (Mohilev) 1824–1831, n.pag.; *Kalendarium...* (Luceoria) 1891, 72.

179 NHAB, ref. f. 3330, op. 1, sp. 78, 4; *Directorium...* (Mohilev) 1824–1831, n.pag.; *Elenchus...* (Luceoria) 1925, 64.

180 NHAB, ref. f. 3330, op. 1, sp. 3, 3v; NHAB, ref. f. 3330, op. 1, sp. 41, 9; NHAB, ref. f. 3330, op. 1, sp. 61, 6v, 9; NHAB, ref. f. 3330, op. 1, sp. 97, 5v, 7; *Directorium...* (Mohilev) 1824–1831, n.pag.; *Elenchus...* (Luceoria) 1925, 55.

181 NHAB, ref. f. 3330, op. 1, sp. 84, 10v; *Directorium...* (Luceoria) 1862 s. 100–101; *Directorium...* (Luceoria) 1876, 42; *Directorium...* (Mohilev) 1824–1831, n.pag.

182 NHAB, ref. f. 3330, op. 1, sp. 40, 5–8; *Elenchus...* (Luceoria) 1925 s. 64; *Kalendarium...* (Luceoria) 1895, 75; *Directorium...* (Mohilev) 1824–1831, n.pag.

183 NHAB, ref. f. 3330, op. 1, sp. 4, 4v; NHAB, ref. f. 3330, op. 1, sp. 74, 6v; NHAB, ref. f. 3330, op. 1, sp. 39, 8v; NHAB, ref. f. 3330, op. 1, sp. 107, 6v–7m 8; *Directorium...* (Mohilev) 1824–1831, n.pag.; *Kalendarium...* (Luceoria) 1892, 43.

184 NHAB, ref. f. 3330, op. 1, sp. 2, 1–11v; NHAB, ref. f. 3330, op. 1, sp. 35, 7, 13; NHAB, ref. f. 3330, op. 1, sp. 46, 9–13; *Directorium...* (Mohilev) 1824–1831, n.pag.; *Kalendarium...* (Luceoria) 1891, 75; *Kalendarium...* (Luceoria) 1909, 119.

185 NHAB, ref. f. 3330, op. 1, sp. 17, 18v; NHAB, ref. f. 3330, op. 1, sp. 39, 8; *Directorium...* (Luceoria) 1873, 98; *Directorium...* (Mohilev) 1824–1831, n.pag.

The above inventory of chapels shows the extraordinary activity of the Catholic clergy and population. Due to the small percentage of the Catholic population and its great dispersion, it was difficult to extend ordinary pastoral care to the faithful. The availability of sacramental services, especially in the eastern areas of the Gubernia, due to the considerable distance from parish churches, left much to be desired. A great convenience for the Catholic population was provided by auxiliary churches. Some of these were given the character of filial churches, characterised by permanence and greater frequency of pastoral service. Most of the chapels were built thanks to the concern of the landowners, who built chapels, usually free-standing, next to palaces and manor houses, “for their convenience”, as well as for the needs of Catholics bound to serve and work in the manorial estates. Due to the lack of clergy, chaplains were not often resident at the chapels. If they did, they were usually Unitarian clergy or Latin clergy who had converted to the Roman rite from the Greek–Unitarian rite. Yes, where there was no chaplain the pastoral service was carried out by monks from nearby monasteries or parish clergy. They usually visited the chapels several times a year (always during the Easter confession period). The establishment of chapels was approved by the church authority. Permission was given for one or three years.

The division of the Kyiv archdeaconry into deaneries was carried out by Archbishop Stanislav Siestvensky at the turn of 1799–1800. The final shape of the deaneries was given before the autumn of 1802. It was published in the liturgical calendar distributed to the parishes of the Mogilev archdiocese by the 1st Sunday of Advent, which then fell on 16/28 November. In the Kyiv archdeaconry, 5 deaneries were constituted at that time: Kyiv, Radomysl, Lipovets, Skvira and Zvenyhorodka. There were 37 parishes in the Kiev archdeaconry in the autumn of 1802, and 49 before the outbreak of the November Uprising. 8 parishes were administered by religious orders during this period: 4 by Dominicans and 1 each by Conventual Franciscans, Capuchins, Reformati and Trinitarians. In the Kyiv deanery (Kyiv–Vasylkivskyi), there were 8 parishes in 1802, and in 1830 – 10. In the Radomysl deanery, the census of autumn 1802 showed 7 parishes, and in 1830 – 9. The Lipovets deanery (Lipovets–Makhnovskyi) in autumn 1802. The Skwirskyi (Skwirskyi–Tarashchenskyi) deanery included 9 parishes in autumn 1802 and 11 in 1830. The Zvenyhorodka deanery included 6 parishes in 1802 and 2 more in 1830.

The establishment of new parishes involved the construction of new churches. Between 1798 and 1830, construction work was carried out in

27 parishes, out of the 49 existing in 1830 (55%). The great majority of the churches that were built were built of durable material, stone or brick (23 churches). Only 5 were built of wood (17%). Such a lively building movement distinguished Kiev from other lands occupied by Russia as a result of the partitions of the Polish–Lithuanian Commonwealth. It was the result of the economic reconstruction of the area destroyed during the Haidamak uprisings and the associated colonisation of the.

Translation: Joanna Krawczyk

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