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PATROCINIA OF THE ARCHDEACONRY OF WROCLAW ACCORDING TO VISITATION PROTOCOLS FROM THE YEARS 1579-1580¹ (p. 1)

ABSTRACT: This article is devoted to the problematics of patrocina of churches in the archdeaconry of Wrocław known thanks to canonical visitations from 1579-1580, carried out in accordance with the ordinances of the Council of Trent in 1547 by the archdeacon of Wrocław, Teodor Lindanus. Before proceeding with the execution of the ordinance and the visitation of the diocese, an instruction was prepared, where very strong emphasis was placed on the issue of the invocation that a given object of Catholic religious worship had. This was of great importance in the face of the development of the Reformation and the rejection of the existing sacred rite, including the cult of saints. Hence, examining the origin and meaning of church invocations, one could see the features characteristic of the religiousness of the faithful of the Church in Silesia, having their roots in the Middle Ages. Among the 36 objects visited, as many as 46 different invocations were listed, which, combined into various dedicatory variants, indicated 153 examples of saints, divine mysteries and truths of faith.

The analysis of individual invocations, and searches in earlier sources, allowed to indicate the continuity of the cult, as well as its evolution emphasised by the appearance of other titles for the same objects. Data on patrocina in 26 cases is the first information about the invocation for the individual churches mentioned. On the basis of the research carried out, it can be assumed that the archdeacon of Wrocław was characterised by an openness to many trends, and manifestations of the religious culture of Europe and the Church at the time.

KEYWORDS: Archdeaconry of Wrocław, Diocese of Wrocław, Patrocina, Silesia, Teodor Lindanus, Canonical Visitations, Hagiology.

¹ The author offers this article as a gift to Bishop Prof. Jan Kopc, the Most Outstanding Historian of the Church in Silesia and a Great Friend of the Archdiocese of Wrocław on his 75th birthday.

Introduction

Among the wealthy resources of early modern visitation records from the territory of the diocese of Wrocław, stored at the Archdiocesan Archives in Wrocław, are reports from the years 1579-1580 consisting of 164 pages of manuscript,² which constitute a collection of the oldest sources of this type created after the visitation of the Archdeaconry of Wrocław as one of the four local administration units of the Silesian Church.

This was the first visitation in the spirit of the Tridentine reforms based on the Decree on Reform adopted during the 7th session of the Council of Trent on 3 March 1547.³ The canonical visitation, used as a source basis for these reflections, took place in the period from 14 May 1579 to 4 May 1580, and the activities resulting from this ecclesiastical ministry were performed by the archdeacon of Wrocław, Teodor Lindanus.⁴

² Archdiocesan Archives in Wrocław, ref. II b 27 *Visitatio Archidiaconatus Wratislaviensis 1579*.

The printed instructions prepared for these circumstances, and a collection of other visitation reports from the 17th century, were published by a distinguished historian of the Church in Silesia, the first director of the Archdiocesan Archives in Wrocław Joseph Jungnitz: *Visitationsberichte der Dözese Breslau. Archidiaconat Breslau*, ed. J. Jungnitz, Breslau 1902 [henceforth: VB].

³ See: *Dokumenty Soborów Powszechnych*, vol. 4, (1511-1870) *Lateran V, Trydent, Watykan I*, by A. Baron, H. Pietras, Kraków 2005, pp. 369-371. The first attempt to conduct a visitation was made by the bishop of Wrocław, Baltazar von Promnitz (1539-1562), who asked for an imperial order to admit the inspector to the church property and parishes that rejected the supremacy of Catholic bishops. Despite obtaining the decree, he did not carry out the visitation, K. Dola, *Studia nad początkami reformacji protestanckiej na Śląsku*, Opole 2009, p. 62.

⁴ A Doctor of Theology, he was educated at the University of Leuven in Belgium, and in Rome. In 1565 he was awarded the dignity of a cathedral canon, and in 1570 appointed archdeacon prelate. He was also a canon at the collegiate chapters: Świętokrzyska in Wrocław and in Głogów. In the years 1565-1574 he held the office of the first rector of the seminary of the diocese of Wrocław. Appointed vicar general, and official of Wrocław. Elevated to the dignity of an apostolic notary. He prepared the first instruction for church inspectors in the diocese of Wrocław. For more, see: H. Hoffmann, *Die des Breslauer Alumnats. Ein Beitrag zur Geschichte der Priesterbildung in Schlesien*, Breslau 1935, pp. 220-221. The problems of modern church visitations were briefly discussed by: J. Mandziuk, *Historia Kościoła katolickiego na Śląsku. Czasy reformacji protestanckiej, reformy katolickiej i kontrreformacji 1520-1742*, vol. 2, Warszawa 1995, pp. 78-81. General remarks on the visita-

The visitation reports from that time were used more extensively to discuss the situation and the picture of pastoral activity in the oldest part of the diocese of Wrocław, and to research individual churches and their invocations.⁵

The issue raised in this article concerns the overall capturing of patrocina, which were certified owing to the visitation instruction ordering their determination for individual Sacral buildings.⁶ The source – in terms of information about a part of the diocese of Wrocław at the peak of the Reformation in Silesia – is certainly not to be overestimated for historians. It should be noted that Lutheranism broke down the previous terrain structure of the diocese shaped in the Middle Ages. As Kazimierz Dola noted in 1548, there were approximately 30 priests in the entire diocese, when the whole bishopric consisted of ca. 1,500 parishes.⁷ It is obvious thanks to surviving reports that Catholic life was limited to areas belonging to the so-called episcopal principality, capitular estates, monasterial goods, and where the most important church corporations had the right of patronage over Sacral buildings.

The uniqueness of the source used for the issue of patrocina is manifested above all in the fact that most of the churches in the diocese, as mentioned, were taken over by Lutherans rejecting the Catholic teachings on the cult of saints, and their role as mediators and intercessors before God. In turn, the destruction of the 30-year war,

tion procedures at the diocese of Wrocław and the circumstances related thereto, were presented by T. S a k w e r d a, *Relacje wyznaniowe w archiprezbiteracie żorskim na podstawie protokołów z wizytacji kanonicznych z drugiej połowy XVII w.*, in: „Śląskie Studia Historyczno-Teologiczne”, (2007), vol. 40, f. 1, pp. 179-197.

⁵ See: W. U r b a n, *Z dziejów duszpasterstwa w archidiakonacie wrocławskim w czasach nowożytnych*, Warszawa 1971; W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, Köln 1966, passim.

⁶ Instructions for the inspector pursuant to the norms of ecclesiastical law prepared by the prelate Teodor Lindanus for an interesting visitation from 1579-1580, published together with the texts of the visitation reports in print. Alongside indications concerning collegiate churches, churches and hospitals, special emphasis was placed on the issue of the selection of a patrociniun, see: VB, pp. 11-29.

⁷ K. D o l a, *Studia nad początkami reformacji protestanckiej na Śląsku*, p. 56. At the end of the 16th century, there were only approximately 160 Catholic parishes, cf. J. M a n d z i u k, *Historia Kościoła katolickiego na Śląsku. Czasy reformacji protestanckiej, reformy katolickiej i kontrreformacji 1520-1742*, vol. 2, p. 57.

which affected Silesia tragically in the years of 1618-1648,⁸ and the subsequent Counter-Reformation and re-takeover of churches by Catholics (the so-called Reduction Commission)⁹ became factors influencing the durability of the invocations, their immutability, or possibly the increase in the number of worshiped saints. These events, although one cannot simultaneously generalise, certainly became a turning point in time for the continuity of worship in particular churches of the diocese of Wrocław. Hence, these acts remained a testimony to the original forms of devotion, as well as a source for establishing a tradition of dedication in a part of the Church in Silesia.

The formal aspect of these considerations also deserves further explanation. The text generally consists of two parts. The first is a catalogue of sacred objects that were visited in the years 1579-1580, constituting the structure of the Archdeaconry of Wrocław at the time. Prelate Lindanus listed 37 churches and chapels, establishing their invocations. To preserve the original order, the towns and churches were not discussed in alphabetical order, but according to the order of the visitation. Contemporary Polish and Czech place names were also determined, preserving the original records, and German names in force in Silesia at that time were also provided. In order to facilitate the discernment, all of the localities were located in accordance with the current administrative division, both state and ecclesiastical. For each town and object discussed, the oldest historical sources concerning them are given, which allows the depiction of a wider local historical context. The same was done when announcing the invocation. The author did not stop solely at the authentication of the patronage known from the visitation, but was looking for earlier sources documenting the dedication, which allowed the indication the continuity of the invocation, and repeatedly pointed to other titles that could have been reduced or were not very popular at a later time.

The second part was devoted to the analysis and synthesis of individual invocations, which allowed the building of the structures of the sacred geography of the archdeaconate and explaining (although, natu-

⁸ For more on the image of this war on the interesting geographical and administrative territory of the Diocese of Wrocław, see: J. M a r o ń, *Wojna Trzydziestoletnia na Śląsku. Aspekty militarne*, Wrocław-Racibórz 2008, pp. 280.

⁹ J. M a n d z i u k, *Historia Kościoła katolickiego na Śląsku. Czasy reformacji protestanckiej, reformy katolickiej i kontrreformacji 1520-1742*, vol. 2, pp. 145-148.

rally, not in every instance) the reason for the selection of the saints or divine mysteries to call a sacred object, as well as indicating approximately the time of reception of a given cult in the diocese of Wrocław, or more broadly in Silesia.

Catalogue

1. Ołtaszyn (orig. Oltanschin, German: Oltaschin), a district within the administrative boundaries of the city of Wrocław, Lower Silesian voivodeship, Wrocław County, Wrocław Commune, Archdiocese of Wrocław, Wrocław-Krzyki Deanery

The first mention of the village Ołtaszyn¹⁰ comes from a document of Duke Henry I the Bearded,¹¹ issued on 8 December 1204. This act concerned the granting of the monastery of the Blessed Virgin Mary on the Sand in Wrocław¹² 10 silver *grzywna* of annual income from

¹⁰ The place name and its origin were discussed in more detail by: J. Domański, *Nazwy miejscowe dzisiejszego Wrocławia i dawnego okręgu wrocławskiego*, Warszawa 1967, p. 30.

¹¹ B. Zientara, *Henryk Brodaty i jego czasy*, Warszawa 1997, p. 446; Z. Boras, *Książęta piastowscy Śląska*, Katowice 1978, pp. 56-89; K. Jasiński, *Rodowód Piastów śląskich*, Kraków 2007, pp. 87-93.

¹² According to researchers, the abbey of canons regular of St Augustine in Wrocław was founded in the second half of the 12th century. The preserved document of the bishop of Wrocław Walter (pontificate in the years 1149-1169) dated July 1149 – 8 April 1150, concerning grants made for this monastery both in Wrocław and on Mount Ślęza for both churches erected in honour of the *Holy Mother of God of the ever-Virgin Mary*, at the request of the Silesian Count Piotr Włost, his wife Maria and son Świętosław, it is considered controversial in terms of authenticity and dating. Cf. *Schlesisches Urkundenbuch*, vol. 1, 971-1230, ed. H. Appelt, Wien-Köln-Graz 1977, No. 23 [henceforth: SUB]. A. Pobóg-Lenartowicz paid particular attention to this problem; *Uposażenie i działalność gospodarcza klasztoru kanoników regularnych NMP na Piasku we Wrocławiu do początku XVI w.*, Opole 1994, pp. 9-10. On the other hand, the presence of monks in Silesia and their possessions is evidenced by the bull of Pope Eugene III issued in Pisa dated 19 October 1148, addressed to Abbot Arnulf of St Mary's Church on Mount Ślęza. It is worth adding that, among the estate owned, the church of St Adalbert in Wrocław was mentioned (later Dominican monastery), see: SUB, vol. 1, No. 16. When it comes to the functioning of the abbey on Wrocław's Sand Island, the first mention originates from the protection bull of Pope Celestine III, issued on 9 April 1193 at the Lateran in Rome. The Pope took the abbey under the protection of the Holy See, and confirmed its possessions and rights. See: SUB, vol. 1, No. 38. For more about the history of the abbey, sacral buildings and pasto-

the ducal mint for the needs of the brothers, and released the monastery villages mentioned by name from the tributes resulting from ducal law, known as *podwrowe [manor tax]*.¹³ Ołtaszyn was mentioned among these towns, as a village belonging to the estate of the Wrocław abbey of canons regular.

Sacral building and patrocinium: the parish church of the Assumption of the Blessed Virgin Mary¹⁴

The first mention of the parish church in Ołtaszyn originates from the document of the bishop of Wrocław, Tomasz I,¹⁵ exhibited in Wrocław on 18 November 1254. In this letter, the Ordinary of the diocese approved the ownership of the hospital for women lepers in Środa Śląska¹⁶ of three and a half fiefs purchased earlier by the rector

ral activities, see: H. Hoffmann *Sandstift und pfarrkirche St. Maria in Breslau. Gestalt und Wandel im Laufe der Jahrhunderte*, Stuttgart 1971, pp. 216.

¹³ SUB, vol. 1, No. 94.

¹⁴ *Kościół i Kaplice Archidiecezji Wrocławskiej*, ed. J. P a t e r, Wrocław 2002, p. 626.

¹⁵ The Bishop of Wrocław in the years 1232-1268. He became famous as an efficient politician and administrator. He was a member of the canonisation tribunal of the bishop of Krakow, Stanisław, whose relics he brought to the Wrocław cathedral, simultaneously founding an altar in honour of Saints Vincent and Stanislaus. For more, see: J. M a n d z i u k, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, Wrocław 2018, pp. 48-56.

¹⁶ This hospital dedicated to the Blessed Virgin Mary and later, from 1442, to St Elizabeth mentioned in the document of the bishop of Wrocław Tomasz I issued on 30 March 1239. The Ordinary of the diocese gave the hospital the village of Jastrzębce and income from Mierczyce and Olszany, see: SUB, vol. 2, No. 159. The content of the document shows that this object was endowed by his predecessor on the throne of the bishops of Wrocław, i.e. Wawrzyniec (pontificate in the years 1207-1232). In turn, in the protection bull by Pope Innocent IV issued in Lyon on 8 September 1245, mention is made of the rector and the sisters from the leprosarium being taken into the care and the confirmation of grants made to the hospital by the Silesian Duke and other donors, see: SUB, vol. 2, No. 289. These examples testify to the mixed patronage of the hospital, both on the part of the bishop and the princely court. It should be noted that the influence of hagiography on the Silesian duchess indicates the ducal couple Henry the Bearded and Hedwig as a joint charity work, whose special protector was a saint: „[...] *Leprosorum curam habuit specialem pro amore illius, qui pro nobis fieri voluit ut leprosus. Unde leprosas quasdam feminas in simul habitantes prope oppidum, quod dicitur Novum forum (Środa Śląska- ftm. S.W.) sic in suam receperat curam, ut eis aliquociens in ebdomada mitteret pecunias, carnes et ferinas ac in omnibus tamquam filias speciales*”, quoted in: *Vita S. Hedwigis*, in: *Scriptores Rerum Silesiacarum*, vol. 2, ed. G. A. S t e n z e l, Breslau 1839, pp. 51-52; A. K i e ł b a s a, *Święta Jadwiga Śląska*, Warszawa 1990, p. 61; K. D o ł a, *Szpital*

Fryderyk, and exempted due to the poverty of the leprosarium from paying tithes from these fiefs, which had hitherto been owed to the church in Oltaszyn.¹⁷

The patronium of the discussed church is authenticated for the first time in the visitation report of the Archdeaconry of Wrocław from 1579. The Archdeacon of Wrocław, Teodor Lindanus, recorded that the church was erected under the invocation and in honour of God Almighty, the Assumption of the Blessed Virgin Mary, and St Thomas of Cantuarine.¹⁸ The inspector mentioned that the church had been consecrated by the suffragan of Wrocław, Bishop Bernard (title of Simbaliensem)¹⁹ on 17 May 1450.²⁰

2. Muchobór Wielki (orig. Grosnochbar, Germ. Gross-Mochbern), district in the administrative borders of the city of Wrocław, Lower Silesian voivodeship, Wrocław County, Wrocław Commune, Archdiocese of Wrocław, Wrocław – Zachód I (Kozanów) Deanery.

Muchobór Wielki was mentioned for the first time in the protection bull of Pope Hadrian IV²¹ issued for the diocese of Wrocław at the

Średniowiecznego Śląska, in: „Rocznik Teologiczny Śląska Opolskiego”, Opole 1968, p. 283; M. Goliński, *Środa Śląska w średniowieczu*, in: *Środa Śląska. Dzieje miasta wina i skarbów*, ed. R. Żelik, Wrocław 2006, p. 52.

¹⁷ SUB, vol. 2, No. 136.

¹⁸ Orig.: „[...] *Ecclesia parochialis est sub titulo et honore omnipotentis Dei, nec non assumptionis B. Mariae Virginis, Thomae Canthuariensis*”, quoted in: VB, p. 59.

¹⁹ A canon regular of St Augustine from the abbey in Wrocław on the Sand or in Żagań. He came from Silesia. He was appointed bishop on 15 May 1447 by Pope Nicholas V. From 1449 he also served as auxiliary bishop for the diocese of Poznań. He assisted in conferring the episcopal consecration to the new Ordinary of Wrocław, Piotr II Nowak. He died ca. 1455. For more, see: J. Jungnitz, *Die Breslauer Weihbischöfe*, Breslau 1914, pp. 49-51; J. Mandziuk, *Biskupi pomocniczy (archi)diecezji wrocławskiej*, Wrocław 2019, pp. 25-26; J. Nowacki *Archidiecezja Poznańska w granicach historycznych i jej ustrój*, Poznań 1964, p. 180.

²⁰ VB, p. 59. This source is also referred to by the author of the historical work about the church in Oltaszyn. See: J. Soffner, *Geschichte der katholischen pfarrei Oltaschin nebst deren Adjuncta Bettlern. Ein Beitrag zur Breslauer Diöcesan Geschichte*, Breslau 1875, p. 5.

²¹ Pontificate in the years 1154-1159. He was the only Englishman to sit on the Holy See. In 1137, he became the abbot of the canons regular at the monastery of St Rufus near Avignon. He was papal legate in the Scandinavian countries, reforming and reorganising the structures of the local Church. As Pope, he led a dispute with Frederick I Barbarossa, through political activity he expanded the influence and significance

request of Bishop Walter of Malonne²² in Rome at St Peter's on 23 April (1154) 1155.²³ The village of Muchobór²⁴ was mentioned among the properties belonging to the bishopric.

Sacral building and patronium: the parish church of St Michael the Archangel.²⁵

The church in Muchobór was mentioned for the first time in the document of the Bishop of Wrocław, Przeclaw of Pogorzela,²⁶ who on 28 December 1347, on the basis of the document of then parish priest of St Nicholas Church in Wrocław, Jakub of Jelin near Strzelin, approved the donation of 2 fiefs to the church in Muchobór as a filial church (orig. *ecclesiae filialis St. Nicolaum*) for the aforementioned St Nicholas parish.²⁷

of the papacy. He was the first to throw an interdict on the city of Rome. During his reign, the name of the Pope as the Vicar of Christ became widespread. For more, see: J. N. D. Kelly, *Encyklopedia Papieży*, trans. T. Szafrański, Warszawa 2006, pp. 243-245; F. X. Seppelt, K. Löffler, *Papstgeschichte. Vor den anfangen bis zur gegenwart*, München 1933, pp. 122-124.

²² Bishop of Wrocław in the years 1149-1169. He most likely belonged, together with his brother, to the monastery in Malonne in Belgium. He came to Mazovia, where his brother Aleksander became the bishop of Płock, and he received the dignity of provost. As bishop of Wrocław, he contributed by introducing the ideas of Gregorian reforms. He established a cathedral chapter, and rebuilt the cathedral according to trends in European art of the time, with which he was well acquainted from his numerous travels. For more, see: J. Mandziuk, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 36-38.

²³ K. Maleczyński, *Uwagi nad bullą papieża Hadriana IV dla biskupstwa wrocławskiego opatrzona datą 23 IV 1154*, in: „Sobótka”, No. 3 (1959), pp. 269-288.

²⁴ SUB, vol. 1, No. 28.

²⁵ *Kościół i Kaplice Archidiecezji Wrocławskiej*, p. 703.

²⁶ Bishop of Wrocław in the years 1341-1376. He pursued a skillful policy of balancing Czech and German influences in Silesia, although it is believed that his election was a victory for the non-German party. During his reign there was an initiative to incorporate the diocese of Wrocław into the metropolis of Prague. He was the initiator of many sacral foundations in the diocese. For more, see: J. Mandziuk, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 81-85; J. Swastek, *Założenie metropolii praskiej w 1344 roku i sprawa przynależności do niej diecezji wrocławskiej w XIV wieku*, mps, p. 13, Repository of Fr Prof. Józef Swastek at the disposal of the author.

²⁷ A copy in Latin of the entire document was attached to the canonical visitation of the parish of St Nicholas from 1579. See: VB, pp. 64-65. German translation of the text: A. Knoblich, *Kurze Geschichte und Beschreibung der zerstörten St. Nicolaikirche vor Breslau, nebst ihrer Filiale St. Michaelis in Groß-Mochbern und der mit ihnen vereinten St. Corporis-Christi-Kirche in Breslau: als Beitrag zur Diözesan- und*

The invocation of the church in Muchobór Wielki is not known before the 16th century. It appears for the first time in the visitation of the church from 1579. The protocol states that the church is consecrated in honour of God Almighty and St Michael the Archangel.²⁸ The inspector added that this church belonged as a filial to the parish church of St Nicholas on the outskirts of the city (*ante civitatem*).

3. Wrocław (German: Breslau), Voivodship city, Lower Silesian Voivodeship, Wrocław County, Wrocław Commune, Archdiocese of Wrocław, Wrocław-Śródmieście Deanery

Although Wrocław was certainly formed long before the famous Congress of Gniezno, the first mention of it is associated with the choice of the city in the year 1000 as the capital of the newly established bishopric of Wrocław, belonging to the metropolis of Gniezno.²⁹ Most certainly, however, the development of the pre-location urban structure situated on the left-bank side of the Oder River with a settlement around the church of St Maurice – from the 12th century, thanks to Bishop Walter – a settlement of Walloon weavers, allows us to recognise that, already in the 10th century, the settlement of Wrocław was thriving and significant in Silesia.³⁰ The same applies to the earth-timber hillfort complex in the vicinity of today's Ostrów Tumski as one of the main seats of the Polish rulers, as well as the central authority of emerging church structures.³¹

Kunstgeschichte Schlesiens quellenmäßig zusammengestellt, Breslau 1862, pp. 50-51. The Polish elaboration of the document was fitted by the editors of the Silesian regests: *Regesty Śląskie*, vol. 1, 1343-1348, by K. Bobowski, J. Gilewska-Dubis, W. Korta, B. Turon, Wrocław-Warszawa-Kraków-Gdańsk 1975, p. 243, No. 679.

²⁸ Orig.: „[...] *Ecclesia consecrata est in honorem Dei omnipotentis, et Michaelis Archangeli*”, quoted in: VB, p. 60.

²⁹ R. Michałowski, *Zjazd Gnieźnieński. Religijne przesłanki powstania arcybiskupstwa gnieźnieńskiego*, Wrocław 2005, p. 455.

³⁰ A specialist urban analysis of Wrocław, with reference to written sources and the results of archaeological research, was conducted by R. Eysymontt, *Kod genetyczny miasta. Średniowieczne miasta lokacyjne Dolnego Śląska na tle urbanistyki europejskiej*, Wrocław 2009, pp. 567-575. Owing to extensive literature on the origins and development of Wrocław, the author resigned from discussing this issue in detail.

³¹ The oldest mentions of Wrocław concerning these issues were made by Bishop Thietmar in his Chronicle, cf. *Teksty źródłowe do historii Wrocławia*, vol. 1, *do końca XVIII w.*, ed. K. Malczyński, J. Reiter, Wrocław 1951, pp. 11-12.

Sacral building and patrocinium: the parish church of St Maurice.³²

The beginnings of the church of St Maurice are associated with the origins of the aforementioned Walloon settlement, and thus ensuring the satisfaction of the religious needs of the population who came to Wrocław.³³ The first, notably indirect, mention of the church comes from the document of the bishop of Wrocław, Wawrzyniec,³⁴ dated 17 April – 1 May 1226. It concerned the exchange with Witosław, abbot from the monastery of the Blessed Virgin Mary on the Sand in Wrocław, of the former monastic church of St Adalbert. Discussing the territorial scope of church property, mention is made of the bridge of St Maurice (orig. *pontem sancti Mauricii*), whose name is attributed to the church located near it.³⁵ No doubts arise about the church of St Maurice and the medieval attestation of its patrocinium (orig. *sancti Mauricii ecclesie*) in the document of Bishop Tomasz I dated 5 February 1234, concerning the confirmation of possessions and tithes granted to the hospital of the Holy Spirit.³⁶

The parish church, according to the visitation protocol of Prelate Teodor Lindanus, has not changed its invocation over the years, which in this case confirms the principle of the durability of the patrocinium, which also symbolises the earlier cultural and religious tradition of the faithful of this parish. The inspector noted that the church is consecrated in the honour of God Almighty and St Maurice.³⁷

Pursuant to the text of the report on the visitation, other patrocina related to the cult of saints cultivated by the faithful of this church should also be mentioned. They concern the side altars existing at the time.

³² *Kościóły i Kaplice Archidiecezji Wrocławskiej*, p. 603.

³³ W. Marschałl, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 180.

³⁴ Bishop of Wrocław in the years 1207-1237. He was of Silesian origin, coming from a family of lords from Pogorzela. He was certainly a good host, who took care of church goods, often consecrated new churches, supported religious orders. He pursued a subdued policy and, although he fell into conflicts with Henry I the Bearded, they were not violent or unjust. He participated in ducal and episcopal congresses, in synods and the Fourth Lateran Council in 1215. For more, see: J. Mańdzuk, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 45-47.

³⁵ SUB, vol. 1, No. 263.

³⁶ SUB, vol. 2, No. 60.

³⁷ Orig.: „[...] *Ecclesia est consecrata in honorem Dei omnipotentis et S. Mauritii*”, quoted in: VB, p. 61.

Internal invocations:

1. The main altar consecrated in honour of God Almighty, the Blessed Virgin Mary, St Maurice and St Hedwig.³⁸
2. Altar consecrated in honour of St Nicholas.³⁹
3. Altar consecrated in honour of the Blessed Virgin Mary.⁴⁰
4. Altar consecrated in honour of the Blessed Virgin Mary and St Lawrence.⁴¹

4. Wrocław (German: Breslau), a former district of Szczepin, now within the boundaries of the administrative authorities of the city of Wrocław, Lower Silesian Voivodeship, Wrocław County and Commune.

Szczepin was an old fishing village located west of Wrocław. Identified by ancient historians⁴² with the local name Nabitin and the chapel known from the document of the Duke of Silesia, Bolesław the Tall,⁴³ issued at the Grodziec castle in 1175 concerning landed goods, revenues and privileges for the Cistercian Order brought by the monarch to Lubiąż.⁴⁴

Sacral building and patronium: the parish church of St Nicholas.⁴⁵

The above-mentioned source reference concerning Szczepin and the chapel located in the settlement may raise doubts as to the correct identification of the location, all the more so because, as mentioned,

³⁸ Orig.: „*Summum altare consecratum est in honorem Dei Omnipotentis, Beatae Mariae Virginis, S. Mauricii, et S. Hedwigis*”, quoted in: VB, p. 62.

³⁹ Orig.: „[...] *consecratum est in honorem S. Nicolai*”, quoted in: VB, p. 62.

⁴⁰ Orig.: „[...] *consecratum est in honorem Beatae Mariae Virgnis*”, quoted in: VB, p. 62.

⁴¹ Orig.: „[...] *consecratum est in honorem Beatae Mariae Virgnis et S. Laurentii*”, quoted in: VB, p. 62.

⁴² W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 195; H. N e u l i n g, *Schlesiens Kirchorte und ihre kirlichen Stiftungen bis zum Ausgange des Mittelalters*, Breslau 1902, p. 28.

⁴³ Duke of Silesia in the years 1163-1201, eldest son of Prince Ladislaus the Exile. He regained Silesia thanks to faithful service at the imperial court of Frederick Barbarossa, he fought, *inter alia*, in Italy, and besieged Milan. The emperor forced the Polish dukes to return the inheritance to Bolesław and his siblings. He was buried in the ancestral necropolis of the Cistercian abbey he founded in Lubiąż. For more, see: Z. B o r a s, *Książęta piastowscy Śląska*, pp. 42-55; K. J a s i ń s k i, *Rodowód Piastów śląskich*, pp. 62-66.

⁴⁴ SUB, vol. 1, No. 45.

⁴⁵ *Handbuch des Erzbistums Breslau für das Jahr 1942*, Breslau 1942, p. 20. Not preserved, destroyed in 1945 during the siege of the city.

the chapel did not have a given invocation, which would certainly make it easier to define it. Hence, another source should be evoked, i.e. the foundation document of the monastery in Trzebnica. It was issued by Duke Henry I the Bearded likely on 23 June 1203 before the church of St Nicholas in Szczepin (orig. *Actum est hoc in Stapin ante ecclesiam beati Nicolai in vigilia apostolorum Petri et Pauli*).⁴⁶ In the Middle Ages, the authentication of the name of St Nicholas for the sacred object in question is known from more than one occasion.⁴⁷ Therefore, the visitation report from 1579 confirms, above all, the durability of the old invocation, but also introduces a secondary patron saint, which was St Catherine the Virgin.⁴⁸ The significance of this protocol grows even more, as this source mentions three additional altars located in the church, and their patrocinia.

Internal invocations:

1. Altar consecrated in honour of St Anne.⁴⁹
2. Altar consecrated in honour of the Blessed Virgin Mary.⁵⁰
3. Altar consecrated in honour of Saints Elizabeth, Catherine, Nicholas, Barbara and Lawrence.⁵¹

5. Smogorzów (orig. Schoruschaw, German: Schmograu), village, Opole Voivodeship, Namysłów County, Namysłów Commune, Archdiocese of Wrocław, Namysłów-Wschód Deanery.

The village of Smogorzów, according to the 14th-century chronicle tradition, which was later replicated by Jan Długosz,⁵² was one of three old seats of Wrocław bishops.

⁴⁶ SUB, vol. 1, No. 83.

⁴⁷ The list of relevant sources was presented by W. Marschall, *Alte Kirchenpatrozinien des Archidiaconates Breslau*, p. 196.

⁴⁸ Orig.: „*Ecclesia consecrata est in honorem Dei Omnipotentis, Sancti Nicolai et s. Catharinae virginis*”, quoted in: VB, p. 63.

⁴⁹ Orig.: „[...] *consecratum est in honorem S. Annae*”, quoted in: VB, p. 64.

⁵⁰ Orig.: „[...] *consecratum est in honorem Beatae Mariae Virginis*”, quoted in: VB, p. 64.

⁵¹ Orig.: „[...] *consecratum est in honorem S. Elizabethis, S. Catharinae, S. Nicolai, S. Barbarae et S. Laurentii*”, quoted in: VB, p. 64.

⁵² *Kronika xiążąt polskich (Chronica principium Poloniae)*, ed. Z. Węclewski, in: *Monumenta Poloniae Historica*, vol. 3, ed. A. Małeckie, W. Kętrzyński, X. Liske, Lwów 1878, p. 545.

The local tradition preserved in the parish chronicle in 1843 in Smogorzów indicates the original episcopal capital and cathedral founded in this town: “*Schmograu, Smogorzów in Polish, is considered the cradle of Christianity in Silesia, and is of great significance for the entire province. Here (in the crypt of the church) rest the first Silesian bishops: Godfrey d. 983, Urban d. 1005, Clement d. 1027 and Lucilius d. 1036. The old church, which burned down on 10 July 1854, at 11 o'clock at night, was built by bishop Godfrey in 966.*”⁵³ According to historians, this is the aftermath of the situation from the so-called *Pagan Reaction*, lasting since 1037, when the recently established church structures were destroyed, and the bishop, likely in an attempt to save his own life, left Wrocław first for the town of Ryczyn near Brzeg, and later to Smogorzów. In relation to Silesia, and therefore also to the diocese of Wrocław, it must be remembered that this event coincided with the invasion of Czech Prince Bretislav I, and approximately 12 years of binding these lands with the Crown of St Wenceslas. Arguably the Czechs did not want a bishop connected with the Polish authority and this circle of religious culture. Therefore, the legendary capitals of the bishopric of Wrocław do not have to be only an invention of the chroniclers’ fantasies, but base their source on authentic events from the beginnings of creating a permanent church administration.⁵⁴

The first reference in the documentation concerning the village originates from a document evidencing a transaction made by the knight Richwin of Objazdy near Namysłów, concluded on 25 May 1288. Witnesses of this document include Herman from Smogorzów.⁵⁵

Sacral building and patrocinium: the parish church of St John the Baptist.⁵⁶

⁵³ W. Urban, *Polskie kazanie ze Smogorzewa z 1859 roku*, in: „Colloquium Salutis. Wrocławskie Studia Teologiczne”, (1969), p. 94 [henceforth: CS].

⁵⁴ K. Maleczyński, *Historia Śląska*, vol. 1 until 1763, p. I till the mid-14th century, Wrocław 1960, p. 221; J. Mandziuk, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 24-25; idem, *Historia Kościoła katolickiego na Śląsku. Średniowiecze*, vol. 1, p. 1 (until 1302), Warszawa 2003, pp. 54-55; T. Silnicki, *Dzieje i ustrój Kościoła katolickiego na Śląsku do końca w. XIV*, Warszawa 1953, pp. 28-31;

⁵⁵ SUB, vol. 5, No. 381.

⁵⁶ *Kościół i Kaplice Archidiecezji Wrocławskiej*, p. 523.

The church in Smogorzów, if we accept as true the tradition about the sojourn of the bishop of Wrocław during the so-called Pagan Reaction, likely already existed in this period, i.e. ca. 1038, although there are no sources to confirm this. The first document concerning this church is the donation of Stanisław, the parson of Rokitnica, which he made to the Cistercian abbot of Lubiąż, Jan, on 16 February 1334. Among the witnesses of this act was Andrzej, the parish priest of Smogorzów.⁵⁷

There is no authentication of the church patronage from the Middle Ages. Hence, the oldest record of the invocation was made by Teodor Lindanus during the visitation of the church carried out on 7 July 1579. The protocol states that the church bore the name of St John the Baptist.⁵⁸

6. Wiązów (orig. Wansen, German: Wansen), city, Lower Silesian Voivodeship, Strzelin County, Wiązów Commune, Archdiocese of Wrocław, Wiązów Deanery

The city of Wiązów was founded in the mid-13th century and is directly associated with the village of Stary Wiązów.⁵⁹ According to a document from 1250, the duke of Wrocław, Henry III the White,⁶⁰ with the consent of his brother Duke Bolesław Rogatka,⁶¹ allowed for Bishop Tomasz I to found the town of Wiązów and a market under German law.⁶² As R. Eysymontt noted, the location process proceeded relatively dynamically and efficiently as, according to the document concerning the location of the city of Cerekwica,⁶³ Duke Henry III gave Wiązów as a model.⁶⁴

⁵⁷ Archiwum Państwowe we Wrocławiu, Rep. 91, No. 257 (267).

⁵⁸ Orig.: „*Ipsa ecclesia nomen habet divi Ioannis Baptistae*”, quoted in: VB, p. 65.

⁵⁹ R. E y s y m o n t t, *Kod genetyczny miasta*, pp. 551-552.

⁶⁰ The Duke of Wrocław in the years 1247-1266, son of Prince Henry II the Pious and Princess Anne of Bohemia. For more, see: A. J u r e c z k o, *Henryk III Biały. Książę wrocławski (1247-1266)*, Kraków 2016, p. 215.

⁶¹ Silesian duke living in the years 1220/1225-1278, eldest son of Henry II the Pious and Princess Anne of Bohemia. Known for his adventurous and rogue life. For more, see: Z. B o r a s, *Książęta piastowscy Śląska*, pp. 109-130.

⁶² SUB, vol. 2, No. 411.

⁶³ SUB, vol. 3, No. 33.

⁶⁴ R. E y s y m o n t t, *Kod genetyczny miasta*, p. 552.

Sacral building and patronium: the parish church of St Nicholas.⁶⁵

The parish church in Wiązów likely owes its beginnings to the process of locating the town relatively shortly before that time, as indicated by the placement of the church in relation to the market square.⁶⁶

The first reference directly concerning the Wiązów church originates from the document of Bishop Tomasz II Zaręba,⁶⁷ who on 25 April 1285, at the request of the knight Paweł known as Poduscha, confirmed the donation of his predecessor, Bishop Wawrzyniec, to the church in Brzezimierz near Oława. Unfortunately, this document is considered a forgery from the beginning of the 14th century. Among the witnesses was the parish priest of Wiązów, Fryderyk.⁶⁸

The invocations of the church were not authenticated during the Middle Ages. They are mentioned for the first time during a visitation by Teodor Lindanus, which he conducted in Wiązów on 25 May 1579. According to the inspector, the church was consecrated in honour of the Discovery of the Holy Cross, the holy apostles Peter and Paul, and St Hedwig.⁶⁹ Additional attention should be paid to the record of the inspector, who included liturgical paraments in the protocol. Among the objects used for worship, he mentioned a silver monstrance with silver images of St Nicholas and St Hedwig on both sides, which further preserved the memory of the patrons of the church.⁷⁰

⁶⁵ *Kościół i Kaplice Archidiecezji Wrocławskiej*, p. 515.

⁶⁶ R. E y s y m o n t t, *Kod genetyczny miasta*, p. 555.

⁶⁷ Bishop of Wrocław in the years 1270-1292. He is known in historiography primarily for his long-term dispute with Henry IV Probus, Duke of Wrocław. He was a well-educated bishop familiar with contemporary cultural trends. He participated in the Council of Lyons in 1270. For more, see: J. M a n d z i u k, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 58-63; M. M a c i e j o w s k i, *Orientacje polityczne biskupów metropolii gnieźnieńskiej 1283-1320*, Kraków 2007, passim.

⁶⁸ SUB, vol. 5, No. 500. A concise history of Wiązów and religious and church matters was presented by: J. S w a s t e k, *Zarys historii Wiązowa i życia religijnego w tym mieście od epoki wczesnopiastowskiej do czasów współczesnych*, mps, Repository of Fr Prof. Józef Swatek at the disposal of the author.

⁶⁹ Orig. „*Ecclesia consecrata est in honorem S. Crucis inventionis etc. et in sanctorum apostolorum Petri et Pauli, sanctae Hedwigis*”, quoted in: VB, p. 66.

⁷⁰ „*Monstrantia argentea elegans cum argenteis simulacri S. Nicolai et S. Hedwigis in lateribus eius. Basis monstrantiae est cuprea rudi modo inaurata*”, quoted in: *Ibidem*.

7. Stary Wiązów (orig. Antiqua Wansen, German: Alt-Wansen), village, Lower Silesian Voivodeship, Strzelin County, Wiązów Commune, Archdiocese of Wrocław, Wiązów Deanery

The oldest testimony concerning the village comes from the bull of protection for the diocese of Wrocław of Pope Hadrian IV from 1155, in which Stary Wiązów was mentioned among the “*Villages of the church of St John*”.⁷¹

Sacral building and patrocinium: the filial church of St Florian belonging to the parish of St Nicholas in Wiązów⁷²

The church in Stary Wiązów was first mentioned as a chapel in the document of the bishop of Wrocław, Wawrzyniec, which, in 1227, with the consent of the chapter, released the Templars of Oleśnica Mała from tithes and, as compensation for its chapel, gave it tithes from the village of Brzezina near Brzeg.⁷³ The aforementioned R. Eysymontt, referring to this document, is wrong to claim that it attests to the invocation of the object as dedicated to St Florian, since the bishop only says “*our chapel*”, however fails to mention the patrocinium.⁷⁴

The title of the church as a parish church was authenticated only in the letter of Pope Boniface IX,⁷⁵ dated 24 June 1400, in which he declared as invalid (due to the papal reservation) decisions regarding the parish made by the rector of the parish church of St Florian in Stary Wiązów (orig.: “[...] *rectori parochialis ecclesie s. Floriani in Wansaw Wratislaviensis diocesis*”), Jan Helferi of Strzelin.⁷⁶

In the report from the visitation, it was noted that the church no longer served as a parish, but a filial to the parish in the town of Wiązów. It was consecrated in the honour of St Florian.⁷⁷ Prelate Teo-

⁷¹ SUB, vol. 1, No. 28.

⁷² *Churches and Chapels of the Archdiocese of Wrocław*, p. 516.

⁷³ SUB, vol. 1, No. 283.

⁷⁴ Cf. R. E y s y m o n t t, *Kod genetyczny miasta*, p. 551.

⁷⁵ Pontificate in the years 1389-1404, the pope of the period of the Great Schism did not seek to end it, considering the pope of Rome as the legitimate successor of St Peter. In 1397 he founded the Faculty of Theology at the Krakow Academy. He issued several bulls of protection for Polish dioceses, and sought the participation of Poles in the planned crusade. For more, see: J. N. D. Kelly, *Encyklopedia Papieży*, pp. 321-324; F. X. S e p p e l t, K. L ö f f l e r, *Papstgeschichte*, pp. 178-179.

⁷⁶ *Monumenta Vaticana Res Gestas Bohemicas illustrantias*, vol. 5 *Acta Urbani VI et Bonifatii IX 1378-1404*, p. 2, 1397-1404, ed. C. Krofta, Pragae 1903, p. 912, No. 1629.

⁷⁷ „Orig. *Consecrata est in honore Divi Floriani*”, quoted in: VB, p. 67.

dor Lindanus noticed in 1579 that the church had two altars in addition to the main altar, but he did not provide their invocations.⁷⁸

8. Osiek (orig. Hennersdorff, Hennersdorf), village, Lower Silesian Voivodeship, Oława County, Oława Commune, Archdiocese of Wrocław, Oława Deanery

The oldest source concerning the village of Osiek is the protection bull of Pope Innocent IV⁷⁹ issued at the request of the bishop of Wrocław, Tomasz I, in Lyon on 9 August 1245.⁸⁰

Sacral building and patronium: the parish church of St Mary Magdalene.⁸¹

The first reference to the church in Osiek originates from a document by the canon of the Wrocław cathedral chapter, Konrad of Drenów,⁸² issued on 8 May 1250. In this act, the prelate handed over the assets perpetually from the bishop of Wrocław in Niemil or Niwnik and Osiek near Oława to the village administrator Henryk, in order to place them under German law. He also distributed the granted benefices for individual institutions, including three fiefs of salary for the church in Osiek, and income for himself and the village head.⁸³

The patronium of the church is not authenticated in the medieval period.⁸⁴ The first record of the invocation comes from the canonical visitation carried out in Osiek on 24 May 1579. Teodor Lindanus

⁷⁸ *Ibidem*.

⁷⁹ Pontificate in the years 1243-1254. He focused his activity primarily on fights against the German Empire, trying to increase the influence of the Church. To this end, he convened a general council in Lyon, which met in 1245, at which Emperor Frederick II Hohenstaufen was tried and deposed, and the subjects were released from the obligation of obedience. Through the system of papal commissions, he filled many church benefices outside the local right of patronage. He was very involved in matters of church law. For more, see: J. N. D. Kelly, *Encyklopedia Papieży*, pp. 268-271.

⁸⁰ SUB, vol. 2, No. 287.

⁸¹ *Kościół i Kaplice Archidiecezji Wrocławskiej*, p. 372.

⁸² This priest was also a canon of Lubuskie, chaplain and notary of the Silesian Duke Bolesław Rogatka, as well as protonotary of the duke of Wrocław, Henry III the White. See: K. Maleczyński, *Kilka nie drukowanych dokumentów śląskich z pierwszej połowy XIII w. z różnych archiwów*, in: „Śląski Kwartalnik Historyczny Sobótka”, R. 23 (1968), No. 1, Wrocław 1968, p. 105, fn. 3.

⁸³ SUB, vol. 2, No. 394.

⁸⁴ W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 154.

placed in the report the title of the church as consecrated in honour of St Mary Magdalene, St Martin and St Hedwig.⁸⁵

9. Zawidowice (orig. Saduwitz, German: Sadewitz), village, Lower Silesian Voivodeship, Oleśnica County, Bierutów Commune, Archdiocese of Wrocław, Oleśnica-East Deanery

The village was first mentioned by Duke Henry IV Probus⁸⁶ in the foundation document of the collegiate church and chapter of the Holy Cross in Wrocław, issued on 11 January 1288 as emoluments for the Scholasteria.⁸⁷

Sacral building and patrocinium: the filial church of St Lawrence belonging to the parish of the Blessed Virgin Mary Queen of Poland in Zbytowa⁸⁸

The history of the church in Zawidowice, especially in the medieval period, is not authenticated by sources, however, according to historians, until the dissolution of the Świętokrzyskie chapter, the village, together with the church, belonged to this church corporation. Architectural research on the church indicates that the chancel of the temple is based on the old assumptions.⁸⁹

Also, the invocation of the church does not have its medieval authentication and appears only in the report of the visitation of this church, which took place on 6 June 1579. The inspector confirmed its patrocinium as consecrated in honour of St Lawrence.⁹⁰ The record shows that there could also have been other patron saints of this house of prayer.

⁸⁵ Orig.: „*Ecclesia consecrata est in honorem Sanctae Mariae Magdalenae, S. Martini et Sanctae Hedwigis*”, quoted in: VB, p. 68.

⁸⁶ He lived in the years of 1257/1258-1290. Duke of Wrocław in the years 1270-1290, Duke of Krakow in 1288-1290. He is known primarily for his great dispute with the bishop of Wrocław, Tomasz II Zaręba, and his attempts to conquer Krakow and the crown of Poland. For more, see: Z. Zielenka, *Henryk Prawy*, Poznań 2015, p. 293; Z. Boras, *Książęta piastowscy Śląska*, pp. 131-161.

⁸⁷ SUB, vol. 5, No. 367.

⁸⁸ *Kościół i Kaplice Archidiecezji Wrocławskiej*, pp. 346-347.

⁸⁹ W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 147.

⁹⁰ Orig.: „*Ecclesia consecrata in honorem S. Laurentii etc*”, quoted in: VB, p. 69.

10. Wszemirów (orig. Schimmeraw, German: Schimmerau), village, Lower Silesian Voivodeship, Trzebnicki County, Prusice Commune, Archdiocese of Wrocław, Trzebnica Deanery.

The village of Wszemirów was mentioned for the first time by Duke Henry I the Bearded in a document dated 1208, confirming the invocation of the founded monastery in honour of God Almighty, the Blessed Virgin Mary and St Bartholomew the Apostle in Trzebnica, and confirming the *circuitio* and the boundaries of the Duke's estates.⁹¹

Sacral building and patrocinium: the parish church of St Michael the Archangel.⁹²

The church was mentioned for the first time in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305,⁹³ written at the behest of Bishop Henry I of Wierzbna.⁹⁴

The patrocinium of the church was certified by the archdeacon of Wrocław, Teodor Lindanus in the visitation protocol of the church from 9 August 1579. It was consecrated in honour of St Michael the Archangel.⁹⁵

11. Cerekwica (orig. Circkowitz, German: Zirkwitz), village (formerly city), Lower Silesian Voivodship, Trzebnica County, Trzebnica Commune, Archdiocese of Wrocław, Trzebnica Deanery

⁹¹ SUB, vol. 1, No. 115.

⁹² *Kościóły i Kaplice Archidiecezji Wrocławskiej*, p. 502.

⁹³ *Liber Foundationis Episcopatus Vratislaviensis*, ed. H. Markgraf, J. W. Schulte, in: *Codex Diplomaticus Silesiae*, vol. 14, Breslau 1889, p. 56 [henceforth: CDS, LF].

⁹⁴ Bishop of Wrocław in the years 1302-1319. He belonged to the group of distinguished administrators of the diocese. He was a good organiser and administrator of church estates. He came from a knightly Silesian family settled in Wierzbna near Świdnica. Considered the first German Ordinary of the diocese of Wrocław. He granted himself the title of Duke-Bishop of Wrocław with a separate duchy in the land of Nysa-Otmuchów. He came into conflict with the Papal Curia, and spent approximately four years in Avignon. Deeply humiliated, he changed his attitude to the central ecclesial structures by their strength and absolute obedience. He held two diocesan synods and participated in the Ecumenical Council of Vienne in 1312. For more, see: J. Mandziuk, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 67-72; vol. T. Jurk, *Panowie z Wierzbnej. Studium genealogiczne*, Kraków 2006, passim.

⁹⁵ Orig.: „*Ipse ecclesia consecrata est in honorem S. Michaelis archanieli*”, quoted in: VB, p. 71.

The settlement of Cerekwica was mentioned for the first time on 23 April 1155, when, in the bull of protection for the bishopric of Wrocław, Pope Adrian IV wrote that he had moved the church market from Trzebnica to Cerekwica, owing to which competition was eliminated, which likely threatened the income of this important trading place.⁹⁶ In 1252, it received city rights on the model of Nysa and Wiązów through the location under German law, which was permitted by Duke Henry III the White.⁹⁷

Sacral building and patrocinium: the parish church of St Lawrence.⁹⁸

According to onomasts, the local name indicates that the settlement, and subsequently town, originally belonged to the church estate.⁹⁹ Because of the aforementioned market, it seems unlikely that there would not have been even a chapel or a small church there. However, the first indirect reference to the sacral building in Cerekwica comes only from ca. 1305 from the Book of Emoluments of the Bishopric of Wrocław, written at the request of Bishop Henry of Wierzbna, where the parish priest of this town was mentioned.¹⁰⁰

The patrocinium of this church was authenticated relatively late, as it was only in the visitation report of 10 August 1579. Archdeacon Teodor Lindanus recorded that the church was consecrated in the honour and memory of St Lawrence.¹⁰¹

⁹⁶ SUB, vol. 1, No. 28. It should be noted here that Trzebnica and Cerekwica were connected by the extremely important trade and communication route from Wrocław to Poznań, as well as towards the castellany in Milicz, which was a critical border point. For more, see: *Trzebnica. Zarys rozwoju miasta na przestrzeni wieków*, ed. L. Wiatrowski, Wrocław-Trzebnica 1995, p. 40. The dispute over the market in Trzebnica and the estate associated with Cerekwica was to take place in 1138-1146 through the intercession of Prince Ladislaus the Exile. Cf. W. H a e u s e r, *Geschichte des Fürstenthums Oels*, Breslau 1883, p. 18; *Urkundensammlung zur Geschichte des Fürstenthums Oels bis zum Aussterben der piastischen herzogslinie*, ed. W. Haeusler, Breslau 1883, No. 9.

⁹⁷ SUB, vol. 3, No. 33.

⁹⁸ *Kościół i Kaplice Archidiecezji Wrocławskiej*, p. 487.

⁹⁹ H. A d a m y, *Die Schlesischen Ortsnamen ihre entstechung und bedeutung*, Breslau 1888, p. 89.

¹⁰⁰ LF, p. 53.

¹⁰¹ Orig.: „*Ecclesia haec consecrata est in honorem & memoriam S. Laurentii*”, quoted in: VB, p. 73.

12. Grodków (orig. Oppido Grotkoviensi, German: Grottkau), city, Opolskie Voivodeship, Brzeg County, Grodków Commune, Diocese of Opole, Grodków Deanery

The beginnings of the town of Grodków are directly related to the older settlement called the Stary Grodków, a village authenticated in the document of the bishop of Wrocław Wawrzyniec, on 1 November 1210. The Ordinary, by virtue of the mandate granted by the Holy See, founded the monastery of canons regular of St Augustine in Kamieniec Ząbkowicki, and determined its emoluments belonging to Wincenty of Pogorzela, cathedral canon and provost prelate, then Augustinian on the Sand in Wrocław and first provost of the Canons of St Augustine at the new monastery.¹⁰²

Grodków was mentioned in the document of Mroczek¹⁰³ and Gerlach,¹⁰⁴ lords from the Pogorzela family dating back to 1234, when they commissioned the location to the future mayor Gumprecht of 100 fiefs under German law in Stary and Nowy Grodków.¹⁰⁵ However, the location of the town was likely carried out by Mroczek before 1250, although there are several possible variants of dating this event.¹⁰⁶

Sacral building and patrocinium: the parish church of St Michael the Archangel¹⁰⁷

¹⁰² SUB, vol. 1, No. 122. About the discussed foundation, see: J. B a n i k, *Działalność fundacyjna Panów z Pogorzeli na Śląsku w XIII i XIV w. Fundacje kościelne*, Warszawa 2009, pp. 12-27; P. K a n u e r, *Kloster Kamenz in Schlesien. Zeit- und Lebensbilder aus seiner Geschichte 1210-1810*, Liegnitz 1932, p. 93. T. J u r e k researched the history of the knightly family from Pogorzela, see: *idem*, *Rodowód Pogorzelów*, Kraków 2005, p. 112. It is worth noting that Wincenty, since 1244, is attested as an abbot at the Wrocław monastery on the Sand, *Ibidem*, p. 34.

¹⁰³ Appears for the first time in sources in 1234, castellan of Krosno Odrzański and Ryczyn, Comes of Grodków. Grandfather of the later bishop of Wrocław, Przeclaw of Pogorzela. For more, see: M. C e t w i Ń s k i, *Rycerstwo Śląskie do końca XIII w. Biogramy i rodowody*, Wrocław 1982, pp. 44-46; T. J u r e k, *Rodowód Pogorzelów*, pp. 41-43.

¹⁰⁴ He appeared in sources as a canon of Wrocław in 1234. He was also a provost of Lubuskie, a writer of the ducal chancellery of Bolesław Rogatka, and a prelate of the Wrocław chapter: first a scholastic in 1267, which indicates his higher education, and a provost in 1275. He died before 10 June 1276, when his successor Conrad was already acting at this prebend. For more, see: *Ibidem*, pp. 43-45.

¹⁰⁵ SUB, vol. 2, No. 88.

¹⁰⁶ R. E y s y m o n t t, *Kod genetyczny miasta*, p. 311.

¹⁰⁷ *Rocznik Diecezji Opolskiej*, Opole 1974, p. 134.

According to R. Eysymontt, undertaking research on medieval chartered towns in Lower Silesia, the church in Grodków existed earlier than the city itself, as indicated by the shape and communication solution of the city.¹⁰⁸ Also, local tradition preserved in the chronicle of the city indicates the functioning of a wooden church as early as 1241, when it was to be burned down during the Mongolian invasion.¹⁰⁹

The first reference to the sacral building has its origins in the document of the duke of Wrocław, Henry IV Probus, dated 12 March 1282, in which the Silesian monarch sold the city of Grodków twelve morgens of pastures and other estates for 20 *grzywna*, and donated a forest. Among the witnesses to this act, reference is made to the parish priest of Grodków, Jakub.¹¹⁰

The patronage of the parish church in Grodków is a more complex and ambiguous issue. First of all, it should be noted that the visitation protocol of Teodor Lindanus concerning the church in Grodków of 20 August 1579 contains information that this object was consecrated in the honour of God Almighty, the Virgin Mary Mother of God and St Michael the Archangel.¹¹¹

Secondly, according to an unknown document, likely from the municipal archives in Grodków, in 1473 the church was to bear the Marian invocation of "Our beloved Lady" (orig. *unserer lieben Frauen*).¹¹²

Thirdly, the researcher of old church patronage within the area of the archdeaconry of Wrocław, W. Marschall, recalling the panegyric of the Silesian poet and theologian Pancracy Vulturinus, living at the turn of the 15th and 16th centuries, in which the figure of St Michael the archangel was described as the guardian of the city, believes he was also the patron of the main church.¹¹³

The archdeacon of Wrocław, while visiting the church, drew attention to its altars and their invocations as well. In the report, he also

¹⁰⁸ R. Eysymontt, *Kod genetyczny miasta*, p. 312.

¹⁰⁹ *Chronik der Stadt Grottkau. Mit Benutzung amtlicher Quellen herausgegeben*, Grottkau 1867, p. 268.

¹¹⁰ SUB, vol. 5, No. 6.

¹¹¹ Orig.: „*Ecclesia haec parochialis consecrata est in honorem Dei omnipotentis, deiparae Mariae Virginis et S. Michaelis archanieli*”, quoted in: VB, p. 75.

¹¹² Por. *Chronik der Stadt Grottkau*, p. 271.

¹¹³ See: W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 185 and footnote 52.

included information about many altar foundations (altar ministries also had their patrocina) that were lost.¹¹⁴

Internal invocations:

1. Altar of the Apostles Peter and Paul and Bartholomew¹¹⁵
2. Altar of virgins¹¹⁶
3. Altar of the Holy Cross¹¹⁷
4. Altar of the Holy Martyrs¹¹⁸

13. Sobocisko (orig. Sowoditz, German: Zottwitz), village, Lower Silesian Voivodeship, Oława County, Oława Commune, Archdiocese of Wrocław, Oława Deanery.

The village of Sobocisko was mentioned for the first time in the document of Duke Bolesław IV the Curly, who on 22 June 1149 made his own grants, and confirmed the grants made to the monastery and church of the Blessed Virgin Mary and St Vincent the bishop and martyr in Wrocław in Ołbin. Among the listed estates, the monastery was endowed with the village of Sobocisko.¹¹⁹

Sacral building and patrocinium: the filial church of the Assumption of the Blessed Virgin Mary belonging to the parish of St Martin the Bishop in Marcinkowice¹²⁰

The church in Sobocisko in relation to the documentation of the village itself was mentioned relatively late, as it was only in the will of Henry of Ścinawa, archdeacon of Legnica and canon of Wrocław,¹²¹

¹¹⁴ W. Urban, *Z dziejów duszpasterstwa w archidiecezji wrocławskiej w czasach nowożytnych*, p. 40.

¹¹⁵ Orig.: „[...] *altare apostolorum Petri Pauli atque Bartholomei*”, quoted in: VB, p. 76. It likely refers to the altar mentioned in 1422, endowed with two *grzywna* of annual rent by the mayor of Grodków, Mikołaj Koch. Cf. *Chronik der Stadt Grottkau*, p. 270.

¹¹⁶ Orig.: „*In capella sinistri lateris superiore est altare virginum*”, quoted in: VB, p. 76.

¹¹⁷ Orig.: „[...] *altarae sanctae Crucis*”, quoted in: VB, p. 76.

¹¹⁸ Orig.: „[...] *altare sanctorum martyrum*”, quoted in: VB, p. 76.

¹¹⁹ SUB, vol. 1, No. 19. The content of the document is known only from copies. Its authenticity is also questioned.

¹²⁰ *Kościół i Kaplice Archidiecezji Wrocławskiej*, p. 365.

¹²¹ He died between 26 June, when he wrote his will, and 7 July 1303, when the will was opened and authenticated. For the biography of this prelate, see: S. J u j e c z k a, *Duchowni średniowiecznej Legnicy. Studium prozopograficzne*, Legnica 2006, pp. 246-248.

dated 26 June 1303. The church was endowed with a legate in the amount of 1/2 *wiardunek*s.¹²²

The invocation of the church was authenticated only in the visitation report of 19 August 1579. It shows that the church was consecrated in honour of the Blessed Virgin Mary and St Michael.¹²³

14. Skoroszyce (orig. Fridewaldt, German: Friedewalde), village, Opolskie Voivodeship, Nysa Country, Skoroszyce Commune, Diocese of Opole, Skoroszyce Deanery

According to H. Neuling, the village of Skoroszyce owes its origins to the bishop of Wrocław, Tomasz I, who, pursuant to a document issued on 15 April 1237, donated 200 Flemish fiefs to the Mayor of Nysa Piotr in order to carry out the location process and simultaneously grant the appropriate economic privileges.¹²⁴ The aforementioned church historian claimed that Skoroszyce was founded in this area.¹²⁵

Sacral building and patrocinium: presently the parish church of St Hedwig¹²⁶

The first mention of the church in Skoroszyce originates from the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, where its benefice in the amount of two fiefs was mentioned.¹²⁷

The invocation of the sacred object in question was not authenticated during the medieval period. The source of knowledge about the patrocinium is the visit report of Teodor Lindanus from 20 August 1579. This prelate recorded that the church was consecrated in honour of God Almighty and the Blessed Virgin Mary.¹²⁸

¹²² *Regesten zur schlesischen Geschichte*, ed. C. Grünhagen, K. Wutke, in: CDS, vol. 16, Breslau 1892, No. 2755.

¹²³ Orig.: „*Ecclesia haec consecrata est in honorem B. Mariae virginis et S. Michaelis*”, quoted in: VB, p. 79.

¹²⁴ SUB, vol. 1, No. 128.

¹²⁵ H. Neuling, *Schlesiens Kirchorte*, p. 61.

¹²⁶ *Rocznik Diecezji Opolskiej*, p. 265.

¹²⁷ LF, p. 6.

¹²⁸ Orig.: „*Ipsa ecclesia consecrata est in honorem Dei Omnipotentis et honorem Beatae Mariae virginis*”, quoted in: VB, p. 80.

15. Otmuchów, (orig. oppido Otmuchoviensi, German: Otmuchau), city, Opolskie Voivodeship, Nysa County, Otmuchów Commune, Diocese of Opole, Otmuchów Deanery.

This town belonged to the old estates of the bishops of Wrocław primarily as a border stronghold of the diocese, which was mentioned by Pope Adrian IV in the protection bull issued for the diocese of Wrocław on 23 April (1154) 1155.¹²⁹ The location of the town under German law was conducted by Bishop Przeclaw of Pogrzela on 24 November 1347.¹³⁰

Sacral building and patrocinium: presently the parish church of Saints Nicholas and Francis Xavier (former collegiate church)¹³¹

The first reliable mention of the church in Otmuchów¹³² originates from the document of Bishop Tomasz I, issued in 1244, in which he allocated tithes for the church of St Mary Magdalene in Karłowice Wielkie, which is a filial of the parish in Otmuchów.¹³³

In 1386, the church in Otmuchów was raised to the rank of collegiate church of the newly created collegiate chapter from the foundation of the bishop doctor, and provost of the collegiate chapter of St Giles in Wrocław, Bertold Fulschussil, who allocated 133 *grzywna* of annual rent.¹³⁴

The patrocinium of the parish church in Otmuchów was confirmed in the document of Bishop Tomasz II, issued on 30 July 1284 in the parish church of St Nicholas in Otmuchów (orig. *in ecclesia parochiali sancti Nicolai in Otmuchow*), announcing the excommunication of

¹²⁹ SUB, vol. 1, No. 28.

¹³⁰ R. E y s y m o n t t, *Kod genetyczny miasta*, p. 468. For more about the history and development of the city, see: B. S t e i n b o r n, *Otmuchów. Paczków*, Wrocław 1982, pp. 7-25.

¹³¹ *Rocznik Diecezji Opolskiej*, p. 210.

¹³² The issues concerning the beginnings of the church in Otmuchów and their erroneous interpretation resulting from the document from 1234/1235, now recognised as a forgery, were discussed by: E. W ó ł k i e w i c z, *Kapituła kolegiacka św. Mikołaja w Otmuchowie. Dzieje-organizacja-skład osobowy (1386-1477)*, Opole 2004, p. 69.

¹³³ SUB, vol. 2, No. 278.

¹³⁴ The circumstances of the foundation of the chapter, its salaries in the light of preserved sources were presented by: E. W ó ł k i e w i c z, *Kapituła kolegiacka św. Mikołaja w Otmuchowie*, pp. 77-123.

Duke Henry IV Probus and an interdict imposed on all the towns where the ruler stayed.¹³⁵

In connection with the foundation of the canonical corporation at the parish church, the group of saints venerated particularly in Otmuchów, as patrons of the new chapter, has grown. These are the persons of St Stanislaus and St Hedwig, and the former patron of the collegiate church of St Nicholas.¹³⁶

Further patrons of the church in Otmuchów are mentioned in the protocol of the visitation carried out on 22 August 1579. Archdeacon Teodor Lindanus noted that the church was consecrated in the honour of the Holy and Indivisible Trinity, bishops St Stanislaus, St Nicholas and St Martin, St John the Baptist, St John the Evangelist, St Michael the Archangel, and all the holy angels.¹³⁷

16. Trzeboszowice (orig. Schwammelwitz, German: Schwammelwitz), village, Opolskie Voivodeship, Nysa County, Paczków Commune, Diocese of Opole, Paczków Deanery

The village was mentioned for the first time in the document of the bishop of Wrocław, Jan III Romka,¹³⁸ issued in Nysa on 5 December 1293. It concerned the dispute of the inhabitants of several villages, including Trzeboszowice, with the parish priest of Otmuchów, Kosmian, about the tribute owed, the so-called *meszne*.¹³⁹

Sacral building and patronium: the parish church of St Hedwig.¹⁴⁰

¹³⁵ SUB, vol. 5, No. 135.

¹³⁶ J. A. K o p i e t z, *Das Collegiatstift von St. Nikolaus in Ottmachau (1386-1477)*, in: „Zeitschrift des Vereins für Geschichte und Alterthum Schlesiens”, ed. C. G r ü n h a g e n, vol. 26, Breslau 1892, p. 132 [henceforth: Zeitschrift].

¹³⁷ Orig.: „*Ecclesia haec consecrata est in honorem sanctae et in individuae Trinitatis, Stanislai, Nicolai et Martini pontificum, Ioannis baptistae, Ioannis evangelistae, Michaelis archangeli et omnium sanctorum angelorum*”, quoted in: VB, p. 82.

¹³⁸ Bishop of Wrocław in the years 1292-1301. Chaplain at the bishop's court, canon of Wrocław and prelate dean of the collegiate chapter in Głogów. He attended to the religious life of the faithful by founding churches and altars, and supported the development of a network of monasteries in the diocese. For more, see: J. M a n d z i u k, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 64-67.

¹³⁹ SUB, vol. 6, No. 136.

¹⁴⁰ *Rocznik Diecezji Opolskiej*, p. 233.

The church was mentioned for the first time in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305 as owning two fiefs of property.¹⁴¹

The invocation of the church was confirmed only in the report of the visitation carried out in the parish on 22 August 1579. The building was consecrated in the honour of God Almighty, the Blessed Virgin Mary, St Hedwig, St Gregory and St Sebastian.¹⁴²

17. Stary Paczków (orig. Alt-Patschkau, German: Alt-Patschkau), village, Opolskie Voivodeship, Nysa County, Paczków Commune, Diocese of Opole, Paczków Deanery

The village appeared in sources for the first time in the document of the bishop of Wrocław, Tomasz I, issued on 16 December 1261 in Otmuchów, where the village of Stary Paczków (orig. *antiqui Paczchow*) was mentioned in the document concerning economic transactions.¹⁴³

Sacral building and patrocinium: the parish church of All Saints.¹⁴⁴

The church in Stary Paczków was to be mentioned for the first time, according to the old files of the parish archives in Paczków, in a document currently known from the regest of the bishop of Wrocław, Jan III Romanka, of 21 December 1293. It concerned the exemption of Piotr called Vlossin, the village head in Stary Paczków, from the ordered tributes, with the exception of parish tithes.¹⁴⁵

The patrocinium of the church was not authenticated in medieval sources.¹⁴⁶ They are mentioned only in the report of the visitation of the church from 23 August 1579, indicating the church dedicated to the Indivisible Trinity, Corpus Christi and All Saints.¹⁴⁷

¹⁴¹ LF, p. 19.

¹⁴² Orig.: „[...] *ecclesia consecrata est in honorem Dei omnipotentis, Beatae Mariae Virginis, S. Hedwigis, S. Gregorii et S. Sebastiani*”, quoted in: VB, p. 84.

¹⁴³ SUB, vol. 3, No. 375.

¹⁴⁴ *Rocznik Diecezji Opolskiej*, p. 222.

¹⁴⁵ SUB, vol. 6, No. 137. This document was referred to by: H. Neuling, *Schlesiens Kirchorte*, p. 226; W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 76.

¹⁴⁶ *Ibidem*.

¹⁴⁷ Orig.: „*Ecclesia consecrata est in honorem individuae Trinitatis, Corporis Christi et omnium Sanctorum*”, quoted in: VB, p. 85.

18. Paczków, (orig. oppido Patschkoviensi, German: Patschkau), city, Opolskie Voivodeship, Nysa County, Paczków Commune, Diocese of Opole, Paczków Deanery.

According to R. Eysymontt, the city was founded on the so-called “raw root”, and took its name from the village of Stary Paczków situated near its new location.¹⁴⁸

The first source concerning Paczków is a document issued on 8 March 1254, in which the bishop of Wrocław, Tomasz I, with the knowledge and consent of the chapter, handed over to the mayors Henry and William, fields belonging to the village of Paczków in the bishop’s estates, in order to locate a market settlement under the law of the town of Nysa.¹⁴⁹

Sacral building and patrocini-um: presently the parish church of St John the Evangelist¹⁵⁰

The new parish church in Paczków was mentioned for the first time on 17 June 1376, when the burgher of Paczków Heidereich allocated a foundation in the amount of 60 *grzywna* of Prague groschen for the altar of the holy apostles, the act of which was confirmed by the administrators of the diocese: Dittmar, parish priest of Erfurt, and Jakub Augustini, canon of Wrocław and archdeacon of Legnica.¹⁵¹

Very problematic is the issue of selecting a patrocini-um for the sacred object in question due to there being several churches in the city, and the fact of repeated saints: Nicholas and John the Evangelist, who was also the patron of the city, because he appeared in its coat of arms, and was simultaneously mentioned in sources as the patron of two churches in Paczków.¹⁵²

On the basis of the visitation carried out in Paczków on 24 August 1579, it was discovered that the main town church, erected during the reign of bishop Przeclaw of Pogorzela, greatly meritorious for

¹⁴⁸ R. Eysymontt, *Kod genetyczny miasta*, p. 472.

¹⁴⁹ SUB, vol. 3, No. 112. For the significance of this document, see: *Ibidem*, p. 667, footnote 1307.

¹⁵⁰ *Rocznik Diecezji Opolskiej*, p. 221.

¹⁵¹ J. A. Kopietz, *Geschichte der katholischen pfarrei Patschkau*, in: *Zeitschrift*, vol. 17 (1883), p. 98. About the influential and titled prelate Jacob Augustini, see: S. J u j e c z k a, *Duchowni średniowiecznej Legnicy*, pp. 249-251.

¹⁵² The problem of the selection of a patrocini-um will be presented later in the article.

Paczków,¹⁵³ bore the invocation of the Indivisible Trinity, the Blessed Virgin Mary and St Nicholas.¹⁵⁴

The visitation report of the archdeacon of Wrocław, Teodor Lindanus, concerning the parish church of Paczków, contains additional information about the patrocinias of the altars inside it.

Internal invocations:

1. Altar of St Mary Magdalene¹⁵⁵
2. Altar of All Saints – portable¹⁵⁶

19. Paczków (orig. oppido Patschkoviensi, German: Patschkau), city, Opolskie Voivodship, Nysa County, Paczków Commune, Diocese of Opole, Paczków Deanery

Sacral building and patrocinium: now the ruins of the cemetery chapel of St John the Evangelist.

This church has an extremely interesting history, as it was the original parish church of Paczków. It was mentioned for the first time indirectly in the document of Bishop Tomasz II, who on 25 August 1285, together with the chapter, granted powers of attorney to procurators in order to present the situation in the dispute he had with Henry IV Probus, Duke of Wrocław. Among the witnesses certifying the diploma, Kosmian the parish priest from Paczków was mentioned.¹⁵⁷ A very interesting testimony, which is also connected with the original patrocinia of the parish church, is a document issued on 1 July 1315 by Henryk, the parish priest from Paczków, who, at the behest of the bishop of Wrocław, Jan III Romka, explained the dispute over the affiliation of the tithes from the village of Więcmierzyce near Grodków. The parish priest attached a seal with the image of an eagle to

¹⁵³ Details of the bishop's concern for the city in its various aspects were presented by: B. Steinborn, *Otmuchów. Paczków*, pp. 121-204.

¹⁵⁴ Orig.: „*Ipsa ecclesia consecrata est in honorem individuae Trinitatis, Beatae Mariae Virginis et sancti Nicolai*”, quoted in: VB, p. 85.

¹⁵⁵ „*Altare S. Mariae Magdaleneae*”, VB, p. 87.

¹⁵⁶ „*Altare Omnium sanctorum est manuale*”, VB, p. 87. Perhaps it is an altar identical to the well-known altar of All Saints and with its preserved carved central section depicting the Coronation of the Mother of God, surrounded by numerous groups of saints. It originates from 1494, and is presently located in the church of All Saints in Stary Paczków. B. Steinborn, *Otmuchów. Paczków*, p. 171.

¹⁵⁷ SUB, vol. 5, No. 242.

the discussed document, which is an attribute of St John the Apostle and Evangelist.¹⁵⁸ Historians have recognised this seal as the oldest testimony concerning the patron saint of the church.¹⁵⁹

The patrociniun of this object is certified already in the Middle Ages and originates from the document of the bishop of Wrocław, Piotr II Nowak,¹⁶⁰ who, on 2 October 1452, approved the donation of the hereditary mayor Mikołaj Krelker, father of the later parish priest in Paczków, also Mikołaj Krelker,¹⁶¹ and the City Council of Paczków for the chapel of the Body of Christ and St John the Evangelist (orig.: “[...] *zu Ehren des Leichnams Christi und des heil Evangelisten Johannes ausserhalb der stadt auf dem alten kirchhofe errichtete und gewidmte kapelle*”)¹⁶² in the amount of four Prague groschen per year.¹⁶³

¹⁵⁸ *Urkunden des klosters Kamenz*, in: CDS, vol. 10, ed. P. P f o t e n h a u e r, Breslau 1881, pp. 72-73, No. 99 [henceforth: UDKK].

¹⁵⁹ Cf. W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidiaconates Breslau*, p. 127; H. N e u l i n g, *Schlesiens Kirchorte*, p. 226.

¹⁶⁰ Bishop of Wrocław in the years 1447-1456. He originated from the Silesian village of Niwnica near Nysa. He earned a doctorate in canon law, was chancellor, official, vicar general, and provost of the cathedral chapter. He also had numerous church benefices in the diocese. Known for his support of the idea of conciliarism. At the beginning of his pontificate, he led a dispute with the Holy See regarding the legality of his election and episcopal consecration. He revived religious life after many years of Hussite wars through numerous liturgical reforms and the introduction of new forms of worship, such as the Corpus Christi procession, and annual pilgrimages to the tomb of St Hedwig. He also placed much effort into the issue of sorting out the economic affairs of the diocese destroyed and indebted during the Hussitism era in Silesia. For more, see: J. M a n d z i u k, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 101-107; W. U r b a n, *Studia nad dziejami wrocławskiej diecezji w pierwszej połowie XV wieku*, Wrocław 1959, p. 203-295.

¹⁶¹ Parish priest in Paczków in the years 1476-1503. For more about his activities, see: J. A. K o p i e t z, *Geschichte der katholischen pfarrei Patschkau*, pp. 120-123.

¹⁶² Quoted in: J. S c h n e i d e r, *Geschichte der Stadt Patschkau nach Urkunden und andern authentischen Quellen bearbeitet*, Neisse 1843, p. 577.

¹⁶³ This document, formerly kept in the municipal archives in Paczków, is known thanks to its German copy attached to the old historical monograph of Paczków. Cf. *Ibidem*, pp. 577-578. This source is omitted by the researcher of old patrociniun in the Archdeaconry of Wrocław, who refers in the case of the original parish church only to modern visitation reports confirming the invocation of this sacred object dedicated to St John the Baptist and St John the Evangelist, without mentioning the title of the Body of Christ, see: W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidiaconates Breslau*, p. 127, No. 166.

The church, according to the parish inspector, bore the invocation of the Body of Christ (*Corpus Christi*)¹⁶⁴ in 1579.

20. Gościce (orig. Goschwitz, German: Gostitz), village, Opolskie Voivodeship, Nysa County, Paczków Commune, Diocese of Opole, Paczków Deanery

The first reference to Gościce¹⁶⁵ originates from the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, as a tenement town belonging to the bishop's estate.¹⁶⁶

Sacral building and patrocinium: parish church of St Nicholas.¹⁶⁷

The church was indirectly mentioned for the first time in 1390, when the parish priest from Gościce, Marcin, together with the parish priest of Paczków, Henryk, founded an altar in honour of the Indivisible Trinity, the Glorious Virgin Mary, St Andrew, St Bartholomew, the Apostles, and St Agnes the Virgin and Martyr (orig.: “[...] *in honorem individue Trinitatis, gloriose virginis Marie, Andree, Bartholomaei apostolorum et Agnetis virginis et martyris*”)¹⁶⁸ in the sacristy of the parish church in Paczków.¹⁶⁹

The patrocinium of the church was not authenticated in the medieval period. The title of the church first appeared in a visitation report from 24 August 1579, when Teodor Lindanus, the archdeacon of Wrocław, recorded that the church had been consecrated in the honour of St Nicholas.¹⁷⁰

21. Ratnowice (orig. Radmansdorff, German: Rathmannsdorf), village, Opolskie Voivodeship, Nysa County, Otmuchów Commune, Diocese of Opole, Otmuchów Deanery

¹⁶⁴ Orig.: “[...] *templo Corporis Christi in coemeterio sepulturae*”, quoted in: VB, p. 87.

¹⁶⁵ It should be noted that Bishop Wincenty Urban, who, on the basis of visitation reports, prepared a study on pastoral life in the Archdeaconry of Wrocław in the early modern period, erroneously identified the discussed town as “Goświnowice”, cf. W. U r b a n, *Z dziejów duszpasterstwa w archidiecezji wrocławskiej w czasach nowożytnych*, p. 45.

¹⁶⁶ LF, p. 18.

¹⁶⁷ *Rocznik Diecezji Opolskiej*, p. 219.

¹⁶⁸ Quoted in: J. A. K o p i e t z, *Geschichte der katholischen pfarrei Patschkau*, p. 100.

¹⁶⁹ *Ibidem*, p. 99.

¹⁷⁰ Orig.: „*Ecclesia consecrata est in honorem S. Nicolai*”, quoted in: VB, p. 88.

The village of Ratnowice, located in the episcopal estate, appears for the first time in sources in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305.¹⁷¹

The village likely received its name from the bishop's servant Rathnon, known as a witness of the document of Bishop Tomasz I, dated 6 December 1248, in which the hierarch assigned 40 large fiefs of forest for location under German law near the village of Wilczyce close to Długoleka near Wrocław.¹⁷²

Sacral building and patrocinium: the parish church of St Martin the Bishop.¹⁷³

The church in Ratnowice was mentioned ca. 1305 in the Book of Emoluments of the Bishopric of Wrocław written at the request of bishop Henry of Wierzbna.¹⁷⁴

The patrocinium of the sacral building under discussion was mentioned in the report of the canonical visitation of the archdeacon of Wrocław, Teodor Lindanus, which took place on 25 August 1579, who recorded that the church bore the invocation of the Blessed Virgin Mary, the Holy Cross, St John the Baptist, St John the Evangelist, Saints Peter and Paul and all the Apostles, St Martin and St Nicholas the confessors.¹⁷⁵

The prelate of Wrocław, while conducting the visitation, also drew attention to the main altar and its invocation, which was identical to the title of the church.¹⁷⁶

22. Jawornik (Jawernick, German: Jauernig, Czech: Javorník), Czech Republic, city in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava (Moravian Metropolis), Jeseník Deanery.

The first mention of Jawornik originates from the document (considered a forgery) of Bishop Tomasz II, who confirmed the foundation of Widnawa on 26 July 1291, by Henry IV Probus and bishop of

¹⁷¹ LF, p. 29.

¹⁷² SUB, vol. 2, No. 352.

¹⁷³ *Rocznik Diecezji Opolskiej*, p. 212.

¹⁷⁴ LF, p. 37.

¹⁷⁵ Orig.: „*Ecclesia consecrata est in honorem B. Mariae Virginis, Sanctae Crucis, Sancti Ioannis baptistae nec non Sancti Ioannis evangelistae, S. Petri Pauli et omnium apostolorum, S. Martini, S. Nicolai confessorum*”, quoted in: VB, p. 89.

¹⁷⁶ Orig.: „*Altare summum consecratum est in honorem eiusdem*”, quoted in: *Ibidem*.

Wrocław, Tomasz I. Among the towns referred to in the act, the Ordinary of the diocese mentioned the village of Bernartice near Jawornik (orig. *Bertoldi Villa prope Iawirnik*).¹⁷⁷

In the document of 27 November 1307, confirming the financial transaction with the Cistercian abbot in Kamieniec Ząbkowicki, the castellan of the castle in Jawornik, Richolfus, was mentioned as a witness.¹⁷⁸

Sacral object and patrocnium: the parish church of The Most Holy Trinity.¹⁷⁹

The church in Jawornik was mentioned for the first time in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, which mentions two fiefs of church property.¹⁸⁰

The title of the discussed sacred object was confirmed only in the report of the canonical visitation, which took place in Jawornik on 25 August 1579. The inspector recorded the invocation of the church as consecrated in honour of the Holy and Indivisible Trinity, the Blessed Virgin Mary, the Holy Cross, Barbara the Virgin, Helena the Empress, John the Baptist, the Three Kings, Michael the Archangel and all the angels, Hedwig the Chosen One, and All Saints.¹⁸¹ A peculiarity of the visitation protocol is the fact that Teodor Lindanus pointed out that not all of the mentioned patrocinia of the church were simultaneously recognised in the parish as patrons of the church. This group included: the Holy Cross, Barbara Virgin, Helena the Empress.¹⁸²

23. Bernartice presently in the territory of the Czech state (orig. Berzdorff), Czech Republic, village in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava (Moravian Metropolis), Jeseník Deanery.

¹⁷⁷ SUB, vol. 6, No. 462.

¹⁷⁸ UDKK, No. 87. This is a transumpt of the document of the starost of Silesia, Henryk de Barboy, from 15 June 1303.

¹⁷⁹ *Schematismus des Bisthums Breslau*, Breslau 1891, p. 246. Wrongly stated by H. Neuling, who believed that the church bore the invocation of the Holy Cross, see: H. Neuling, *Schlesiens Kirchorte*, p. 113.

¹⁸⁰ LF, p. 18.

¹⁸¹ Orig.: „*Haec ecclesia consecrata est in honorem s. et individuae Trinitatis, Beatae Marie Virginis, Sanctae Crucis, Barbarae virginis, Helenae reginae, Ioannis Baptistae, Trium Regum, Michaelis archanieli et omnium angelorum, et Hedwigis electae et omnium sanctorum*”, quoted in: VB, p. 89.

¹⁸² Orig.: „*Nomina patronorum ecclesia S. Crucis, Barbarae virginis, Helenae reginae*”, quoted in: *Ibidem*, p. 89.

The first mention of the village of Bernartice originates from the document of the bishop of Wrocław Tomasz II Zaręba from 3 July 1284, in which he advocated to the Cistercian abbot from Kamieniec Ząbkowicki, the abbot of canons regular from St Augustine from Nowogrodiec on the Bobr River, and the Maestro from the hospital in Nysa, Henryk, to admonish Duke Henry IV Probus and influence him to compensate for his wrongdoings toward the diocese of Wrocław by seizing church property in the land of Nysa-Otmuchów. Among the villages mentioned is the village of Bernartice (orig. *Villa Bernhardi*).¹⁸³

Sacral building and patrocinium: the parish church of Saints Peter and Paul.

The church in Bernartice was authenticated for the first time in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, as having one large benefice.¹⁸⁴ The church's patrocinium is not known from medieval sources. It is only mentioned on 25 August 1579 by Teodor Lindanus, conducting the visitation in the parish. At that time, the church bore the invocation of the Blessed Virgin Mary and the two Apostles, Peter and Paul.¹⁸⁵

24. Kalków (orig. Kalck, German: Kalkau), village, Opolskie Voivodship, Nysa County, Otmuchów Commune, Diocese of Opole, Otmuchów Deanery

The village was mentioned for the first time in the document of the bishop of Wrocław, Tomasz I, who on 13 February 1258 separated the chapel in Pieszycze from the parish church in Rychbach (now the town of Dzierżoniów in Lower Silesia). Canon Ekard from Kałków was mentioned among the witnesses of this event (orig. "*Ekehardo de Calcou*").¹⁸⁶

However, the village itself is certainly older, for Canon Ekard,¹⁸⁷ closely associated with the bishop's court, and witness of numerous church documents, already before 1230, obtained a canonry at the

¹⁸³ SUB, vol. 5, No. 117.

¹⁸⁴ LF, p. 18.

¹⁸⁵ Orig.: „*Ecclesia haec consecrata est in honorem beatae Mariae virginis et duorum apostolorum Petri et Pauli*”, quoted in: VB, p. 90.

¹⁸⁶ SUB, vol. 3, No. 264.

¹⁸⁷ For more about the canon Ekard of Kałków, who died in 1273, see: Z. K o z ł o w - s k a - B u d k o w a, *Ekard z Kalkowa*, in: „Polski Słownik Biograficzny”, vol. VI, ed. W. K o n o p c z y Ń s k i, Kraków 1948, p. 217.

cathedral since, on 5 January of that year, he provided a document confirming the conclusion of an agreement between the bishop of Wrocław, Wawrzyniec and Duke Henry I the Bearded, regarding the judiciary in the Nysa land.¹⁸⁸ The entry in the so-called *Book of Henryków*, shows that canon Ekard of Kałków died on 23 March 1273 (orig. “*Sciendum itaque, quod dominus Eckardus de Calcowe anno Domini MCCLXXIII migrauit ex hoc mundo, X kalendas aprilis*”).¹⁸⁹

Sacral building and patrocinium: presently the parish church of the Nativity of the Blessed Virgin Mary¹⁹⁰

The dating of the church itself in the village and its origin remain problematic. The first indirect mention of the existence of the church in Kałków comes from the document of Bishop Jan III Romka, who on 14 February 1295 renewed and confirmed the rights of the mayor in Jeseník. The rector of the church in Kałków appeared as a witness.¹⁹¹ Architects and art historians date on the basis of the preserved building material, as well as the solutions and forms of the object used, that it was erected in the first half of the 13th century, although according to the local tradition, attributing the creation of the church and ownership to the Knights Templar, it was to be built in the years 1132-1154.¹⁹²

According to patrocinia researchers dealing with the issue of the invocation the church in this town, it originally bore the name of St George, and belonged to the oldest temples with this title in Silesia, which was also to be the merit of the Templars, spreading the cult of the Holy Knight, although it was first referred to as the Marian Church, which could indicate a double invocation in which Mary, due to the gradation of worship, was recognised as the main patroness of the church.¹⁹³

¹⁸⁸ SUB, vol. 1, No. 308.

¹⁸⁹ Quoted in: *Liber foundationis claustris Sancte Marie Virginis in Heinrichow, czyli Księga Henrykowska*, trans. R. Grodecki, Wrocław 1991, p. 200. These sources also describe Ekard's merits for the abbey.

¹⁹⁰ *Rocznik Diecezji Opolskiej*, p. 207.

¹⁹¹ SUB, vol. 6, No. 206.

¹⁹² W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 165. The author presented well-known concepts and discussions about the time of erection of the structure, and the origin of the church.

¹⁹³ *Ibidem*, p. 113; J. S w a s t e k, *Proweniencja i rozwój kultu św. Jerzego w Polsce w świetle wezwań kościołów w okresie przedtrydenckim*, in: CS, (1969), p. 117.

The invocation of the church in Kalków as dedicated to the Blessed Virgin Mary was mentioned for the first time in the report of the canonical visitation, which took place on 25 August 1579. In the protocol, prelate Teodor Lindanus recorded that the church was consecrated in honour of the Blessed Virgin Mary.¹⁹⁴

Taking up the issue of this invocation, one should pay attention to the preserved and described seal of the aforementioned canon Ekard of Kalków, who is also credited with the merit of erecting the church.¹⁹⁵ The seal field features an image of Mary with Child adored by angels with censers on both sides, and below is the image of Canon Ekard, offering his prayer of supplication with raised hands.¹⁹⁶ This is also a testimony to the personal Marian cult of this dignitary.

25. Widnawa (orig. Weidensi, German: Weidenau, Czech: Vidnava), Czech Republic, a village in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava, (Moravian Metropolis), Jeseník Deanery.

The first mention of Widnawa originates from a document issued on 27 May 1280 at the castle in Otmuchów, in which Piotr of Widnawa was cited among the inhabitants of the city of Nysa. The persons indicated in the document undertook to pay 200 *grzywna* of silver to Wrocław's Bishop Tomasz II Zaręba for calling him crazy or furious (orig. *furiosum*).¹⁹⁷

In 1291, Bishop Tomasz II confirmed in a document (considered a forgery) the location of the city of Widnawa carried out by Duke Henry IV Probus and Bishop Tomasz I.¹⁹⁸

Sacral building and patrocinium: the parish church of St Catherine of Alexandria.¹⁹⁹

The church in Widnawa indirectly cites a document dated 4-15 August 1285, in which the demands of the bishop of Wrocław against

¹⁹⁴ Orig.: „*Ecclesia consecrata est in honorem beatae Mariae virginis*”, quoted in: VB, p. 91.

¹⁹⁵ Z. Kozłowska-Budkowa, *Ekard z Kalkowa*, p. 217.

¹⁹⁶ P. Pfothenhauer, *Die Schlesischen Siegel von 1250 bis 1300 beziehentlich 1327*, Breslau 1879, p. 17 and table 10, No. 67.

¹⁹⁷ SUB, vol. 4, No. 393.

¹⁹⁸ SUB, vol. 6, No. 462.

¹⁹⁹ *Schematismus des Bisthums Breslau*, p. 249.

Duke Henry IV Probus were presented in order to end the ongoing conflict. The procurator of Bishop Tomasz II Zaręba was the parish priest of Widnawa, Piotr.²⁰⁰

The patrocinium of the church is perceptible in the Middle Ages, specifically in a document issued by the parish priest of Widnawa, Jan, who stated the debt to be repaid by the village leaders mentioned in the act to the parish priest of Otmuchów, Dietrich.²⁰¹ Attached to this document was the seal of the parish priest of Widnawa with the image of St Catherine depicted with part of a wheel as her attribute.²⁰²

The title of the church as dedicated to St Catherine is authenticated by the canonical visitation of the parish, which took place on 25 August 1579 by the archdeacon of Wrocław, Teodor Lindanus. He wrote in his report that the parish church was consecrated in the honour of St Catherine.²⁰³

26. Czerwona Woda (orig. Rottwasser, German: Rothwasser, Czech: Stará Červená Voda), Czech Republic, a village in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava, (Moravian Metropolis), Jeseník Deanery

The village was first mentioned in preserved sources in the document of the bishop of Wrocław, Tomasz II Zaręba, issued in Otmuchów on 3 July 1284. The ordinary of the diocese appointed the Cistercian abbot from Kamieniec Ząbkowicki, the abbot of canons regular from Nowogrodiec Bobrzański, and the Maestro Henryk from the hospital of Nysa, to admonish Duke Henry IV Probus in order to return the plundered church property. Among the listed goods of the episcopate, was the village of Czerwona Woda.²⁰⁴

²⁰⁰ SUB, vol. 5, No. 237.

²⁰¹ SR, No. 4547.

²⁰² *Ibidem*. This document is known from a copy, included in the notarial instrument of Jan, the son of a former seminarian from the diocese of Monastir. In the discussed notarial deed, not only the content of the document itself was entered, but also the aforementioned seal of the parish priest Jan was described. Cf. H. N e u l i n g, *Schlesiens Kirchorte*, p. 338.

²⁰³ Orig.: „*Ecclesiae haec consecrata est in honorem S. Catharinae*”, quoted in: VB, p. 91.

²⁰⁴ SUB, vol. 5, No. 117.

Sacral building and patrocinium: the parish church of Corpus Christi.²⁰⁵

The first source confirming the existence of the church in the village is the Book of Emoluments of the Bishopric of Wrocław, written ca. 1305, according to which the church was given one fief for its maintenance.²⁰⁶

The invocation of the church in Czerwona Woda is not authenticated in the Middle Ages. The church patrocinium was attested only owing to the visitation on 25 August 1579. The inspector, while preparing the relevant report, pointed out that the church was consecrated in the honour of the Blessed Virgin Mary.²⁰⁷

27. Velké Kunětice (orig. villa Kunzendorff, German: Gross-Kunzendorf), Czech Republic, a village in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava, (Moravian Metropolis), Jeseník Deanery

The village was mentioned for the first time by Bishop Tomasz II in a document of 3 July 1284, in which he authorised the abbot of Kamieniec Ząbkowicki, and the abbot of Nowogrodiec Bobrzański, as well as Henryk from the hospital in Nysa, to admonish Duke Henry IV Probus to return the stolen church goods to the diocese of Wrocław. Among them, the described town was mentioned.²⁰⁸

Sacral building and patrocinium: the unpreserved church of St Elisabeth Landgravine of Turin.²⁰⁹

The church in the present village of Velké Kunětice was authenticated in sources in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, as having one fief of its benefice.²¹⁰

The patrocinium of the church was attested in a visitation report of 25 August 1579, as dedicated in honour of St Elizabeth.²¹¹

²⁰⁵ *Schematismus des Bisthums Breslau*, p. 248.

²⁰⁶ LF, p. 16.

²⁰⁷ Orig.: „*Ecclesia haec consecrata est in honorem beatae Mariae virginis*”, quoted in: VB, p. 92.

²⁰⁸ SUB, vol. 5, No. 117.

²⁰⁹ *Schematismus des Bisthums Breslau*, p. 248.

²¹⁰ LF, p. 15.

²¹¹ Orig.: „*Ecclesia consecrata est in honorem S. Elizabethae*”, quoted in: VB, p. 93.

28. Głucholazy, (orig. Czigenhals, German: Ziegenhals), town, Opolskie Voivodeship, Nysa County, Głucholazy Commune, Diocese of Opole, Głucholazy Deanery

Local historical tradition attributes the founding of Głucholazy to the colonisation processes of the bishop of Wrocław, Wawrzyniec.²¹²

The first source informing about the village of Głucholazy is the document of the bishop of Wrocław Tomasz I, who on 21 October 1249 gave the forest near this village to his knight Smilo²¹³ for the purpose of transferring it into German law.²¹⁴ The location of the city itself was certainly made before 31 August 1263, when, in the document, Bishop Tomasz I settled the dispute over the property at the border with the castellany of Otmuchów, originally granted by his predecessor, Bishop Wawrzyniec. This document defines Głucholazy as *civitas*.²¹⁵

Sacral building and patrocinium: the parish church of St Lawrence.²¹⁶

The church in Głucholazy was indirectly mentioned by the archdeacon of Legnica, Stefan,²¹⁷ who in a document issued in Racibórz on 22 April 1285, confirmed that, according to the order of the bishop of Wrocław, Tomasz II Zaręba, publicly in the presence of members of the duke's court and his witnesses: Rudolf, the parish priest from Głucholazy and Bogusław, the parish priest from Zakrzewo Turawski, admonished Duke Henry IV Probus at the Edelstein castle, demanding the return of the bishop's castle in Otmuchów.²¹⁸

²¹² R. E y s y m o n t t, *Kod genetyczny miasta*, p. 302 and footnote 384, older literature.

²¹³ For more about this knight and cupbearer of Bishop Thomas I, who died before 1268, see: M. C e t w i ń s k i, *Rycerstwo Śląskie do końca XIII w.*, p. 52.

²¹⁴ SUB, vol. 2, No. 380.

²¹⁵ SUB, vol. 3, No. 449.

²¹⁶ *Rocznik Diecezji Opolskiej*, p. 118.

²¹⁷ Stefan von Kornitz died before 1299-1303 when, in the foundation document of the Dominican nuns in Racibórz, dated to that time, there was a record of a house belonging to the happy memory of Stefan, Archdeacon of Opole. In 1285 Archdeacon of Legnica. In 1288 he appears in it together with his brothers. In the years 1286-1288 Archdeacon of Opole. For more, see: S. J u j e c z k a, *Duchowni średniowiecznej Legnicy*, p. 421. There is also a detailed list of sources there in which he appeared. For more about Stefan's brothers and lords in Kornice, see: M. C e t w i ń s k i, *Rycerstwo Śląskie do końca XIII w.*, pp. 39, 50.

²¹⁸ SUB, vol. 5, No. 202.

The first patrociniatum of the church was authenticated already in the Middle Ages. It concerns the vidimus issued on 6 May 1312 in Nysa, about the documents associated with the dispute over the goods in the village of Osina Wielka near Ziębice, between the abbot from Kamieniec Ząbkowicki and Marcin the parish priest from Osina, and Kosmian the parish priest from Otmuchów.²¹⁹ The attestation of the original version of these documents was authenticated, among others, by the parish priest of Głucholazy Rudolf, who fixed the seal of the parish with the image of the martyrdom of St Lawrence, who was the patron of the discussed parish church.

The invocation of the church of St Lawrence was confirmed in the report on the visitation of the parish, which took place on 26 August 1579 by prelate Teodor Lindanus, also indicating secondary patrons of the temple. In the files he wrote that the church was consecrated in the honour of St Lawrence, St George, St Catherine and St Nicholas.²²⁰

29. Zlaté Hory (orig. Czuckemantell, German: Zuckmantel), Czech Republic, a town in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava, (Moravian Metropolis), Jeseník Deanery.

This town was mentioned for the first time in the document of the bishop of Wrocław, Tomasz I, who on 31 August 1263 settled the dispute over the estates on the border with the castellany of Otmuchów, originally granted by his predecessor Bishop Wawrzyniec.²²¹

Sacral building and patrociniatum: the parish church of the Assumption of the Blessed Virgin Mary²²²

The first reference to the church in Zlaté Hory originates from a document issued on 8 July 1339. It mentions the right of patronage over the church in the discussed town.²²³

The invocation of the church has no authentication in the Middle Ages. The patrociniatum is mentioned only by the archdeacon of Wrocław who,

²¹⁹ SUB, vol. 6, No. 314.

²²⁰ Orig.: „*Ecclesia consecrata est in honorem S. Laurentii, Georgii, Catherinae, Nicolai*”, quoted in: VB, p. 93.

²²¹ SUB, vol. 3, No. 449.

²²² *Schematismus des Bisthums Breslau*, p. 251.

²²³ W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 83; H. Neuling, *Schlesiens Kirchorte*, p. 359.

on 27 August 1579, conducting a canonical visitation, described the church as consecrated in honour of St Valentine.²²⁴

30. Nowy Las (orig. Neuwaldt, German: Neuwalde),²²⁵ village, Opolskie Voivodeship, Nysa County, Głuchołazy Commune, Diocese of Opole, Głuchołazy Deanery

The village was mentioned for the first time in sources in the document of the bishop of Wrocław Tomasz I who, on 21 October 1249, handed over the forest near this village to his knight Smilo for transfer to German law.²²⁶

Sacral building and patronium: presently the parish church of St Hedwig of Silesia.²²⁷

The church in Nowy Las was mentioned for the first time in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, written at the request of Bishop Henryk of Wierzbna as having a benefice the size of three-quarters of a large fief.²²⁸

The invocation of the church was authenticated in the report of the canonical visitation taking place on 27 August 1579. According to the inspector, the church had a patronium in honour of the Blessed Virgin Mary.²²⁹

31. Charbielin (orig. Ludvigsdorff, German: Ludwigsdorf), village, Opolskie Voivodeship, Nysa County, Głuchołazy Commune, Diocese of Opole, Głuchołazy Deanery.

The village is known in sources since the end of the first half of the 13th century. The local name was mentioned in the document of the bishop of Wrocław Tomasz I from 21 October 1249, in which he handed over the forest near this village to his knight Smilo for transfer to German law.²³⁰

²²⁴ Orig.: „*Ecclesia haec consecrata est in honorem S. Valentini*”, quoted in: VB, p. 95.

²²⁵ This town was wrongly identified in the elaboration of pastoral life in modern times on the basis of canonical visitations as: “Nysa Forest”, see: W. U r b a n, *Z dziejów duszpasterstwa w archidiecezji wrocławskiej w czasach nowożytnych*, p. 48.

²²⁶ SUB, vol. 2, No. 380.

²²⁷ *Rocznik Diecezji Opolskiej*, p. 120.

²²⁸ LF, p. 10.

²²⁹ Orig.: „*Ecclesia haec consecrata est in honorem beatae Mariae virginis*”, quoted in: VB, p. 95.

²³⁰ SUB, vol. 2, No. 380.

Sacral building and patrocinium: filial church of the Beheading of St John the Baptist, belonging to the parish of St Hedwig of Silesia in Nowy Las.²³¹

The existence of the church was authenticated for the first time in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305, where it was recorded that the benefice amounted to one small fief.²³²

The church bore a patrocinium dedicated to St John the Baptist, which was confirmed by Teodor Lindanus, who conducted a canonical visitation of the parish of the Blessed Virgin Mary in Nowy Las on 27 August 1579, bequeathing such a title for the branch church in Charbielin.²³³

32. Stary Las (orig. Aldewalde, German: Altewalde),²³⁴ village, Opolskie Voivodeship, Nysa County, Głuchołazy Commune, Diocese of Opole, Głuchołazy Deanery.

The oldest mention of the village originates from the document of the bishop of Wrocław, Tomasz I, dated 21 October 1249, in which he handed over the forest in the area to his knight Smilo for transfer to German law.²³⁵

Sacral building and patrocinium: the parish church of St Martin the Bishop.²³⁶

The church in Stary Las was authenticated in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305. Two large fiefs were written down for the maintenance of the parish.²³⁷

The patrocinium of the church was authenticated during a canonical visitation conducted on 27 August 1579. The building bore the title of St Martin the Bishop.²³⁸

²³¹ *Rocznik Diecezji Opolskiej*, p. 120.

²³² LF, p. 11.

²³³ Orig.: „[...] *filialis ecclesia in villa Ludvigsdorff, quae consecrata est in honorem Ioannis Baptistae*”, quoted in: VB, p. 96.

²³⁴ Wrongly identified in the elaboration of pastoral life in modern times on the basis of canonical visitations as: “Stary Wałdów”, see: W. U r b a n, *Z dziejów duszpasterstwa w archidiecezji wrocławskiej w czasach nowożytnych*, p. 49.

²³⁵ SUB, vol. 2, No. 380.

²³⁶ *Rocznik Diecezji Opolskiej*, p. 121.

²³⁷ LF, p. 10.

²³⁸ Orig.: „*Ecclesia consecrata est in honorem divi Martini episcopi*”, quoted in: VB, p. 96.

33. Kępnica (orig. Deutzkamnitz, German: Deutsch Kamnitz), village, Opole Voivodeship, Nysa County, Nysa Commune, Diocese of Opole, Nysa Deanery

Kępnica appeared in 13th-century sources. The bishop of Wrocław, Tomasz II Zaręba, issued a document on 3 July 1284, in which he recommended that the Cistercian abbot from Kamieniec Ząbkowicki, the abbot of canons regular from St Augustine of Nowogrodiec on Bobr, and the Master from the hospital in Nysa, Henryk, admonish Duke Henry IV Probus and influence him, to compensate for the harm done to the diocese of Wrocław by seizing church property in the land of Nysa-Otmuchów. Among the towns for which the administrator of the Church in Silesia applied for the return of, was the village of Kępnica.²³⁹

Sacral building and patrocinium: the parish church of the Assumption of the Blessed Virgin Mary²⁴⁰

The village church in Kępnica was documented in sources indirectly by the authentication of the local parish priest Hermann in the act of Bishop Tomasz II Zaręba on 13 April 1286, who by decree removed the parish priests from the offices mentioned in the document.²⁴¹ Art historians date the sacral object to the second quarter of the 13th century.²⁴²

Despite the old certificate, the title of the church was not mentioned in the Middle Ages. The complex patrocinium of this object is given only in the report of the canonical visitation of 27 August 1579. It is written there that the church was consecrated in the honour of God Almighty, the Blessed Virgin Mary, St Andrew the Apostle and the Three Holy Kings, St Wenceslas and St Christopher the Martyrs, and St Anne the Chosen.²⁴³

²³⁹ SUB, vol. 5, No. 117.

²⁴⁰ *Rocznik Diecezji Opolskiej*, p. 181.

²⁴¹ SUB, vol. 5, No. 264.

²⁴² T. K o z a c z e w s k i, *Wiejskie kościoły parafialne XIII wieku na Śląsku (miejscowośći H-O)*, Wrocław 1994, p. 11; W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 95.

²⁴³ Orig.: „*Ecclesia consecrata est in honorem Dei omnipotentis et sanctae Mariae virginis, sancti Andreae apostoli et sanctorum Trium Regnum, sancti Wenceslai et sancti Christophori martyrum et S. Annae electae*”, quoted in: VB, p. 96.

34. Jeseník, (orig. Freuwald, German: Freiwaldau, Czech: Jaseník),²⁴⁴ Czech Republic, a city in the Olomouc Region, Jeseník County, Diocese of Ostrava-Opava, Jeseník Deanery.

Jeseník was mentioned on 8 November 1267 on the occasion of the granting of the village of Bukovice, now part of the town of Jeseník in Bohemia, by the bishop of Wrocław, Tomasz I, to his courtier at the castle in Otmuchów Cursic.²⁴⁵

Sacral building and patronium: the parish church of the Assumption of the Blessed Virgin Mary.²⁴⁶

The church in Jeseník was authenticated relatively late, because it only appears in sources on 21 June 1418, when Nicholas Hundil sold the rent to Jan the altarist of the altar of All the Apostles in the parish church in Jeseník.²⁴⁷ Historians undertaking research on this object believed that the church originated from the end of the 13th century.²⁴⁸

The invocation of the church is known from the visitation records of the Archdeaconry of Wrocław. Visitor, Prelate Adam Landeck, Scholastic of the Wrocław Cathedral Chapter and Archdeacon of Legnica,²⁴⁹ noted on 5 October 1579 that the church was consecrated in the honour of the Blessed Virgin Mary.²⁵⁰

35. Nysa, (Nissensis, Neisse), city, Opole Voivodeship, Nysa County, Nysa Commune, Diocese of Opole, Nysa Deanery.

²⁴⁴ This town was not identified by W. Urban, who only determined its location within the estate of the bishops of Wrocław, leaving the German name, cf. *idem*, *Z dziejów duszpasterstwa w archidiecezji wrocławskiej w czasach nowożytnych*, p. 49.

²⁴⁵ SUB, vol. 4, No. 34. The document and town are identified with the area surrounding the town of Gozdnicza in Żagań county, cf. M. C e t w i ń s k i, *Rycerstwo Śląskie do końca XIII w.*, p. 84.

²⁴⁶ *Schematismus des Bisthums Breslau*, p. 243.

²⁴⁷ H. N e u l i n g, *Schlesiens Kirchorte*, p. 60.

²⁴⁸ W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidieconates Breslau*, p. 129.

²⁴⁹ Adam Landeck was archdeacon of Legnica in the years 1563-1600 having a prelature in the collegiate chapter of the Holy Sepulchre in Legnica. Earlier, in 1563, he held the dignity of custodian in this chapter, which he received from the bishop of Wrocław, Kacper of Łagów, as a Wrocław scholastic. He also enjoyed the dignity of a canon of Świętokrzyskie in Wrocław and in Olomouc. For more, see: S. J u j e c z k a, *Duchowni średniowiecznej Legnicy*, p. 40 and footnote 53, 42, 80.

²⁵⁰ Orig. „*Ecclesia consecrata est in honorem beatae Mariae virginis*”, quoted in: VB, p. 97.

Nysa is certainly one of the old Silesian settlements.²⁵¹ However, the first source testimony concerning Nysa is a document of the bishop of Wrocław Wawrzyniec, dated 25 May 1223, when the ordinary of the diocese permitted, with the consent of the cathedral chapter, for Walter the bishop, the mayor of Nysa, to locate Germans in the ecclesiastical territory belonging to the diocese of Wrocław in Ujazd (orig. “[...] *in territorio sancti Johannis in Yiasd*”), which is additionally authenticated by the patrocinium of the bishopric and the cathedral in Wrocław.²⁵² It is worth adding that, according to the local tradition associated with the parish church in Nysa under the name of St James and St Agnes, the consecration of this temple was to be carried out by the bishop of Wrocław, Jarosław²⁵³ on 12 July 1198,²⁵⁴ which, according to the latest research, allows indicating this prelate as the founder of this city.²⁵⁵

Sacral building and patrocinium: the parish church of St John the Baptist and St Nicholas (former collegiate church).²⁵⁶

Tradition concerning the history of this church indicates the year 1317 as the time of its erection, but this has now been rejected.²⁵⁷ As noted by E. Wólkiewicz, the entry in the Book of Emoluments of the Bishopric of Wrocław from ca. 1305 is of particular significance for the dating of this sacred object where, when discussing the property of churches, mention

²⁵¹ For more on the history of Nysa and the formation of this urban and church centre, see: R. E y s y m o n t t, *Kod genetyczny miasta*, pp. 442-454; J. K ę b ł o w s k i, *Nysa*, Wrocław-Gdańsk 1972, pp. 5-44; E. W ó ł k i e w i c z, *Kościół i jego wierni. Struktury kościelne i formy pobożności w średniowiecznej Nysie*, Kraków 2014, pp. 27-33. There is also further detailed literature there.

²⁵² SUB, vol. 1, No. 225.

²⁵³ Bishop of Wrocław in the years 1198-1201. The eldest son of the Silesian prince Bolesław I the Tall, Duke of Opole from 1173, through investiture and the influence of his father, obtained the episcopal see in Wrocław. He supported religious orders, especially the Knights Hospitaller and the Order of the Holy Sepulchre. For more, see: J. M a n d z i u k, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 41-43.

²⁵⁴ J. P e d e w i t z, *Ecclesiae Parochialis s. Jacobi Nissae*, ed. B. R u f f e r t, Neisse 1905, p. 83.

²⁵⁵ E. W ó ł k i e w i c z, *Kościół i jego wierni*, pp. 42-43.

²⁵⁶ *Rocznik Diecezji Opolskiej*, p. 187.

²⁵⁷ E. W ó ł k i e w i c z, *Kościół i jego wierni*, p. 66. At the same time, attention should be paid to the regest of the document of 11 August 1311, where the church of St John in the Old Town in Nysa was mentioned, cf. W. M a r s c h a l l, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 126.

was made of the church in the Old Town of Nysa and its parish priest, which also indicates the original function of this church.²⁵⁸

According to the canonical visitation carried out in Nysa on 4 May 1580 by the archdeacon and official of Wrocław, Teodor Lindanus, the then collegiate church with the chapter moved from Otmuchów on 1 September 1477, was dedicated to St John the Baptist, St John the Evangelist and St Nicholas.²⁵⁹ This patrocinium was confirmed earlier in the document of the bishop of Wrocław, Rudolf of Rudesheim,²⁶⁰ who, allowing the translation of the canonical corporation to Nysa, defined the new binding title of the sacred object (orig. “[...] *ita ut amplius ecclesia sanctorum Johannis baptiste, Johannis ewangelistae et Nicolai vocetur et appelletur*”).²⁶¹ This invocation was recorded several times in the discussed document, indicating the person of St Nicholas as a copatron of the collegiate church following the incorporation of the church of St John the Baptist and St John the Evangelist into the capitular property.²⁶²

²⁵⁸ E. Wólkiewicz, *Kościół i jego wierni*, p. 67. This publication also presents a historical outline of this object, see: *Ibidem*, pp. 65-74.

²⁵⁹ Orig.: „[...] *Haec ecclesia vocatur sancti Nicolai [...] ad ecclesiam sanctorum Ioannis Baptistae et Evangelistae, quibus adiunctus est pro compatrono beato Nicolaus*”, quoted in: VB, p. 98.

²⁶⁰ Bishop of Wrocław in the years 1468-1482. He came from the diocese of Mainz, from a bourgeois family. He studied in Heidelberg and later in Rome. He worked in the Roman Curia, dealing with issues of collecting receivables from the area of the diocese of Wrocław, among others. Subsequently, he was appointed papal legate for Poland, Hungary and the Czech Republic, i.e. for Silesia. He arrived in Wrocław in 1465, taking the city under the protection of the Holy See. His election to the bishopric of Wrocław was associated with many influences of both secular and ecclesiastical factors awaiting his election. Noteworthy is the special cooperation with the cathedral chapter and good relations with it. The bishop reconstructed the church structures after the destruction of the Hussites, and renewed the religious life of the faithful of the diocese. He celebrated two diocesan synods devoted to pastoral matters. He spread the cult of St Valentine in the diocese, whose relics he gave to the Wrocław cathedral, and granted an indulgence for pilgrims venerating this saint. He supported the establishment and development of confraternities and church associations, as well as various forms of popular piety. He succumbed to illness on 17 January 1482. For more, see: J. Mandziuk, *Rządcy (Archi) Diecezji Wrocławskiej na przestrzeni wieków*, pp. 112-117.

²⁶¹ W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 127.

²⁶² The content of the translation decree of the collegiate chapter of St Nicholas from Otmuchów to Nysa was included in a three-volume work devoted to the history of the

Prelate Lindanus, in the visitation protocol, in addition to the issue of the patronium of the collegiate church itself, drew attention to the side altars inside and their invocations.

Internal invocations:

1. The main altar consecrated in honour of Saints John the Evangelist and Baptist, Nicholas, Stanislaus, the Blessed Virgin Mary, Hedwig and Elizabeth the Chosen.²⁶³
2. Altar in the masonry chapel consecrated in honour of the Blessed Virgin Mary.²⁶⁴
3. Altar consecrated in honour of Peter and Paul, Lawrence, Erasmus, all the apostles and martyrs.²⁶⁵
4. Altar consecrated in honour of St Catherine, Barbara, Margaret, Dorothy, Apollonia, all the holy virgins and Anna, Hedwig and Mary Magdalene, all chosen ones.²⁶⁶
5. Altar consecrated in honour of the Blessed Virgin Mary, Dorothy and Catherine the virgins, called the altar of the white-skinned guild.²⁶⁷
6. Altar of the Corpus Christi (Body of Christ).²⁶⁸

diocese of Wrocław: J. Heyne, *Dokumentirte Geschichte des Bisthums und hochstiftes Breslau*, vol. 2, Breslau 1864, pp. 931-935.

²⁶³ „Consecratum in honore sanctorum Ioannis Evangelistae et Baptistae, Nicolai, Stanislai, beatae Mariae virginis, Hedwigis et Elisabeth electarum”, quoted in: VB, p. 101.

²⁶⁴ „Primum altare dextri lateris in Casello mansionariorum consecratum est in honore beatae Mariae virginis, vocaturque altare”, quoted in: VB, p. 101. According to E. Wólkiewicz, it was the altaria of God Almighty, the Blessed Virgin Mary and St Anne. In 1511 he had a second ministry. See: *Aedem, Kościół i jego wierni*, p. 379.

²⁶⁵ „Altare consecratum est in honore Petri et Pauli, Laurentii, Erasmi, omnium apostolorum et martyrum”, quoted in: VB, p. 101. It is likely an altar identical to the well-known altar of the Blessed Virgin Mary, St John the Baptist, St John the Evangelist, St Peter, St Paul and Other Apostles, approved on January 6, 1408 by the bishop of Wrocław, For more, see: E. Wólkiewicz, *Kościół i jego wierni*, pp. 376-377.

²⁶⁶ „altare cansecratum est in honore s. Katharinae, Barbarae, Margarethae, Dorotheae, Apoloniae, omnium sanctarum virginum et Annae, Hedwigis, Mariae Magdalena, omniumque electarum”, quoted in: VB, p. 101.

²⁶⁷ „altare consecratum est in honore B. M. virginis, Dorotheae et Katharinae virginum. Vocatur altare fraternitatis fratrum alutariorum”, quoted in: VB, pp. 101-102. This altar was mentioned for the first time on 31 March 1414, for more, see: E. Wólkiewicz, *Kościół i jego wierni*, p. 377.

²⁶⁸ „Altare Corporis Christi”, quoted in: VB, p. 102.

7. Altar consecrated in honour of the Passion, the Apostles Peter and Paul and All Saints.²⁶⁹
8. Altar consecrated in honour of the Life-Giving Cross of Christ.²⁷⁰
9. Altar consecrated in honour of the Blessed Virgin Mary, Barbara and Catherine virgins.²⁷¹

36. Nysa (Nissensis, Neisse), city, Opolskie Voivodeship, Nysa County, Nysa Commune, Diocese of Opole, Nysa Deanery

Sacral building and patronium: Church of St Mary Magdalene.²⁷²

The church of St Mary Magdalene was associated with the Franciscan Order, settled in Nysa and incorporated in 1257 into the Czech-Polish province.²⁷³ The oldest church invocation authenticated in the Middle Ages was dedicated to St George and St Adalbert outside the city walls (orig. "*fratrem minores in monasterio sanctorum Georgii et Adalberti extra muros Nissenses*") as evidenced by the will of Dorothy, widow of Jan Strofoit, burgher of Nysa, issued on 13 January 1423.²⁷⁴

The patronium of St Mary Magdalene for this monastery was associated with its reconstruction following the destruction of the Hussite wars.²⁷⁵ This invocation was first authenticated in a document issued in Nysa on 16 January 1475. It concerned the sale of a meadow to the guardians of the church of St Mary Magdalene and the Francis-

²⁶⁹ „*Altare consecratum est in memoriam passionis dominicae et in honorem apostolorum Petri et Pauli ac aliorum sanctorum, quorum nomina in huius altaris tabula scripta visuntur*”, quoted in: VB, p. 102.

²⁷⁰ „*Altare consecratum est in honore vivificae crucis Christo*”, quoted in: VB, p. 102. This altar from 1372 was the chaplain of the bishop of Wrocław, Przeclaw of Pogorzela, and the parish priest of Prusinowice, Albert Liedlau. For more, see: E. Wólkiewicz, *Kościół i jego wierni*, pp. 375-376; *eadem*, *Proletariusze Modlitwy? Drogi karier, finanse i kultura materialna niższego kleru w średniowiecznej Nysie*, Warszawa 2020, pp. 421-422.

²⁷¹ „*Altare consecratum est in honore B. M. virginis, Barbarae et Katharinae virginum*”, quoted in: VB, p. 102.

²⁷² W. Marschall, *Alte Kirchenpatrozinien des Archidiakonates Breslau*, p. 155.

²⁷³ J. Mandziuk, *Historia Kościoła katolickiego na Śląsku. Średniowiecze*, vol. 1, p. 2 (1302-1417), Warszawa 2004, p. 335; The history of the Nysa convent of the Middle Ages was presented by: E. Wólkiewicz, *Kościół i jego wierni*, pp. 97-109.

²⁷⁴ *Ibidem*, p. 98.

²⁷⁵ *Ibidem*.

can monastery (orig. “[...] *der Bruder S. Francisci zu sand Marie-magdalenen vorm bruderthor zue Neisse gelegen*”).²⁷⁶

The second source written in Latin, referring to the monastery in Nysa and authenticating its patrocinium in the Middle Ages, is a document from 27 January 1510 concerning the sale of meadows and estates by the procurator of the monastery of St Mary Magdalene to the bishop of Wrocław (orig. “*conuentus monasterii S. Marie Magdalene in prato Nysensi*”).²⁷⁷

The Archdeacon of Wrocław, Teodor Lindanus, conducting a canonical visitation in Nysa on 4 May 1580, noted in the protocol the temple of St Mary Magdalene outside the city walls.²⁷⁸

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²⁷⁷ *Ibidem*, pp. 361-362, No. 852.

²⁷⁸ Orig.: „[...] *templi B. Mariae Magdaleneae extra muros*”, quote from: VB, p. 103.

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