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**RELIGIOUS MENTALITY OF BORYSLAV DEANERY PARISH POPULATION  
OF PEREMYŚL GREEK CATHOLIC DIOCESE (the 30s of the 20th century)**

**Abstract.** *The purpose of the research* is to reveal the main manifestations regarding the religious mentality of Boryslav Deanery parish population of the Greek Catholic Diocese of Przemyśl in the 1930s. **The research methodology** is based on the work with manuscript documentary materials, analytical and synthetic criticism of sources was used to verify the information from them. **The scientific novelty** can be traced to the involvement of a significant array of documentary material from the church funds of the Greek Catholic Consistory of Przemyśl with the presentation of the latest scientific interpretations and views. **Conclusions.** *The religious mentality of Boryslav Deanery parish population of the Greek Catholic Diocese of Przemyśl was built on the Christian principles of love, mercy, and mutual assistance. There have been established charitable societies at churches in order to provide*

material assistance to the poor; widows, orphans, and cripples. The church brotherhoods organized the parish communities to maintain the churches. The religious societies of the Apostolic Prayer involved the most active believers in popularizing the spiritual practices of the Christians: daily prayers, monthly confession, and communion. The spread of the Catholic press among the parish population was to help oust the anti-Catholic sectarian publications. Encouraging the reading of faithful Christian literature contributed to the believers' awareness in the basic teachings of the Catholic Church. The preaching work of the parish clergy was aimed at eradicating the influence of distorted teachings of the sectarian Christian communities. The socialist and communist ideas were spreading among the local labour migrants, aimed at undermining the authority of the church and promoting the atheistic ideology. Local priests directed their public and cultural and educational activities to combating these threatening anti-Christian movements, since the Deanery included the largest number of the parish centres (Boryslav, Tustanychi, Stebnyk), where industrial infrastructure was being built. There were organized regular spiritual retreats and long-term missions for the believers in the individual parishes among the workers with the Basilian monks' involvement, which converted the apostates and raised the piety of the Christians. However, there were isolated cases of conflict between the parishioners and the parish priest, which had a negative impact on the Christian virtues and national education development.

**Key words:** mentality; Christianity; Catholicism; society; brotherhood; recolatio; mission.

## РЕЛІГІЙНА МЕНТАЛЬНІСТЬ ПАРАФІЯЛЬНОСТІ ЛЮДНОСТІ БОРИСЛАВСЬКОГО ДЕКАНАТУ ПЕРЕМИШЛЬСЬКОЇ ГРЕКО-КАТОЛИЦЬКОЇ ЄПАРХІЇ (30-ті рр. XX ст.)

**Анотація.** *Мета дослідження* – розкрити основні прояви релігійної ментальності парафіяльності людності Бориславського деканату Перемишльської греко-католицької єпархії впродовж 30-х рр. XX ст. **Методологія дослідження** побудована на роботі із рукописними документальними матеріалами, для верифікації відомостей із них використано аналітичну та синтетичну критику джерел. **Наукова новизна** простежується у залученні значного масиву документального матеріалу із церковних фондів Перемишльської греко-католицької Консисторії із поданням новітніх наукових тлумачень та поглядів. **Висновки.** Релігійна ментальність парафіяльної людності Бориславського деканату Перемишльської греко-католицької єпархії була побудована на християнських засадах любові, милосердя та взаємодопомоги. При храмах створювалися харитативні товариства із надання матеріальної допомоги убогим, вдовам, сиротам та калікам. Церковні братства організовували парафіяльні спільноти для утримання храмів. Релігійні товариства Апостольської Молитви залучали найактивніших вірян до популяризації духовних практик християн: щоденних молитов, щомісячної сповіді та причастя. Поширення католицької преси посеред парафіяльної людності мало сприяти витісненню антикатолицьких сектанських видань. Заохочення до читання правдивої християнської літератури сприяло обізнаності вірян в основних вченнях Католицької Церкви. Проповідницька праця парафіяльного духовенства була спрямована на викорінення впливу викривлених вчень сектанських християнських спільнот. Через прибулих трудових мігрантів серед місцевих найманих робітників набули поширення соціалістичні та комуністичні ідеї, які були спрямовані на підрив авторитету церкви і пропагування атеїстичної ідеології. На боротьбу із цими загрозливими антихристиянськими рухами спрямували свою громадську та культурно-просвітницьку діяльність місцеві парохі, оскільки до розглядуваного деканату належало найбільше парафіяльних осередків (Борислав, Тустановичі, Стебник), де розбудовувалася промислова інфраструктура. Серед робітників організовувалися регулярні духовні реколекції та тривалі місії для вірян по окремих парафіях із залученням василіянського чернецтва, що наворотило віровідступників та підносило набожність християн. Проте траплялися поодинокі випадки у виникненні конфліктних відносин між парафіянами і парохіями, що негативно впливало на розвиток християнських чеснот та національного виховання.

**Ключові слова:** ментальність; християнство; католицизм; товариство; братство; реколекція; місія.

**Problem Statement.** There is a drastic need to study the religious practices of the Greek Catholic believers of the interwar period, especially in the modern period of the Christian spirituality revival. Ultimately, the Greek Catholic Church in the Galician lands that were a part of the Polish Republic stepped up its efforts to preserve and develop the Ukrainian traditions and customs, which served as the foundation for the people's religious mindset, during the period under consideration when there was no national state. The local parish population gathered around the Greek Catholic churches, which became the centres of the Christian and national culture development. In particular, there were held divine services in the native Ukrainian language, there were celebrated the national holidays along with the religious ones, the church brotherhoods and religious societies operated, local parish priests participated in the formation of the Ukrainian cultural and educational, credit and cooperative institutions in the churches. All the above-mentioned activities were aimed at the religious and national education development. The basis of these processes was the religious mentality of the Greek Catholic believers, who received the national identity through the faith in God. Accordingly, the local parish priests focused on maintaining a proper level of the Christian spirituality among parishioners, which is reflected in their reports on a religious and moral state of the faithful.

**The purpose** of the research is to reveal the main manifestations regarding the religious mentality of Boryslav Deanery parish population of Przemyśl Greek Catholic Diocese during the 1930s.

**Review of Recent Research and Publications.** The issue on the religious mentality has been studied comprehensively up till this day. After all, most church historians and local historians study the Christian shrines through the prism of their institutional development, paying little attention to highlighting the principles of a religious life of the Christian parish communities and their spiritual leaders (pastors) (Bilykivskyi, 2021; Halyk, & Stetsyk, 2013; Haliv, & Ohar, 2018; Haliv, 2023; Haliv, & Puriy, 2023; Hrytsyshyn, & Hrytsyshyn, 2023; Ivantsiura, 2001; Pastukh, Soviak, & Shymko, 2012; Stetsyk, 2024; Tarnavskyi, 2019; Tymoshenko, 2013). If the history of individual dioceses of the Eastern Rite, including Przemyśl, was studied by the scholars in different historical periods, then the study on the Deaneries as church administrative units has not been covered, especially on the territory of the Diocese under consideration (Pylypiv, 2011; Horan, 2015; Perevezii, 2004; Stępień, 1996). The historiographical foundations of the study are outlined in the works of Mykola Haliv and Vasyl Ilnytskyi (Haliv, & Ilnytskyi, 2021; Ilnytskyi, & Haliv, 2022; Haliv, & Ilnytskyi, 2023). Although there is only a small amount of the archival documentation from the Deanery offices, which survived to this day, it was not still possible to find a collection of the documents compiled by Boryslav Deanery administration. We came across the reports and correspondence from Father Dean Peter Mekelita and complaints by the parishioners about the activities of the clergy instead, which were addressed to the episcopal office in the city of Przemyśl during the 1930s (APP ABGK, sygn. 4186). General information about the administrative territorial structure and statistical data is obtained from the eparchial schematics (Shematyzm, 1936; Shematyzm, 2014).

**Research Results.** Boryslav Deanery as a church administrative unit of Przemyśl Greek Catholic Diocese was established in 1920 as a result of Drohobych Deanery reorganization. There were 14 parishes, which included: Boryslav (with a branch in Mraznytsia); Hubychi (with branches in Derezhychi, Monastyr Derezhysky); Dobrohostiv; Dovzhan (with a branch in Zariche-Rovni); Novy Kropyvnyk; Modrytsia (with branches in Silka and Mlynky);

Oriv (Zymivka); Popeli (with branches in Popeli Horishni and Bania Kotivska); Rybnytsia (Maidan); Stebnyk (with branches in Kolpets and Stanylia); Skhidnytsia; Truskavets; Tustanovychi; Ulychne. It is noticeable that larger populated villages on the plains formed single parish centres, while less populated mountain villages were united into one parish by two settlements. The number of the parish population in Boryslav Deanery grew constantly: if in 1924 there were 35,687 people, then in 15 years the population increased by 7 thousand people, so that by 1939 the total number of the Greek Catholic rite believers was 42,600 people.

Father Petro Mekelita (the years of life 1868 – 1947; the years of administration 1921 – 1945) was a permanent Boryslav Deanery administrator. The Father was born into the family of a Deacon Teodor in Zhovkivshchyna (the village of Butyny). Petro Mekelita received his secondary education at Lviv Academic Gymnasium (1890). He studied Theology at Lviv Diocesan Seminary (1890 – 1893) and Przemyśl Diocesan Seminary (1893 – 1894). He was ordained by Bishop Yulian Pelesh of Przemyśl: first as a Deacon (December 3, 1894), and soon as a priest (December 9, 1894) after completing his studies. He began his pastoral duty in Sianok Deanery: first as an employee (1894 – 1898), later as a superintendent (1898 – 1899), and then as a parish priest (1899 – 1919) in the parish of Prusiek-Sianiczok. Petro Mekelita was appointed the Dean of the Sianok Deanery (1910 – 1919) along with his duties as a parish priest. He lived in Vienna during World War I. P. Mekelita was appointed to Stebnyk parish, when the war ended in 1919, where he was the parish priest until 1945, and in 1921 he was appointed as the official of Boryslav Deanery. He managed the Deanery from Stebnyk parish office (Prakh, 2015, pp. 297–298). Fr. Ivan Valiukh, a parish priest from Truskavets, who performed the duties of the Vice-Dean, was his assistant in the management of the Deanery. Fr. Ivan Valiukh was often delegated by the Dean to visit parishes, where the complaints from the parishioners about the unsatisfactory activities of the local parish priests were received. The future priest Ivan came from a rural family in Ranevychi. He received his secondary education at Drohobych gymnasium (1893), and his theological education at Lviv Diocesan Seminary (1893 – 1896) and Przemyśl Diocesan Seminary (1896 – 1897). He received ordination with the blessing of Bishop Kostiantyn Chekhovych of Przemyśl in the cathedral of the city of Przemyśl: on September 5, 1897 – as a Deacon, and on September 12, 1897 – as a priest. Ivan Valiukh began his spiritual ministry as a parish priest's assistant (1897 – 1898) in the village of Kunyn, Zhovkva Deanery; assistant at Oriv parish (1898 – 1899) and Rybnyk parish superintendant (1899 – 1900) of Drohobych Deanery; the superintendant of Svidnytsia (1900 – 1906) and Lastivka (1906 – 1919) parishes of Staryi Sambir Deanery; the parish priest of Truskavets parish (1919 – 1941). Fr. Ivan Valiukh was the Town-Dean of Boryslav Deanery from 1922 to 1941. He had Canon titles and was a zealous priest. Fr. Ivan Valiukh participated in the activities of the parish, Deanery and povit (county) institutions and societies: the “Prosvita”, “Silskyi Hospodar”, “Ridna Shkola” (Prakh, 2015, p. 387). In particular, he contributed to the construction of the premises of the “Silskyi Hospodar” society in Truskavets on his own land in 1921. A magnificent building with a theater hall was built within a year. Owing to his efforts, the reading room of the “Prosvita” society in Truskavets was restored after World War I, which had already had a hundred members by 1924. Father Ivan led personally a self-education group in order to eliminate illiteracy among the older generation of the parish community at the educational reading room, and also was the Control and Audit Commission Head of the local “Prosvita”. He worked diligently with young people and, in order to activate their Christian spiritual and

national patriotic education, contributed to the establishment of the local village of the Plast society (Nimylovykh, 2012, pp. 18–19). These two active administrators of Boryslav Deanery (Father-Dean Petro Mekelita and Father City-Dean Ivan Valiukh) not only contributed to the organization of the Ukrainian public and church institutions in their parishes, but also encouraged other priests of the Deanery to follow their activities.

The administrators of Boryslav Deanery conducted on a regular basis the visitations of the parishes subordinate to them and collected reports from the local parish priests on the religious and moral state of the parish population and sent them to the Episcopal Consistory in Przemyśl, in accordance with the orders of the Greek Catholic bishops. In particular, we came across among the archival documentation a handwritten general report of Father Dean Petro Mekelita issued on February 2, 1938, addressed to the Episcopal Ordinariate on the visitation surveys conducted in 1937 of eight parishes entrusted to him for the management of Boryslav Deanery: Tustanovychi, Boryslav, Skhidnytsia, Novy Kropyvnyk, Rybnyk, Dobrohostiv, Ulychne, Modrychi. The visitor noted that in none of these parishes had any complaints been made to him by the parishioners against their parish priests, either for the reasons of abuse of their spiritual authority or unscrupulous performance of their spiritual functions in the church or at school. He noted that the parishioners maintained appropriate cleanliness in churches, that the financial calculations of the income and expenses of the church treasury were properly carried out, and that the parish offices were kept in a careful state. The Dean did not note any shortcomings in the activities of the parish priests or the Christian piety of the parishioners (APP ABGK, sygn. 4189, p. 123). It should be noted that it was impossible to find the protocols of the Deanery visitations of the parishes in Boryslav Governorate in the 1920s and 1930s, when we carried out our research. We came across typical protocols from the neighbouring Pidbuzh Deanery during the documentary search.

Taking into consideration the absence of visitation documentation, in addition to fragmentary summary reports in order to study the religious mentality of the parish population, we used the reports from the local parishioners on the religious and moral state of the parishes entrusted to them, which we added with individual complaints from the believers about the activities of their pastors.

In particular, there were noted both positive and negative aspects in the religious and moral life of the parishioners in 1936 in the reports of the parish priests of Boryslav Deanery. We can single out the following achievements among the positive manifestations of the religious mentality: an increase in the number of the believers at both festive and Sunday liturgies and sermons; an increase in donations from the parishioners both for the church collections and for the targeted needs of churches (repair, renewal of church inventory, liturgical clothing, restoration work); an increase in the number of the confessors and communicants; progress in the Christian science among the students and school graduates; respect for the Sacrament of Marriage due to a decrease in the number of unmarried families; limiting the influence of the Jewish youth groups that spread communist and atheistic ideas among the Ukrainians, by creating the pro-Ukrainian cooperative institutions and delivering the anti-communist instructive sermons in the churches by the parishioners. There were reflected significant shortcomings in the literature distribution on the religious sects among the population, which was reflected in the re-understanding of the church commandments by the faithful. In order to eliminate the distorted teachings of the sectarians, the parish priests decided to organize special instructive sermons during the services, which helped eliminate the negative influence of the dissenters. The Greek Catholic believers had to live in a multicultural environment.



In addition to the Greek Catholics, there also lived the Jews, the Protestants, and the Roman Catholics in the territory of each parish community. Young people of the Jewish faith often behaved immorally, criticized the teachings of the Christian Church, and were sympathetic to the communist ideas. Their behaviour had a pernicious effect on the spiritual formation of the Ukrainian Christian youth, who, due to poverty and destitution, were forced to serve in the Jewish families for the appropriate salary. A significant part of the Greek Catholics was hired workers in the Jewish mines in Urych, Boryslav, Skhidnytsia, where they were exposed to the influence of the socialist and atheistic ideas. In addition, they were forced to work on Sundays and holidays in order to earn money to support their poor families. Such exhausting work without regular church attendance led to a gradual loss of a stable spiritual connection with the local Christian community and the adoption of other religious teachings. It was quite difficult to create or revive both religious and public Ukrainian societies and to distribute a good Catholic religious press among the parish population in some parishes, where there was a low level of literacy. After all, in order for people to be able to read the Christian articles, they needed to know at least the basics of Grammar (APP ABGK, sygn. 4186, pp. 389–390). A church choir was formed at each parish church, which in most cases was recruited from the local youth, who gathered at the churches on holidays and Sundays. Due to the Christian sermons, the fights and robberies were eradicated among the population. The faithful resolved misunderstandings among themselves by seeking compromises based on the Christian commandment of love and mutual respect (APP ABGK, sygn. 4186, p. 393).

According to the reports from the parish priests, the “Selrob” party operated in certain church communities (for example, Silets, Modrychi), which, due to its socialist ideology, did not receive support among the local Christian communities (APP ABGK, sygn. 4186, p. 393).

In the parishes where the oil and cainite industries were developing, the migrant workers settled, who came from different lands of the Polish Republic and were mostly the Poles, but differed in their confessional affiliation: the Roman Catholics, the sectarians. They neglected the Christian practices: they confessed and received communion once every few years; did not attend services regularly; spread sectarian teachings among the workers; formed mixed (inter-confessional) marriages and used their authority to establish a ban on their children visiting the Greek Catholic churches and catechetical classes at school (APP ABGK, sygn. 4186, p. 402). The above-mentioned behaviour had a negative effect on the local parish population, which began to become interested in the religious teachings of the sectarians and reduced attendance at the Greek Catholic churches.

Although there were held three liturgies every holiday and every Sunday in Tustanovychi, the presence of the believers was small. The parishioners tried to justify themselves by bad weather conditions, the lack of festive clothing due to poverty and destitution, and the considerable distance from the church. The local parish priest, Father Omelian Martynovych, in his report for 1936 noted the peculiarities of the parishioner attendance at the church by gender: men were mostly present at the morning liturgies, and women at the vespers and prayers (APP ABGK, sygn. 4186, p. 403). Apparently, women were busy preparing festive meals and did not have time to attend the morning liturgies on time. In addition, they were entrusted with the maternal duty of caring for children. The pastor highlighted the following moral shortcomings of the parish population: robbery, discord in families, disrespect of children for their parents, curses, laziness. The young people did not pursue the premarital purity. After all, often the baptism of children took place a few months after the conclusion of a church marriage. There was a decline in the birth rate, due to the consequences of frequent

abortions. There were cases of the illegal intermarriage among the arriving workers, which disregarded the values of the Christian family. There were often recorded the premarital births cases. There were isolated cases of suicide, which contradicted the official teachings of the Christian church. In particular, in 1936, there were only two cases of voluntary termination of life recorded within the boundaries of one Tustanovychi parish: due to the lack of mutual love; due to poverty and disability. The parishioners, due to excessive preoccupation with everyday material affairs, did not show any desire to reread the religious press and literature of the Catholic orientation. They promised the parish priest to subscribe to the Catholic periodicals, but went back on their words (APP ABGK, sygn. 4186, p. 404).

A similar situation existed among the workers of the Stebnik potash salt mines, where the communist propaganda and sectarian religious teachings were widespread. The main signs of the decline of their Christian life were: non-attendance at church, hatred and envy of each other, entertaining card games with the loss of money, the desire to dress well and look stylish, and the acquisition of significant financial debts despite high earnings in the mines. Due to the persistent work of Father Dean Petro Mekelita in cooperation with the Abbot of Drohobych Basilian Monastery, Father Severian Baranyk, in particular, the holding of regular spiritual retreats, led to the conversion of some of the hired Ukrainian workers to the believers of the Greek Catholic Church (APP ABGK, sygn. 4186, pp. 397–398).

In some parishes, religious conversions (transition from the Greek Catholic to the Roman Catholic rite) occurred, mostly due to the formation of the Christian couples of different faiths. These conversions were especially widespread among the workers. After all, the official Polish authorities encouraged the transition to the Roman Catholic rite, creating certain privileges for workers of this denomination.

The guardians of their customs and traditions were the church brotherhoods and religious societies of the Greek Catholic rite, which operated in all parishes of the Deanery under consideration. Several Christian brotherhoods and societies operated in separate, large parish centers that covered densely populated villages, or several smaller settlements that were united into one parish community. It indicates that the laity, in the period under consideration, occupied a significant place in the implementation of the Christian life foundations in practice. After all, brothers and members of the societies built their relationships on the commandments of love and mercy.

In particular, the Tustanovychi brotherhood initiated the creation of a Committee in the parish to provide assistance to the poor, the crippled, and the sick. The brotherhood collected donations: both food and money in order to create a humanitarian fund for the poorest segments of the society. There was also maintained a kindergarten in Volianka at the brotherhood's expense, providing its premises for it, and sought educational subsidies from the local community budget. There were organized camps for children in summer, whose parents had lost their jobs or become disabled due to occupational injuries. The brotherhood provided food for this category of children. It replenished its material funds through donations during festive events and spontaneous collections on the streets. The brotherhood distributed used clothes for the orphans and the poor, worn by the local parishioners, who had already outgrown their personal use.

The religious society of the Apostolic Prayer, which operated in the Tustanovychi parish, was unfortunately small in number as of 1936. As in other parish communities of the Deanery, its members were predominantly women, with occasional male members. It was obviously due to the fact that men were forced to work hard physically constantly in the local mines and

had practically no time to participate in religious communities. The members of the society came to the services held in their intention, receiving the sacraments of confession and communion on regular basis, every first Friday of the new month. The society took care of the sick, especially in matters of the Holy Mysteries reception in time before joining the majority. In general, the parish priest of Tustanovychi community noted the need to increase measures to collect donations for the church and charitable intentions during the Christmas and Easter holidays, which would significantly expand the possibilities for providing material assistance and covering expenses for the needs of the temple (APP ABGK, sygn. 4186, p. 405).

In Hubychi parish, both the young and the older generation took part in large numbers in the May prayers (called Mayivky prayers among people) to the Blessed Virgin Mary. The popularity of these prayers contributed to the rise of the Christian piety among the parishioners. As a result, the people of Hubychi began to approach the sacraments of confession and communion more often. The local schoolchildren confessed and received communion three times during the school year. It should be noted that the formation of this spiritual practice from an early age had a positive effect on the further growth of the Christian virtues. Hubychi Christian community supported the traditional teachings of the church and rejected the sectarian teachings. None of the parishioners avoided Lenten confession, but on the contrary, everyone tried to cleanse their spiritual worries on the eve of the Resurrection of Christ (APP ABGK, sygn. 4186, p. 388).

Furthermore, Dobrohostiv parish community did not accept both sectarian and Bolshevik propaganda slogans. Most believers visited the church zealously and made generous donations for its decoration (the church painting was restored, two side altars were installed). The presence of single couples, who lived without a church marriage was due to the loss of metric documentation during World War I. In particular, it was impossible to find the church metric records about men, who went missing in the whirlpool of the military events. The religious publications "Missionary" and "Knighthood of the Most Holy Theotokos" were distributed among the members of the Apostolic Prayer. The parishioners read these Catholic publications actively and improved their knowledge of the principles of true Christian life (APP ABGK, sygn. 4186, p. 391).

The religious missions were carried out in the remote mountain villages of Boryslav Deanery with the Greek Catholic monks' participation, which were aimed at the Christian piety restoration and raise. After all, it was not strange that the highlanders believed in various superstitions, which they combined with faith in the Christian God at that time, the same as in our days. Due to some extent of distortion regarding the traditional teachings of the Christian church, and there were organized regular missions in order to correct their views. These missions could last from one to several weeks and consisted of fervent and thorough spiritual practices: liturgies, akathists, molebens, morning and evening prayers, frequent reception of the holy sacraments of confession and communion, preaching of instructive sermons, catechizing of the youth. All these measures were aimed at renewing the prayer practices of the Christian communities. These missions ended with the solemn installation of a commemorative cross. For example, two missions were held in the Novy Kropyvnyk parish in 1932 and 1933. The members of the local Apostolic Prayer Society were the vivid example a fervent Christian: they confessed and received communion every month and encouraged other parishioners to practice it (APP ABGK, sygn. 4186, p. 392). It is noticeable that in other parishes of the Deanery, there was encouraged the establishment of the above-mentioned society, the paramount task of which was to ensure that its members, with their zealous



Christian life, served as an example for other parishioners and, thus, raised religious piety and mentality.

Popeli parish priest, Father Mykhailo Paslavskyi, reproached the parish youth for not going to church enough, but instead leading a dissolute lifestyle: they held noisy vechornytsi with dancing until late on Saturday evenings, and on Sunday mornings they had rest instead of going to the liturgy. The youth were imbued with a national patriotic spirit, instead relegating faith in God to second place. Some of them made the excuse and stated that they believed in the communist ideas. Young students went to church for divine services diligently, under the guidance of their teachers. However, after finishing school, they forgot quickly about the Christian teachings, falling under the spontaneous influence of the street. Only a few sectarians lived in Popeli parish. In addition to the nationalist one, radical, socialist and communist socio-political movements were widespread instead (APP ABGK, sygn. 4186, p. 393).

In contrast, the socio-political situation in another part of Boryslav Deanery was diametrically opposite. For example, there were no supporters of either the communist or socialist in Ulychne parish, let alone the sectarian views. The faithful attended services regularly and confessed several times a year. Almost every year, the parish pilgrimages were organized to Hoshiv Basilian Monastery. After all, the parish community maintained religious relations with Hoshiv spiritual centre, since a monastic residence of the Sisters of the Holy Family from Hoshiv was founded on its territory, who ran a kindergarten in the parish, took care of the poor and crippled, orphans, and widows. The sisters organized a solemn celebration on the occasion of the First Communion for school-age children. After all, at the school, the nuns conducted catechetical preparation of the young people for first confession and communion (APP ABGK, sygn. 4186, pp. 400–401).

Certain aspects of the religious mentality of the parishioners were reflected in their relations with the parish clergy. It was possible to find in the church funds of Przemyśl Greek Catholic Consistory complaints of the faithful against the clergy, whose unsuccessful actions were losing spiritual authority among them and to some extent causing the decline of the Christian morality and national education in the parish. An example is the deterioration of relations between Popeli parishioners and their parish priest, Father Mykhailo Paslavskyi. The Father, having collected funds among the parishioners for the restoration of the mother church, used them for other purposes – for the construction of a church shop. The Father supplied goods to this shop and agitated the parishioners to buy products only there, and not from the local cooperative institutions. The parishioners testified that on holidays the cooperative shops were closed, while the church shop was open. The faithful complained that products in the above-mentioned store were not of a high quality, as they were expired due to the fact that they had been kept at the Jewish warehouses for a long time, and became stale. During the elections to the public Council, the parish priest supported not the Ukrainian, but the Polish list of candidates. Such actions of Fr. Mykhailo caused discontent among the parishioners, at whose request a visitation Commission was sent from the Dean's office, headed by the City-Dean Fr. Ivan Valiukh. The Visitor, reporting to the Dean, confirmed the complaints filed by the parishioners and recommended sending the local parish priest to another parish in order to resolve the conflict, since he had lost spiritual authority among the local faithful (APP ABGK, sygn. 4198, pp. 362–365, 368–371).

**Conclusions.** The religious mentality of the parish population of Boryslav Deanery of Przemyśl Greek Catholic Diocese was built on the Christian principles of love, mercy

and mutual assistance. There were created charitable societies at the churches in order to provide some material assistance to the poor, widows, orphans and cripples. The Church brotherhoods organized parish communities to maintain the churches. The religious societies of the Apostolic Prayer involved the most active believers in popularizing the spiritual practices of the Christians: daily prayers, monthly confession and communion. The distribution of the Catholic press among the parish population was supposed to help displace the anti-Catholic sectarian publications. Encouraging the reading of the Orthodox Christian literature contributed to the believers' awareness the basic teachings of the Catholic Church. The preaching work of the parish clergy was aimed at eradicating the influence of the distorted teachings of the sectarian Christian communities. Due to the arriving labour migrants, socialist and communist ideas spread among local hired workers, which were aimed at undermining the authority of the church and promoting atheistic ideology. The local parish priests directed their public and cultural and educational activities to combat these threatening anti-Christian movements, since the above-mentioned Deanery included the largest number of the parish centers (Boryslav, Tustanovychi, Stebnyk), where the industrial infrastructure was being developed. There were organized the regular spiritual retreats and long-term missions for the believers in individual parishes among the workers, the Basilian monks took part in it, who converted apostates and raised the piety of Christians. However, there were isolated cases of conflict between the parishioners and the pastors, which had a negative effect on the Christian virtues and national education development.

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