

Marek Gosztyła, PhD
Rzeszów University of Technology
Faculty of Civil and Environmental Engineering and Architecture
Department of Monuments Conservation

Tomasz Gosztyła, PhD
University of Rzeszów
Faculty of Pedagogy
Department of Psychology

Parish church as an element of cultural heritage, social identity and landmark of local space

Kościół parafialny jako element dziedzictwa kulturowego, czynnik tożsamości społecznej oraz punkt orientacyjny w przestrzeni lokalnej

Abstract:

Traditionally, the parish church was a meeting point, a centre of religious and social life and a hub for cultural life of a local community. The significance and function of the parish church building may be considered in two fundamental aspects - as manifestations of material and non-material culture. The aim of this study was to diagnose the perception of parish churches as material and non-material elements of local culture, to present architectural features of church buildings, their perception as local space landmarks, and to describe the state of knowledge regarding completed renovation works and assessment of conservation procedures conducted in the buildings. For the purposes of this study, three parishes were selected in the Podkarpackie province: the Church of Our Lady of Perpetual Help in Przemyśl, the St Jan Kanty's Parish Church in Żołynia and the Parish Church of Transfiguration of the Lord in Wola Zarczycka. In total, 232 respondents participated in the study. The performed research allowed to determine which components of material and non-material values of selected churches are regarded by the respondents.

Key words: cultural heritage, parish church, interior decoration, conservation works, religion.

Abstrakt:

Kościół parafialny, tradycyjnie, był punktem zbornym, centrum życia religijnego i społecznego oraz ośrodkiem kulturotwórczym społeczności lokalnej. Znaczenie i funkcję budowli kościoła parafialnego można rozpatrywać w dwóch zasadniczych aspektach - jako przejaw kultury materialnej i niematerialnej. Celem niniejszych badań była diagnoza percepcji kościoła parafialnego jako wartości materialnej i niematerialnej kultury lokalnej, oceny cech formy architektonicznej budowli, jej percepcji jako punktu orientacyjnego w przestrzeni lokalnej oraz wiedzy i oceny zabiegów konserwatorskich i renowacyjnych, dotyczących obiektu. Dla celów niniejszych badań wybrano trzy parafie w województwie podkarpackim: Kościół Matki Bożej Nieustającej Pomocy w Przemyślu, Kościół parafialny w Żołyni pw. św. Jana Kantego oraz Kościół parafialny pw. Przemienienia Pańskiego w Woli Zarczyckiej. Ogółem w badaniach wzięły udział 232 osoby. Wykonane badania pozwoliły określić, jakie komponenty wartości materialnych i niematerialnych wytypowanych kościołów, są waloryzowane przez respondentów.

Słowa kluczowe: dziedzictwo kulturowe, kościół parafialny, wystrój wnętrza, prace konserwatorskie, religia

Introduction

Traditionally, the parish church was a meeting point, a centre of religious and social life and a hub for cultural life of a local community (Shields, 2000). In the era of secularization, this seems to change, although churches, especially those of historical value, still play important role in culture, from local, regional, national or universal point of view (Szajda, 2018). Apart from their religious function, the churches are tourist attractions, concert venues and host other cultural events.

The significance and function of the parish church building may be considered in two fundamental aspects - as manifestations of material and non-material culture (Klimenko, Berdnik, 2018). In the first place, the researcher is interested in the impact of cultural heritage on architectural design and construction, the local occurrence of certain specific architectural forms, planning system, especially in relation to traditional construction. As for contemporary architecture, the research focus on modernity of forms and materials, innovative solutions, aesthetic values, functionality, and finally on harmonization with the surrounding. For the local community consciousness the church building may also present a spatial orientation point and constitute a landmark in cognitive map of the place.

In the latter case, the church building is the symbol of faith, religious tradition and patriotism in local community consciousness. The researcher is interested in manifestations of cultural heritage awareness, historical dimension, understanding and reading of meanings and symbols. The church building remains a common good in local community consciousness and an element of social identity and individual identification with the parish. In short, the church building expresses a mixture of creativity - including architectural design, construction, or adaptation of building and space for religious worship, but also everyday rituals and practices of creating a "sacred space" (Gilbert, Dwyer, Ahmed, Cuch Graces, Hyacinth, 2019).

As noted by R. Stegers (2008). construction of religious objects is a rare opportunity for the architect to concentrate on creating volume, space and form. Sacral buildings unlike other types of architecture are much less determined by functional requirements. By principle, it can be developed as pure architecture. Therefore, such construction task gives the architect great freedom in the aspect of design. At the same time, however, the special atmosphere of sacral spaces makes the architect highly sensitive to religious dimension and applicable cultural and architectural traditions (ibidem).

The architecture of worship and remembrance places play an important role in this process. It builds the nearest, most permanent and noticeable three-dimensional structure of these places. It is a manifestation of human creative power, a quintessence of spirituality and

life ambitions. It may provoke or neutralize conflicts, inspire community life based on respect and harmony, or initiate divisions and fighting against its external form, scale, expression, ideological value and symbolic message (Uściniowicz, 2016).

For the purposes of this study, three parishes were selected in the Podkarpackie province: the Church of Our Lady of Perpetual Help in Przemyśl, the St Jan Kanty's Parish Church in Żołyńia and the Parish Church of Transfiguration of the Lord in Wola Zarczycka. A brief description of these churches can be found below.

Part I.

1. The Church of Our Lady of Perpetual Help in Przemyśl¹

The building has a high and slender form, and remains a visible subdominant in the city skyline. It was designed by engineer Stanisław Majerski and built in 1908-1911. The church is placed on a cross plan and oriented eastward. The shape of the church consists of one 12-metre high nave with three tall windows on each side, a 29-metre high church tower on the south side, a transept holding chapels and a chancel, ended with semi-hexagonal termination with ogival windows. The interior of the church is finished with homogeneous decor. Standing in the central part of the church, one may succumb to an optical illusion. The majesty of this part of the interior is emphasized by gold-plated ribs and lunette linings in warm blue. The background of the blue sphere is spotted with painted golden stars. The interior of the apsidal chance is devoted to the Marian cult. The form and the idea of contemporary polychrome may be referred to as ahistorical style.

2. St Jan Kanty's Parish Church in Żołyńia²

The temple was built in 1886 on a hill neighbouring the main road leading from Leżajsk to Łańcut. The church is visible from all places in the town and constitutes a dominant in the cityscape of Żołyńia. Due to its size, this valuable neo-Gothic church, remains one of the largest churches in the Diocese of Przemyśl and represents the three-nave basilica form. The polychrome of the church responds to its historical style. Architects and painters ornamented the divisions of architectural elements with figurative paintings in Gothic style. The temple consists of one main altar and 8 side altars, which were created in the course of two centuries.

¹ Gosztyła, Lichołai, Ożóg, (2014).

² Cebula, Gosztyła (2011).

3. Parish Church of Transfiguration of the Lord in Wola Zarczycka³

The church was built in 1907-1911 in neo-Gothic style. The designer of the temple was architect Bajan, who subordinated its architectural form to historical trends. The church has the form of three-nave basilica that is connected to a 52-metre high church tower. The decoration of the church, being successively completed since the beginning of the 20th century, represents art style of historicism. The silhouette of the church, standing at roads intersection, makes an impression in front of the surrounding landscape, remaining a dominant feature of the local skyline. Polychrome interior art was created by Zygmunt Wiglusz in the 60's of the 20th century.

Part II.

1. The aim of the study

The aim of the survey was to diagnose:

- the perception of the parish church as a value of material and non-material aspects of local culture;
- the architectural features of church buildings;
- the perception of the buildings as local space landmarks;
- the state of knowledge regarding the restoration and conservation procedures conducted in the buildings.

2. Research procedure and participants

In total, 232 people participated in the research - parishioners of the Church of Our Lady of Perpetual Help in Przemyśl (68 respondents), St Jan Kanty's Parish Church in Żołynia (100 respondents); and the Parish Church of Transfiguration of the Lord in Wola Zarczycka (64 respondents). The sex composition of the respondents is included in Table 1, information regarding their age in Table 2, and their education - in Table 3.

Tab.1. Sex of respondents

| Sex | Przemyśl | | Żołynia | | Wola Zarczycka | |
|---------|----------|-------|---------|----|----------------|-------|
| | N | % | N | % | N | % |
| women | 39 | 57.35 | 67 | 67 | 51 | 79.69 |
| men | 28 | 41.18 | 33 | 33 | 13 | 20.31 |
| no data | 1 | 1.47 | 0 | 0 | 0 | 0 |

³ Rocznik Archidiecezji Przemyskiej. Album (1997). Przemyśl: Kuria Metropolitalna w Przemyślu, Techgraf.

Most of the respondents were women, especially in Żołyńia (67% of respondents) and in Wola Zarczycka (nearly 80% of respondents).

Tab. 2. Age of respondents

| Age | Przemyśl | | | | Żołyńia | | | | Wola Zarczycka | | | |
|------------|----------|-------|-----|-------|---------|-------|-----|-------|----------------|-------|-----|-------|
| | women | | men | | women | | men | | women | | men | |
| | N | % | N | % | N | % | N | % | N | % | N | % |
| 18-20 | 1 | 2.56 | 0 | 0.00 | 24 | 35.82 | 13 | 39.39 | 4 | 7.84 | 0 | 0,00 |
| 21-30 | 1 | 2.56 | 2 | 7.14 | 3 | 4.48 | 5 | 15.15 | 4 | 7.84 | 3 | 23.08 |
| 31-40 | 5 | 12.82 | 4 | 14.29 | 11 | 16.42 | 4 | 12.12 | 12 | 23.53 | 1 | 7.69 |
| 41-50 | 7 | 17.95 | 5 | 17.86 | 12 | 17.91 | 6 | 18.18 | 9 | 17.65 | 2 | 15.38 |
| 51-60 | 8 | 20.51 | 3 | 10.71 | 12 | 17.91 | 3 | 9.09 | 10 | 19.61 | 3 | 23.08 |
| 61-70 | 10 | 25.64 | 9 | 32.14 | 4 | 5.97 | 1 | 3.03 | 10 | 19.61 | 3 | 23.08 |
| 71 & older | 6 | 15.3 | 5 | 17.86 | 1 | 1.49 | 1 | 3.03 | 2 | 3.92 | 1 | 7,69 |
| no data | 2 | | | | 0 | | | | 0 | | | |

* percentage calculations were made separately both for women and for men

The largest groups were age groups between 31 and 70 years of age, with the exception for parishioners from Żołyńia, where a large group between 18 and 20 years of age (37 respondents) took part in the research.

Tab. 3. Education of respondents

| Education | Przemyśl | | | | Żołyńia | | | | Wola Zarczycka | | | |
|---------------------|----------|-------|-----|-------|---------|-------|-----|-------|----------------|-------|-----|-------|
| | women | | men | | women | | men | | women | | men | |
| | N | % | N | % | N | % | N | % | N | % | N | % |
| elementary | 2 | 5,13 | 0 | 0,00 | 13 | 19,40 | 3 | 9,09 | 6 | 11,76 | 0 | 0,00 |
| vocational | 3 | 7,69 | 2 | 7,14 | 5 | 7,46 | 5 | 15,15 | 9 | 17,65 | 6 | 46,15 |
| secondary | 17 | 43,59 | 14 | 50,00 | 26 | 38,81 | 18 | 54,55 | 25 | 49,02 | 4 | 30,77 |
| college/ university | 16 | 41,03 | 12 | 42,86 | 23 | 34,33 | 7 | 21,21 | 11 | 21,57 | 3 | 23,08 |
| no data | 2 | | | | 0 | | | | 0 | | | |

* percentage calculations were made separately both for women and for men

Each group was dominated by people with secondary education.

Respondents were contacted via parsons of the churches. The research was voluntary and fully anonymous.

4. Measures

The first part of the survey contained of 14 questions. Apart from sex, age and education questions, the survey focused on knowledge of parishioners regarding the date of church construction (century, year), architectural style of the church; assessment of the building in terms of: functionality, aesthetics and values for local cultural heritage; values expressed or related to the parish church building; knowledge and opinion regarding the conservation work carried out in the church in recent years; objects in the church or its elements considered the most valuable; prominent, memorable people and saints associated with the history of the church; and also memorable ceremonies, celebrations and cultural events related to the parish church.

In the second part of the survey, the respondents were asked to prepare a drawing of the interior of the parish church, containing its most important elements (which had to be named). Then respondents were asked to sketch a simple map of town including the parish church and the most important objects (their description was also required).

5. Results

5.1. The Church of Our Lady of Perpetual Help in Przemyśl

Of the total of 68 respondents, 8 respondents (11.76%) were unable to give the year (or century) of the church construction, 15 respondents (22.06%) were unable to assign the church to its architectural style. 37 participants indicated it as neo-Gothic, and 16 as Gothic.

Table 4. presents the list of saints, who in respondents' opinion were notably related to the parish church.

Tab. 4. The saints, who in respondents' opinions were notably related to the parish church

| | N |
|--------------------------------|----|
| Saint Andrzej Bobola | 52 |
| Saint Faustyna | 44 |
| Saint John Paul II | 39 |
| Bishop Józef Sebastian Pelczar | 8 |
| Our Lady of Perpetual Help | 8 |
| Blessed Jan Balicki | 6 |
| Saint Stanisław Kostka | 3 |
| Saint Anthony | 2 |

The following saints were mentioned once by respondents: Albert Chmielowski, Saint Charles Borromeo, Saint Christopher and Saint Jan from Dukla.

The positive answer to the question of whether any prominent people are associated with the history of the parish church was given by 50 respondents (73.53%). Persons mentioned by these respondents are listed in Table 5.

Tab.5. Prominent and memorable people associated with the history of the Church of Our Lady of Perpetual Help in Przemyśl – parishioners' answers

| | N |
|------------------------------|----|
| Bishop Ignacy Tokarczuk | 29 |
| Priest Stanisław Ożóg | 26 |
| Painter Marian Stroiński | 15 |
| Priest Władysław Prucnal, | 12 |
| Priest Franciszek Twardzicki | 10 |
| Architect Stanisław Majerski | 3 |
| Jan and Anna Wołyniec | 2 |

The following persons were mentioned once: bishop Franciszek Barda, Saint Andrzej Bobola, sacristan Michał Łabzak, bishop Józef Sebastian Pelczar, priest Andrzej Łukasiewicz, priest Adam Leja.

The list of ceremonies, celebrations and cultural events related to the church is included in the Table 6.

Tab. 6a. Ceremonies, celebrations and cultural events related to the church, that are worth mentioning

| | N |
|--|----|
| Devotion to Our Lady of Perpetual Help – parish fair | 30 |
| Mass for the homeland | 19 |
| Divine Mercy service | 16 |
| Appeal to Jasna Góra | 15 |
| Stations of the Cross | 9 |
| Corpus Christi procession | 9 |
| Fatima service | 9 |
| Services for souls suffering in purgatory | 9 |
| Novena to Our lady of Perpetual Help | 8 |
| Parish holy missions | 6 |
| Church dedication anniversary | 6 |

Tab. 6b. Ceremonies, celebrations and cultural events related to the church, that are worth mentioning

| | |
|--|---|
| Trips, colonies, pilgrimages (Kalwaria Paławska) | 6 |
| Parish retreats | 5 |
| Intercession of Saint Andrzej Bobola service | 4 |
| Intercession of Saint Faustyna service | 3 |
| Carnival and Saint Nicholas parties for children | 2 |
| Rosary for children | 2 |
| Music concerts | 2 |

Other answers also pointed out peregrinations of Saint Andrzej Bobola's relics (1 participant) and anniversaries of First Communion (also 1 participant).

Respondents were asked about the most valuable objects or decorative elements in the church. Table 7 presents the answers to this question.

Tab. 7. Which objects or decorative elements in the church (e.g., the altar, statues of saints, wall ornaments) are in your opinion the most valuable?

| | <i>N</i> |
|---------------------------|----------|
| Altars | 51 |
| Paintings | 27 |
| Polychromes / murals | 19 |
| Baptism font | 14 |
| Stained glass windows | 13 |
| Pulpit | 10 |
| Relics | 9 |
| Statues of saints | 7 |
| Stations of the cross | 7 |
| Choir | 6 |
| Ornaments | 5 |
| Balusters | 4 |
| Entrance doors | 4 |
| Thanksgiving votes boards | 2 |
| Porch | 2 |
| Confessionals | 2 |

Individual answers referred to chandeliers and organs.

Answering the question "Do you know any restoration work carried out in the church in recent years?" all respondents said yes. The list of these works is collected in Table 8.

Tab. 8. Conservation works mentioned by respondents

| | N |
|--|----|
| Renovation of the church façade (brickwork cleaning) | 45 |
| Renovation of altars | 41 |
| Restoration of the church interior, redecorating | 33 |
| Replacement of the roof truss and roofing | 24 |
| Foundations drying and reinforcement | 20 |
| Polychromes | 18 |
| Floor replacement | 11 |
| Stained glass installation | 9 |
| Belfry repair, windows replacement | 7 |
| Church surroundings | 7 |
| Conservation of wooden decoration elements | 4 |
| Pavement | 4 |
| Choir | 3 |
| Baptismal font renovation | 2 |
| New stations of the cross | 2 |
| Replacement of installations (sanitary system) | 2 |
| Statues of saints | 2 |

Heating system, renewal of benches, renewal of the pulpit and drainage scored one answer each. When asked for assessment of these activities, 58 (85.3%) respondents answered "very well" and 10 (14.7%) - "good".

For the question whether the church needs other conservation or renovation works (with the request for specification of works), the vast majority of the respondents (63 participants - 92.6%) answered "no". Only 5 (7.4%) respondents answered "yes", the following needs: heating, columns decorating, renovation of the church porch, balcony stairs replacement, stain blocking on the walls and improvement of the sandstone elements (pedestal).

The analysis of drawings of the church interior identified the most important objects present in the perception of the respondents. These are: the main altar (48); side altars (20); choir (16); porch (12); paintings (12) of Saint Charles Borromeo and Saint Stanisław Kostka,

Our Lady of Perpetual Help; Saint Sister Faustyna; Divine Mercy; baptismal font (10); pulpit (8); sketch on the arch of the vault featuring the inscription Ave Maria (2).

The request *“Please draw a provisional map of the town where the parish church is located, which contains the most important objects (please, name them), was followed by 49 sketches 44 of which included the church.*

5.2. St Jan Kanty’s Parish Church in Żołyńia

Of the total of 100 respondents, 48 participants (48%) were unable to give the year (or century) of the church construction, 25 respondents (25%) were unable to assign the church to its architectural style. 60 participants indicated it as neo-Gothic, and 15 as Gothic.

Table 9. presents the list of saints, who in respondents’ opinion were notably related to the parish church.

Tab. 9. The saints, who in respondents’ opinions were notably related to the parish church

| | <i>N</i> |
|------------------------|----------|
| Saint Jan Kanty | 80 |
| Saint Stanisław | 5 |
| Saint Stanisław Kostka | 5 |
| Our Lady Immaculate | 4 |
| Saint Anthony | 3 |
| Saint John Paul II | 3 |
| Our Lady of the Rosary | 2 |
| Saint Peter and Paul | 2 |
| Jude the Apostle | 2 |
| Saint Anne | 2 |

The following saints were mentioned once by respondents: Saint Joseph, Saint Barbara, Saint Waldemar, Saint Maksymilian Kolbe, Saint John the Baptist, Blessed Edmund Bojanowski, Saint Andrzej Bobola, Saint Casimir Jagiellon.

The positive answer to the question of whether any prominent people are associated with the history of the parish church was given by 50 respondents (73.53%). The persons mentioned by these respondents are listed in Table 5.

Tab. 10. Prominent and memorable persons associated with the history of St Jan Kanty's Parish Church in Żołyńia - parishioners' answers

| | N |
|------------------------------|----|
| Church builders and founders | 13 |
| Priest Paweł Sokalski | 8 |
| Priest Klemens Malarkiewicz | 7 |
| Stanisław Lubomirski | 4 |
| Count Alfred Potocki | 4 |
| Parson Solecki | 4 |
| Sister Damazja Napiraj | 4 |
| Priest Stanisław Cebula | 4 |
| Dąbrowski family | 2 |
| Paweł Woś | 2 |
| Priest Teodor Marut | 2 |
| Saint Stanisław Kostka | 2 |

The following persons were mentioned once: Saint Casimir Jagiellon, priest Ludwik Pesikowski, Antoni Zawadzki.

The list of ceremonies, celebrations and cultural events related to the church is included in the Table 11.

Tab. 11. Ceremonies, celebrations and cultural events related to the church, that are worth mentioning

| | N |
|----------------------------------|----|
| Parish fair | 38 |
| Music concerts | 13 |
| Easter celebration | 9 |
| Christmas celebration | 9 |
| Corpus Christi procession | 8 |
| Patriotic celebrations | 8 |
| Fatima services | 7 |
| Youth events (oaza, KSM, schola) | 5 |
| Rosary prayers | 4 |
| Novena to Saint Jan Kanty | 3 |
| Singing of carols | 3 |
| First-Friday adorations | 3 |
| Independence Day celebrations | 3 |
| School Patrons Festival | 2 |

Other answers also mentioned the dedication of the church, retreats and the Assumption of Mary.

Table 12. presents the items that in respondents' opinion are the most valuable objects or decorative elements in the church.

Tab. 12. Which objects or decorative elements in the church (e.g., the altar, statues of saints, wall ornaments) are in your opinion the most valuable?

| | N |
|--|-----|
| Altars | 100 |
| Statues of saints | 23 |
| Polychromes and wall ornaments | 22 |
| Paintings | 8 |
| Pulpit | 7 |
| Church organ | 6 |
| Altar cross | 5 |
| Baptismal font | 4 |
| Stations of the cross | 4 |
| Tabernacle | 4 |
| Portable painting of the Mother of God | 2 |
| Stalls | 2 |
| Lord's benches | 2 |
| Relics of Saint Jan Kanty | 2 |

Individual responses mentioned the entrance door, the chancel, the vault and the naves of the church.

Answering the question "Do you know any renovation works carried out in the church in recent years?" 69% of the respondents said "yes". The list of these works is collected in Table 13.

Tab. 13a. Conservation works mentioned by respondents

| | N |
|----------------------------------|----|
| Altars renovation | 53 |
| Stained glass windows | 18 |
| Funerary chapel | 18 |
| Stations of the cross renovation | 16 |
| Doors | 15 |
| Floor replacement | 14 |

Tab. 13b. Conservation works mentioned by respondents

| | |
|---|----|
| Sacristy renovation | 12 |
| The Chapel of Our Lady of Fatima | 9 |
| Vestibule | 6 |
| Statues of saints | 5 |
| Benches renewal | 4 |
| Pavement and parking in front of the church | 4 |
| Elevations | 3 |
| Reinforcement of the choir | 3 |
| Polychromes, murals | 2 |
| General renovation | 2 |
| Fencing | 2 |
| Paintings | 2 |

Individual responses also included the heating, tinplate works and installations replacement. When asked for assessment of these activities, 53 respondents answered "very well", 23 "good" and 3 "neither good nor bad."

For the question whether the church needs other conservation or renovation works (with the request for specification of works), 70 respondents answered "no" and 30 respondents answered "yes", mentioning the following needs: "renewal of ornaments and polychrome on the walls" (10 participants); "heating system improvement" (5 participants); "general renovation" (5 participants); "lighting of interior (chancel)" (3 participants); "organs" (2 participants); "portable paintings" (2 participants); "confessionals", "benches", "vestibule", "statues", "the altars of Saint Anne, Saint Stanisław and Saint Family" one indication each.

The analysis of drawings of the church interior identified the most important objects present in the perception of the respondents. These are: the main altar (present on 47 drawings, including 14 drawings showing clearly marked altar stone); chancel (25 drawings); benches in the main nave (24 drawings); paintings and sculptures with images of saints, mainly: the Mother of God, Queen Jadwiga, Saint Joseph, Saint Peter, Saint Paul, Saint Faustyna, the "Jesus, I Put My Trust in You" painting and the picture of the Sacred Heart of Jesus (11 drawings), floor with a clear chessboard layout (6 drawings).

The request "Please, draw a provisional map of the town where the parish church is located, which contains the most important objects (please, name them)", was followed by 62 sketches 56 of which included the church.

5.3. The Parish Church of Transfiguration of the Lord in Wola Zarczycka

Of the total of 64 respondents, 10 participants (15.63%) were unable to give the year (or century) of the church construction, 5 respondents (7.81%) were unable to assign the church to its architectural style. 33 people indicated it as neo-Gothic, and 26 as Gothic.

Table 14. presents the list of saints, who, in respondents' opinion were notably related to the parish church.

Tab. 14. The saints, who in respondents' opinions were notably related to the parish church

| | <i>N</i> |
|--------------------------|----------|
| Saint Nicholas | 61 |
| Saint Joseph | 20 |
| Saint Stanisław Kostka | 10 |
| Saint John Paul II | 6 |
| Saints Peter and Paul | 3 |
| Saint Faustyna | 3 |
| Saint Franciszek Ksawery | 3 |
| Saint Anthony | 2 |

Additionally, the Mother of God of Perpetual Help and St Michael the Archangel were both mentioned once.

Almost one third of the participants (31.25%) believed that no prominent and memorable people were associated with the history of the church. The remaining respondents answered as indicated in the following Table 15.

Tab. 15. Prominent and memorable people associated with the history of The Parish Church of Transfiguration of the Lord in Wola Zarczycka - parishioners' answers

| | <i>N</i> |
|------------------------------|----------|
| Priest Józef Gryziecki | 22 |
| Church builders and founders | 11 |
| Priest Stanisław Sołtysik | 9 |
| Parsons | 7 |
| Priest Marian Podgórski | 7 |
| Priest Edward Pocaluń | 6 |
| Stefan Batory | 4 |
| Bishop Karol Fischer | 3 |
| Priest Jan Dudziak | 2 |
| Priest Józef Łobodziński | 2 |
| Priest Antoni Kuziara | 2 |

Additionally, Jan Wojcik and Stanisław Antosz the Director of the Primary School were both mentioned once.

The list of ceremonies, celebrations and cultural events related to the church is included in the Table 16.

Tab. 16. Ceremonies, celebrations and cultural events related to the church, that are worth mentioning

| | <i>N</i> |
|--|----------|
| Parish fair | 45 |
| The anniversary of village pacification | 20 |
| Anniversaries of construction and dedication of the church | 10 |
| Corpus Christi procession | 8 |
| Parish harvest festival | 6 |
| Annual pilgrimage to the sanctuary of Mary of the Consolation in Leżajsk | 4 |
| Solemn stations of the cross in the streets of the village. | 4 |
| Anniversaries of First Communion | 2 |

Individual answers also mentioned a day-long adoration of the Blessed Sacrament, family festivals, the Assumption of Mary celebrations, papal days, harvest thanksgiving, resurrection service and novena to the Mother of God of Perpetual Help.

Table 17. presents the items that in respondents' opinion are the most valuable objects or decorative elements in the church.

Tab. 17a. Which objects or decorative elements in the church (e.g., the altar, statues of saints, wall ornaments) are in your opinion the most valuable?

| | <i>N</i> |
|---------------------------------------|----------|
| Altars | 64 |
| Organ | 21 |
| Stained glass windows | 20 |
| Statue of Saint Nicholas | 17 |
| Statues of Saints | 12 |
| Statue of Saint Mother of God | 11 |
| Statue of Lord Jesus | 10 |
| Statue of Saint Joseph | 10 |
| Statue of Saint Casimir | 8 |
| Statues of Saint Peter and Saint Paul | 7 |
| Baptismal font | 7 |
| Holy paintings | 7 |

Tab. 17b. Which objects or decorative elements in the church (e.g., the altar, statues of saints, wall ornaments) are in your opinion the most valuable?

| | |
|----------------------------------|---|
| Statue of Saint Stanisław Kostka | 6 |
| Pulpit | 6 |
| Polychromes | 6 |
| Statues of Four Evangelists | 5 |
| Tabernacle | 4 |
| Stations of the cross | 4 |
| Belfry | 3 |
| Confessionals | 2 |
| Ornaments | 2 |

Individual indications also mentioned: floors, benches, choir, altar stone and portable paintings. Answering the question “Do you know any renovation works carried out in the church in recent years?” 61 respondents (95.31%) said “yes”. The list of these is included in Table 18.

Tab. 18. Conservation works mentioned by respondents

| | N |
|--|----|
| Roofing replacement | 46 |
| Roof truss replacement | 32 |
| Restoration of the elevation | 29 |
| Renovation of the church tower | 26 |
| Heating | 25 |
| Drying of foundations and walls | 16 |
| Benches replacement | 12 |
| Floor renovation (tiles replacement, altar stairs) | 13 |
| Altars renovation | 10 |
| Drainage | 9 |
| Interior church walls renovation | 6 |
| Lighting renovation | 5 |
| Restoration of the paintings | 4 |
| Renovation of the sacristy | 4 |
| Renovation of the belfry | 4 |
| Fencing around the church | 3 |
| Sound system renovation | 3 |
| Insulation | 2 |
| CCTV system | 2 |
| Restoration of wooden elements of the church | 2 |

Individual answers also mentioned plaster repairs and sculptures maintenance.

When asked for assessment of these activities 34 respondents (53.13%) answered “very good”, 24 (37.50%) “good” and 2 (3.13) % “neither good nor bad”. 4 participants failed to give any answers.

For the question whether the church needs other conservation or renovation works (with the request for specification of works), 23 respondents (36%) said “no” and 41 participants (64%) said yes. Respondents from the latter group suggested the following needs: organ repair - 49 people; landscaping around the church - 7 people; sanitary installation - 5 people; floor repair, tiles replacement - 4 people; wall polychrome restoration - 3 people; lighting - 3 people; altar renovation - 2 people; outdoor sound system, air-conditioning, restoration of paintings, baptismal font maintenance - one answer each.

The analysis of drawings of the church interior identified the most important objects present in the perception of the respondents. These are: the Transfiguration of the Lord main altar - (36) (visible altar stone - 12), side altars of Our Lady of Perpetual Help and the Heart of Jesus (24), baptismal font (10), tabernacle (19), statues of saints (11), chancel (8), choir with organ (8), pulpit (7), stained glass windows picturing the scene of Transfiguration (6 drawings).

The request “Please, draw a provisional map of the town where the parish church is located, which contains the most important objects (please, name them), was followed by 46 sketches, all of which included the church.

Table 19. presents the average assessment of parish church buildings in the aspects of their functionality, aesthetics and value for the local cultural heritage, taking into account the value of standard deviations.

Tab. 19. The average assessment of parish church buildings in the aspects of their functionality, aesthetics and value or the local cultural heritage (made on the basis of 5-point scale, where 5 is the highest and 1 is the lowest mark)

| Aspect | Assessment | | | | | |
|-------------------|------------------------|-----------|-----------------------|-----------|------------------------------|-----------|
| | the church in Przemyśl | | the church in Żołyńia | | the church in Wola Zarczycka | |
| | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> |
| Functionality | 4.50 | 0.66 | 4.63 | 0.71 | 4.50 | 0.58 |
| Aesthetics | 4.79 | 0.511 | 4.49 | 0.50 | 4, 52 | 0.55 |
| Cultural heritage | 4.53 | 1.03 | 4.74 | 0.60 | 4.47 | 0.73 |

All aspects have been evaluated highly. In the case of respondents from Wola Zarczycka, the assessments were similar for all categories. The group of participants from Przemyśl assessed the aesthetical aspect of the building as the most valuable. The survey in Żołyńia proved the values for cultural heritage as the most important.

Results summary

Performed research allowed to determine which components of material and non-material assets of selected churches were distinguished by the respondents. The only examined local community that indicated (among other categories) the value of the church for local cultural heritage as the most important, was the community of Żołyńia. The functionality and aesthetics were assessed lower by this group. This result allows one to think that the inhabitants of this town highly appreciate the temple as the element of local heritage, but also regard the functionality of the church building and notice its aesthetics in the surrounding. The respondents from Wola Zarczycka rated the aesthetics of the temple as the most important aspect, which was followed by functionality and cultural heritage aspects. The aesthetic value of the church was also highly assessed by the parishioners in Przemyśl. They indicated cultural heritage category as second in importance, and functionality as third. In two parishes - in Przemyśl and in Wola Zarczycka the aesthetic value of the temple was rated the highest by the respondents. Such outcome of the survey may stem from the fact of completed renovation works in these buildings, which filled the churches with compositional values of colours, brought correctly designed illumination and made their interior picturesque.

It should be noted that an overwhelming majority of surveyed parishioners was able to determine the style of the buildings and their construction date. They were also able to assess incorrect hierarchical order the value of church equipment and the scope of renovation works carried out. The analysis of the research results remains consistent with the conservation assessment, which is why one may conclude that the knowledge of people who participated in the research in the field of renovation works is relatively high. Therefore, a practical conclusion may be gathered, that further restoration works should perhaps be consulted with parishioners.

In addition, the respondents correctly named the names of saints, presented in the churches (usually in the altars) in the form of statues. It is worth emphasizing, that all surveyed parishioners unambiguously indicated that the most important events in their parishes were parish fairs.

Summarising the results of the research it should be noted that the parishioners of selected towns have the necessary knowledge about their place of worship and retain the majesty of these spaces in their memory. Sacrum of the public space evinces not only in the exercise of religious function of architectural objects, but also in the promotion of all values and spaces of this function, that may contribute to the development of culture which is open to transcendence.

Bibliography:

- Cebula, S., Gosztyła, M. (2011). *Kościół PW. Św. Jana Kantego w Żołyńi. Żołyńia-Rzeszów*: Mitel.
- Gilbert, D., Dwyer, C., Ahmed, N., Cuch Graces, L., & Hyacinth, N. (2019). The hidden geographies of religious creativity: place-making and material culture in West London faith communities. *Cultural Geographies*, 26(1), 23–41.
- Gosztyła, M., Lichoła, L., Ożóg, S. (2014). *Kościół i Parafia Najświętszej Marii Panny Nieustającej Pomocy. Przemyśl - Błonie*. Rzeszów: Zimowit.
- Klimenko, I., Berdnik, T. (2018). Meaning, Function and Design of Object in Culture. *Postmodern Openings/Deschideri Postmoderne*, 9(2), 110–119.
- Rocznik Archidiecezji Przemyskiej. Album* (1997). Przemyśl: Kuria Metropolitalna w Przemyślu, Techgraf.
- Shields, J.J. (2000). *Sacred Architecture as a Narrative for Defining Religion, Culture and Social and Educational Change: A Proposal for a Series of Workshops for Educators*. Źródło: <http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=ED453143&lang=pl&site=ehost-live>
- Stegers, R. (2008). *Sacred Buildings: A Design Manual*. Basel: Birkhäuser.
- Szajda, M. (2018). Transposition of Sacral Space in Poland as a Result of Desacralization of Sacred Objects. *Socio-Economic Problems & the State*, 18(1), 214–226.
- Uścińowicz, J. (2016). *The Problem of Conversion in Sacred Architecture - some Axiological Aspects*. International Multidisciplinary Scientific Conference on Social Sciences & Arts SGEM, 531–538.