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METROPOLITAN ANDREI SHEPTYTSKY
HIS LIFE AND ACCOMPLISHMENTS

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Metropolitan Andrew before the First world war - 1914.

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INTRODUCTION

As I begin this narrative I have before me the words of the Evangelist and Apostle Luke who began his Gospel with the words: "*Many people have done their best to write a report of the things that have taken place among us. And so, because I have carefully studied all these matters ... I thought it good to write an orderly account for you.*" (Lk. 1, 1-3). To this time several biographies of Metropolitan Andrei have been published. A contemporary of the great Metropolitan, the Rev. Dr. Joseph Slipyj, wrote his biography after "*studying his life thoroughly*" and interviewing members of the Metropolitan's family and servants of old. This biography is a detailed account of the Metropolitan's childhood and youth. It was published in *Bohoslovia*, a theological quarterly. After the Metropolitan's death authors in the diaspora also compiled comprehensive biographies, the ones of I.B. of Brazil, Dr. Stephan Baran and Dr. Hryhory Prokopchuk of Germany, who published theirs in German; Dr. Lonhyn Cehelsky of the U.S.A., Sr. Ursula Maria Schuver, O.S.B. of Holland in

Dutch; the Rev. K. Korolevsky in French; the Rev. Postulator Michael Hrynchyshyn, C.S.S.R. of Canada. Others like the Rev. J. Jean, O.S.B.M., the Mitred Archpriest J. Perridon, and Volodymyr Doroshenko also published valuable reminiscences of him. These biographers, most of whom were contemporaries of the Metropolitan and witnessed many of the events of his life, reported them as they occurred, citing the testimony of witnesses who were still alive and remembered them.

Taking example from them, I also, as an eyewitness, felt compelled to prepare a short biography of the great Metropolitan who educated me, who ordained me and who for many years was my bishop.

As a young student, I was a member of a high school honor guard standing in the courtyard of St. George's Cathedral when I first glimpsed Metropolitan Andrei as he proceeded past us on his way to his enthronement ceremony. From that moment on, I was never far away from the great Metropolitan. As seminarian and then as priest, I often saw him and spoke with him. Later, as a Canon of the Cathedral Chapter, I lived at St. George's and saw him almost everyday. Then in the summer of 1944 as I left Lviv before the approach of the Soviet army, I bade farewell to him for the last time.

The situation at that time did not permit me to

pay my final respects to my great teacher and superior. And so, let this modest sketch of his life, serve as my unpaid debt of gratitude to him.

In the diaspora now we are deprived of the Metropolitan's works and the materials and sources that have bearing on his life, and the people who could inform us about him. And so the composition of a complete biography of Metropolitan Andrei can only remain a noble desire.

The life of the great Metropolitan ended in an "*aura of holiness*". He was reputed to be the most significant figure in the period of Ukraine's struggle for national independence. The process of canonizing Metropolitan Andrei in the ranks of the saints of Christ's Church, and the just necessity for entering his name in the record of Ukraine's illustrious men, demand that we assemble all he had accomplished in the fields of Ukrainian Church and cultural life, and reveal it to the world.

The biography of Metropolitan Andrei will only then be complete when its title reads: **The Life of Saint Andrei, the Great Metropolitan of Galicia**. Until then anything written would be merely incidental if future hagiographers are to provide a complete picture of the man. That is why I limit this account of the Metropolitan's life to a review of its highlights. Therefore, I could merely prepare a canvas upon which others might embroider the vir-

tues, ideals and accomplishments of this great man to perpetuate his memory for a grateful nation. This brief outline of (Metropolitan Andrei's life is my reminiscence of him and my personal) expression of gratitude to him for having trained and ordained me, and for being my bishop over many years.

V.L.

I.

THE NOBLE BOYAR LINEAGE OF THE SHEPTYTSKY'S

The spirit of democracy that predominated at the end of the World War I, closed the era of the old dynasties such as those of the tsars of Russia and the kaisers of Germany and Austria, and also challenged the existence of many noble families. The numerous newly-formed states introduced agricultural reforms that stripped the nobility of their vast holdings which were the bulwark of their power and influence. In some countries even the use of the titles of nobility was abolished. In some countries under communist domination, families of the nobility disappeared without any vestige. The concept of nobility in the modern democratic world became passé. And yet, how ignoble it would be if we failed to acknowledge the contributions the nobility made over the centuries to world culture, to church life, to their own countries and people before they left the world scene. Overlooking the bleaker aspects of the era of nobility, we can only hope that today's elite in spirit or wealth could emulate their predecessors.

The noble classes were titled princes, counts, or barons and were the elite of their social milieu. They were privileged individuals, not only under the law, but also because of a dimly defined human destiny. Generally they maintained themselves comfortably on their family wealth or because of the exalted positions they held in government. As such, they were able to hand on the traits of noble breeding to their children. This material security, moreover, influenced their attitudes. They were self-assured, ambitious and much more prone to idealism than were people at the lower levels of society who were laden by the cares of daily life. What the nobleman inherited or acquired with ease, the gifted common man had to struggle for. To the man of noble class all doors and roads were open. Everywhere he enjoyed respect and privileged trust among the heads of state.

From princely times the Ukrainian nation had its own nobility, the boyars, who were "*the prince's better people*". They occupied leading posts in the royal court, in state offices and the royal army. After the demise of feudalism, they remained loyal sons of their nation. But when Ukraine came under the dominion of the king of Poland, several Ukrainian noble families: the princes Ostrozjky, Sapieha, Sangushki, Chartoryski, Vyshnevetski and others, succumbed to Polish influence because of the educa-

tional institutions in which their children were being trained. Also because of their social and marital ties with Polish nobility and the favors and advantages they sought. Often after being polonized, they became inimical to their own people.

This tragic loss of its native nobility affected the Ukrainian nation deeply. How differently Ukraine might have fared if she had retained her own nobility as a balance against the multiple presence of Polish and Hungarian nobles in the Kaiser's Imperial Court. All that remained of the Ukrainian nobility was a poorer class. Nonetheless, this remaining segment of Ukrainian nobility was to produce a significant number of church and secular leaders from its ranks, as Bishop Job Boretsky, and Bishops Vynnytsky and Ortynsky. But they too became imperiled by Poland because of a government-sanctioned program, designed by Polish military chaplain, Father Mjodanski, which was ostensibly intended to organize the lesser Ukrainian nobility, but in reality aimed at its total assimilation. One of the few Ukrainian noble families that remained with the nation longest was the boyar family of Sheptytsky.

The Sheptytsky nobility centered its life on its estates in the Peremyshl county in the village of Sheptytsi between Peremyshl and Sambir. Twelfth century documents mention Sheptytskys who were in the service of the Peremyshl princes.

After Poland occupied Galicia in the XIV Century, the noble boyar status of the Sheptytskys was reaffirmed by the Charter of 1469. The Sheptytsky family, however, refused to cooperate with the Polish regime which was selfseeking and attended solely to the interests of its own people. And they withdrew from the political arena and focused their attention on serving their people ecclesiastically and culturally.

In 1618, Alexander Sheptytsky, a nobleman of Peremyshl, established the Basilian monastery in Uhertsi, near Sambir, and in 1620 provided it with a printing press. Another printing shop was established in the Basilian monastery of Univ by its Archimandrite, Barlaam (Basil) Sheptytsky, who later became the bishop of the Lviw-Kamianets Eparchy. In a letter to Crown Prince Adam Sieniawski this noble individual wrote: *"Our nobility did not just spring up yesterday; nor was it created by someone's favor. It comes from our ancestors of long ago who earned it through service both in war and peace. It is as old as Rus' and Christianity as well"*. Later the Univ printing press was sold to the Basilian monastery at Pochaiv. These print shops issued many priceless publications. Their founders were intelligent men who authored many works.

The Sheptytsky clan earned a unique place in the history of our church because of the four prominent

hierarchs it offered in addition to Metropolitan Andrei:

1. Barlaam Sheptytsky, Bishop of Lviv-Kamianets (1710-15) who was mentioned earlier.

2. Athanasius (Anton) Sheptytsky, who succeeded him as Bishop of Lviv (1715-1746) and then became the Metropolitan of Lviv towards the end of his life. He participated in the Synod of Zamost in 1720 which authorized the construction of St. George's Cathedral in Lviv. He worked for the education of priests and bequeathed the sum of 100,000 zlotys, a great sum of money at that time, to the theological seminary in Lviv. He also focused his attention on education and reorganization of the Basilian Order.

3. From 1749 to 1779 the Bishop of Lviv and Metropolitan of Kiev was Lev Sheptytsky, a nephew of Athanasius, and a predecessor of Metropolitan Andrei. In his day he was a providential man for the Ukrainian Church and Ukrainian people. During his episcopacy in 1772 Galicia was incorporated into Austria. He was eminently prepared in the universities of Rome and Paris to comprehend the historical importance of this annexation. He welcomed this union of Galicia with Austria because great changes favorable to the Ukrainian people were instituted. He was highly regarded in the Imperial Court and maintained close contacts with it. Lev Sheptytsky

was a stalwart defender of Ukrainians who were wronged in Poland before it fell and in socially reformed Austria as well. This roused the resentment of the Polish nobles who accused him of inciting "*the peasants against the lordly class*". After the annexation, Lev Sheptytsky began the process of opening a Ukrainian theological seminary and introducing lectures in Ukrainian in the theological and philosophical departments of the University of Lviv.

4. Athanasius (Andrei) Sheptytsky was Lev's contemporary and the Bishop of Peremyshl from 1762 to 1777.

Several members of the Sheptytsky family were monks of the Basilian Order. Some became archimandrites, e.g., Barlaam, who headed the monastery at Univ; Nikifor was superior of the Monastery in Lavriv.

The grandfather of Metropolitan Andrei, Petro († 1848), remained a member of the Ukrainian Church and maintained solidarity with the Ukrainians. When Austrian counthood was conferred upon the boyar clan of the Sheptytskys, they began to melt into the Galician Polish nobility. It is no wonder, that the parents of Metropolitan Andrei considered themselves Polish.

II.

THE YOUNG STUDENT YEARS OF THE FUTURE METROPOLITAN

Andrei Sheptytsky, the son of Ivan Sheptytsky and Sophia, Countess Fredro, was born July 29, 1865 in the Village of Prylbychi, near Yavoriv. He was the third of five sons; there were no daughters. Nothing about his baptism distinguished him from other Christian infants. Nor could anyone have foretold that "*many would rejoice at his birth, because he would be great in the eyes of the Lord*" (Lk. 1, 14-15). He was great among the Ukrainian people, from whom he had descended, though born in a different setting.

Count Ivan Sheptytsky owned estates in Prylbychi-Brukhnal in the Yavoriv district, and Devyatnyky-Kolohury in the Bibretsk district. For many years he was Marshall of Yavoriv, and a parliamentary representative in Vienna and the Galician Sejm (Congress). A very devout man, he was held in high repute.

The sons whom he did not expect to remain to care for the family estates he directed toward civil and military service in the Austrian Empire. In particular he wanted Roman Alexander, who in youth showed extraordinary talents, to hold an important post. Before the outbreak of the First World War,

Count Sheptytsky left his estates to his youngest sons: Prylbychi-Brukhnal to Lev; and Deviatnyky-Kolohury to Casimir, who later took the name Clement and became hegumen (*), archimandrite and exarch of the Studite monastic community.

Ivan's wife, the Countess Sophia, was the daughter of the eminent Polish writer, Alexander Fredro. She was a woman of great talents and rare spiritual virtues and an exemplary Christian mother. Her literary talents she inherited from her father. She appreciated art and showed knowledgeable interest in historical artifacts that she collected with avidity. A talented, great-hearted, and exceptionally pious mother, she loved her sons with her whole heart and strove to fill their young souls with all that filled her own.

How devoted were her efforts for instilling in her sons a religious spirit? Towards the end of 1872, to commemorate the blessing of their newly built home, Countess Sheptytsky gave each of her sons a holy picture with this inscription. "*May my children remember that the only prayer of their mother on this day is that this house which was built with much hard work should fall to ruins if it ever hears an offense against God. Prefer to die rather than sin, my dear children! God be with you!*" Roman Alexander was

(*) Hegumen is the Ukrainian rendering of *hegoumenos*, the Greek word for a superior of an autonomous monastery.



Metropolitan Andrew with Cardinal Mercie at one of the ecumenical conferences in Belgium.

the first and foremost heir of his mother's spiritual treasures, particularly that of her genuine and profound piety.

An active boy, Roman Alexander showed interest in everything. All that he perceived, he mastered with ease. Already at the age of three he knew and recited short prayers, among them a popular Eastern prayer to the Mother of God, "*Pod Tvoju mylost, (Under Your Protection)...*", a prayer often said by his mother.

At home in Prylbychi, Roman Alexander was reared in an environment that was indeed Polish. Two languages were spoken at home, Polish and French. No wonder then that Metropolitan Andrei spoke fluent French and out of habit, often used it in conversing with his brother Clement, even on St. George's Hill. (*) Both brothers often recalled the past they shared in their father's home. (French-Canadians marveled at the fluency of Metropolitan Andrei's French when he addressed them in a sermon during the Eucharistic Congress held in Montreal in 1910 and again during a sermon delivered at St. Joachim's Church in Edmonton in 1923. They simply could not believe their ears.) Metropolitan Andrei was a linguist of rare talents and mastered the an-

(*) "St. George's Hill" is the common way that Ukrainians of Galicia referred to the whole complex of the Cathedral of St. George and the Metropolitan's residence and offices.

cient languages (Latin, Greek and Hebrew) and many modern languages, sometimes even venturing to use local Viennese and Hutsul idioms.

Nevertheless, the parental home of little Roman Alexander was still alive with the old family traditions. The spirit of his famous ancestors was still there. That is why Ukrainian was often heard on the estate. The whole family knew Ukrainian and often attended Ukrainian church services. Portraits of his ancestors decorated the walls of the family home and this bit of Ukrainian environment struck a responsive chord in the soul of this impressionable and discerning young man: Return to your Ukrainian people; this is your real ancestral line!

Roman Alexander's primary education consisted of private tutoring at home. When he was ten, his parents sent him to Lviv already prepared to live outside of home and continue his studies there. In Lviv, as a private student, he finished the gymnasium school (high school). Then as a regular student in Cracow, he finished the higher grades on June 11, 1883 with honors. In addition to possessing extraordinary natural talents, Roman Alexander was most diligent. This helped him maintain a preeminent position among his classmates.

The age old questions confronting graduates are: What comes next? What career should I follow?

Surely an eighteen year old youth has enough in-

telligence to form his own opinion, but, at the crucial time, he will be truly wise if he heeds the opinion and advice of his parents. And so, Roman's father suggested that he enlist for one year in the Austrian *Uhlans Battalion* which was stationed at the time in Cracow, so that compulsory military training would not later interrupt his education. Roman Alexander, however, never completed this commission. Military service did not relate to his character and proved unfortunate for him. He developed scarlet fever and on June 22, 1884 was released from service. The consequences of this virulent disease remained with him. He experienced a severe inflammation of joints. Later this developed into a chronic and incurable inflammation of the veins that plagued him the rest of his life.

In the years 1883-87 Roman Alexander studied law at the universities of Cracow and Wroclaw. During his third year in Wroclaw, he also sat in on lectures of Theology and Slavic Studies. Dr. Lemmer, professor at the University of Wroclaw, the outstanding canonist of his time, said that Sheptytsky was the best student he every taught. On May 10, 1888, after three comprehensive examinations (rigorosum) at the University of Cracow, Count Roman Alexander Sheptytsky was awarded a doctoral degree in law. The studies qualified him fully for a degree in law, a career his father ardently wished him to pursue.

But he did not do so. Nevertheless, these studies were to serve him later in life as a hierarch of the church because he was expected to be everything: an administrator, an economist, a diplomat-politician and a defender of the rights of his Church and his people, and often even his own.

III.

COUNT ROMAN ALEXANDER SHEPTYTSKY'S IMPORTANT DECISION

An awareness of his Ukrainian origins stirred in Roman Alexander already during his high school years. It was then that he began thinking of reassuming the Ukrainian identity his family had lost through the exigencies of history. This consciousness of his Ukrainianism and desire to return to his people grew stronger during his travels while pursuing university studies. At that time he visited several Basilian monasteries in Galicia and exhibited keen interest in the historical momentoes of his famous ancestors such as the documents, books and portraits he came upon in the residences of the bishops of Lviv and those of his ancestors. His first trip to the Holy City of Rome came in 1886.

In a private audience with Pope Leo XIII, he expressed his desire to join the Ukrainian Order of St. Basil the Great. Deeply moved, the Pope embraced him and said: "*My son, you are choosing the best part which will not be taken from you*". Two years later he again visited the Holy City and the Holy Father, and repeated his resolve. The Holy Father encouraged him to persevere in this decision and blessed him on the path he had chosen.

Roman Sheptytsky was a lawyer when he journeyed to Kiev in the fall of 1887 to familiarize himself with the monuments of this time-honored center of the Ukrainian Church and State, and with those contemporaries who represented Ukrainian cultural life.

Volodymyr Antonovych, professor of history at St. Volodymyr's University and a civic leader in Kiev, took particular interest in this special visitor from Galicia. During an extended visit with Roman, the professor showed him the principal monuments of Kiev and presented him with a copy of his book "*Historical Songs of Ukraine*". This further deepened the mutual respect of Roman Sheptytsky for Professor Antonovych. Volodymyr Antonovych had also descended from a Polonized noble Ukrainian family and returned to his Ukrainian roots during his college years, thereby inspiring many other young intellectuals from Polonized Ukrainian families to do the same.

In Kiev, the very heart of Ukraine, Roman Sheptytsky's decision to return to his Ukrainian people and devote his life to serving them became more firm. This he soon began to realize.

Then Roman Sheptytsky left Kiev and journeyed to Moscow, visiting churches, museums and art galleries. There he met the Russian philosopher Vladimir Soloviev, a well-known layman, who became a Catholic and strove tirelessly for the reunion of Eastern and Western Churches. This acquaintance became significant for Roman Sheptytsky who had already been nurturing the idea of working for Church unity. This ideal remained with him throughout his lifetime.

Upon returning home Roman once again made known his desire to join the Basilian Order and thus devote his life to serving God. Though reluctant at first, his parents accepted their son's decision and saw in it the will of God, a will higher than their own. In her pious heart Roman's mother anticipated this step from time her nine years old son first went to confession and received Holy Communion. She described the ceremony to countess Ostrowski in these words: *"I have the feeling that God wants him for his own; in what capacity, however, I do not know"*. She not only was unaware of what God had in store for her beloved son, but also for her younger son, Casimir, as well.

IV.

ROMAN SHEPTYTSKY AS AS A BASILIAN MONK

On Sunday, May 28, 1883, Count Ivan and Countess Sophia Sheptytsky brought their 23-year old son Roman Alexander to the Basilian novitiate in Dobromyl. With their own hands they surrendered him to the superiors of the Order for service to God. In her diary Countess Sophia Sheptytsky recorded the following about the difficulty her husband had in accepting his son's decision: "*His (her husband's) sacrifice was truly pure for he kept repeating that we should be grateful to God for our son, though we are not worthy of such a child. And he offered him whole-heartedly to God.*"

News about young Count Sheptytsky's joining the Ukrainian Basilian Order spread throughout Galicia. All the newspapers reported this event. Commentaries about the step taken by the young Polish Count abounded. The best explanation, however, was to be found later in his life. The step he had taken was completely voluntary and devoid of wordly calculations. His decision was as pure as the tears his father shed on parting with his son and as pure as the soul that burned in him with the sole desire of fulfilling God's holy will.

At the time young Count Sheptytsky joined the

Basilians, the Order was undergoing major reforms; discipline in the Order had become too lax and the Order was no longer carrying out its purpose. At that time, moreover, it was the only remaining Ukrainian monastic community. Reform of the Order was entrusted to Polish Jesuits, who for a number of reasons were not historically acceptable to Ukrainians. This caused discontent and precipitated protests among them. (Possibly it would have been better to commit the task of reformation to the Benedictines, the oldest monastic community in the Western Church. Besides, they shared a monastic spirit and structure common with the Basilian Order).

The Jesuit reform gave the Basilians centralization, an attribute so characteristic of later Western religious communities. Hitherto self-governing Basilian monasteries were gathered together into a province, with a protohegumen at the head. As more provinces were formed, they then were subordinated to a single protoarchimandrite with residence in Rome.

Without doubt this reform conducted by the Jesuits saved the Basilian Order and proved most beneficial for the Ukrainian Church. The reformers did not interfere with prevailing ritual matters or Basilian traditions; they limited themselves to reorganizing and strengthening discipline in the Order. To be sure, this reform broke with Eastern mo-

nastic tradition, but reversed the decline of the Basilian Order and produced the finest generation of monks in the glorious history of the Order. Ukrainian Church history of that time records such distinguished Basilians as Sheptytsky, Ortynsky, Filas, Tkachuk, Hradiuk, Lonchyna, Berezovsky, Kalysh, Burdiak, Mushkevych, and others. After its reform, the Basilian Order initiated an energetic missionary and publications program. Talented Basilian preachers traveled far and wide on missions and distributed the popular books published by the Order. Their popular religious monthly publication, **“The Missionary”**, reached a circulation of 70,000. With the passage of time the initial mistrust with which the Ukrainian people viewed the reform of the Basilian Order disappeared.

As a postulant — novice and then as a brother — scholastic, Roman Sheptytsky scupulously observed all the rules of monastic life and the commands of his superiors. Together with the other postulants and brothers, he willingly performed the usual household chores, took his turn in waiting on the other monks, and was a model of piety, humility and obedience.

When he received his habit Alexander took the name Andrei in keeping with the Basilian tradition of selecting a monastic name with the same initial as the baptismal name. It was prophetic that the fu-

ture Metropolitan took the name of the apostle Andrew who, according to Ukrainian legend, had visited the hills of Kiev.

Brother Andrei's novitiate was shortened by his superiors because his calling was so evident. He then received his first vows at the Dobromyl Monastery, and on August 13, 1892 made his solemn monastic profession. The monk who does this "*dies to the world*". Little wonder that that day Brother Andrei, to demonstrate the vanity of worldly possessions, composed this testament to his family on a plain piece of paper: "*In favor of the Community of the Ruthenian Rite Order of St. Basil I renounce my rights to all the landed properties I now hold or may hold in the future*".

One week later, August 22, 1892, Brother Andrei was ordained to the priesthood by the Bishop of Peremyshl, Dr. Julian Pelesh, the prominent church historian. That same year he completed his philosophical and theological studies at the Jesuit Seminary in Cracow and received a doctoral degree.

The next seven years of his monastic life the Priest-monk Andrei Sheptytsky held various offices in the Order. He was Master of Novices at the Dobromyl monastery and ecclesiarch of the monastery church. He was also professor of classical languages and vicar of the congregation.

In 1896 he became the hegumen of the St.

Onuphrey Monastery on Lviv's Zhovkivska Street. There, at the hub of the national life of Galician Ukrainians, in the company of the energetic and idealistic brethren of the Order, hegumen Andrei Sheptytsky engaged in activities outside the monastery for the first time. His endeavors won him acclaim in Ukrainian society. He gave fresh impetus to Basilian missionary activity among the people and often participated in it with great delight. People came from great distances to take part in the missions he conducted and to see and hear this missionary, whose eloquence and stature were so outstanding. The Basilian printshop at Zhovkva, at his initiative, began to publish the periodical, "**The Missionary**", and other popular religious literature.

In Lviv, hegumen Andrei Sheptytsky established close contacts for the first time with the Ukrainian intelligentsia and young students. He often preached and conducted retreats for both groups. As commissioner for affairs dealing with the Sisters of St. Basil and the Sister Servants of Mary Immaculate, he introduced changes that proved beneficial to both religious communities. Father Andrei Sheptytsky's final responsibility was his position as professor of Dogma at the Basilian School of Theology in Krystynopil. In this capacity, at the age of 34, he was nominated by Pope Leo XIII on June 17, 1899 to be the Bishop of Stanislaviv.

Monk Andrei Sheptytsky left the Basilian community and returned to the world eminently prepared to be a bishop of the Ukrainian Church. Nurtured in her spirit and sensitive to her national aspirations, he was well aware of the needs of the Church and her people.

In his first pastoral letter Bishop Andrei introduced himself to the faithful of the Eparchy of Stanislaviv in these words: "*I am a Rusyn (*), as were my ancestors! With my whole heart I love our Church and our holy Rite*". It was rumored that Pope Leo XIII wanted to appoint this Basilian monk, whom he once blessed, the Metropolitan of Galicia as the See became vacant upon the death of Sylvester Cardinal Sembratovich. But the appointment of Church hierarchs also required the approval of the Austrian monarch and when Count Casimir Badeni, the Emperor's viceroy for Galicia, interviewed Andrei Sheptytsky, the latter made clear his position unequivocally: "*If appointed as Metropolitan of the See, I will not be manipulated by incompetents nor compromise with them*". Shortly after this, Julian Sas-Kuilovsky, Bishop of Stanislaviv became Metropolitan of Lviw.

(*) Until 1917 Rusyn (i.e. belonging to Rus') was the official name used in Western Ukraine for Ukrainians in Galicia. It is usually given in Latin and English as Ruthenian. Here the original word is used for the sake of emphasis.



Metropolitan Andrew among the clergy and Faithful.

V.

ANDREI SHEPTYTSKY AS BISHOP OF STANISLAVIV

The southeastern section of Galicia and Bukovina, which were a part of the Archeparchy of Lviv, became the diocese of Stanislaviv in 1885. A canonical reason for dividing an ecclesiastical unit was the welfare of the faithful, and this gave rise to the establishment of the new diocese because communication was difficult and administration of these outlying regions was complex. Records of letters from the Lviv Consistory bore interesting notations of dates on which official documents were dispatched by mounted messenger to outlying southern deaneries of the Archeparchy. It was quite a task, moreover, to care for the spiritual needs of the people. Evidently this region had been sorely neglected. Much time and effort had to be devoted to correcting this shortcoming.

Bishop Andrei Sheptytsky was the third bishop of the Stanislaviv eparchy. At the time of his appointment it was already in existence ten years, and was still in the process of consolidation. The religious-moral condition of the eparchy could be described in this way: the inaccessible regions of the Hutsul highlands were the most neglected; Pokuttya was dominated by radicals hostile to the Church and the

clergy; in Bukovina there were small enclaves of Catholics in a predominantly Orthodox area.

Consolidating the new eparchy and coordinating its operations was a huge undertaking. One of the first measures the young hierarch took was the founding of a separate Theological Seminary in Stanislaviv for training clergy to serve the needs of the eparchy. He acquired property for a seminary and established a large eparchial library, which he endowed with 10,000 volumes. The Seminary and Theological Lyceum in Stanislaviv opened its doors in 1906.

To acquaint himself with the terrain of his eparchy and its faithful, Bishop Andrei Sheptytsky undertook a thorough canonical visitation of the parishes in the spring of 1900, principally the Hutsul and Bukovina regions.

The visitation of the Hutsul region by the youthful bishop created a legend which remained long in the memory of the Hutsuls, who even after he took residence on St. George's Hill as Metropolitan, still told stories of how he traveled over the mountains, mounted on a white steed; how he conducted services in their village churches, preached and talked with them, and how he tried to deliver sermons to them in their native dialect. Bishop Andrei even wrote a moving and compassionate "*Pastoral to the Hutsuls*" in their dialect.

The faithful quickly came to love their hierarch who was accessible at all times to everyone. With him they always found consolation and succor. The year long pastoral service in Stanislaviv of the young, vigorous and highly esteemed Bishop Andrei Sheptytsky was an idyl, because his later life brought him many trials, sufferings and bitter disappointments. At the beginning of 1901 as Bishop Andrei was leaving to assume the Metropolitan See of Galicia in Lviv, the whole city of Stanislaviv bade him a tearful farewell.

VI.

BISHOP ANDREI SHEPTYTSKY AS METROPOLITAN OF GALICIA

Andrei Sheptytsky succeeded Julian Sas-Kuilovsky first as Bishop of Stanislaviv and then as Metropolitan-Archbishop of Lviv. Bishop Kuilovsky was good but not impressive as Archbishop. His sympathies manifestly lay with the Poles, because doubtless it was Polish influence that had brought him to the episcopal throne of Stanislaviv and to the Metropolitan See of Lviv. He was a former Polish revolutionary, a relic of a bygone era, in contrast to his succes-

sor. His reign as Metropolitan of Galicia was brief, for he died on October 21, 1900. Without hesitation Pope Leo XIII appointed the Bishop of Stanislaviv, Andrei Sheptytsky, to fill the office of Archbishop of Lviv and Metropolitan of Galicia, the eighth one to hold that office.

On January 17, 1901 newly appointed Metropolitan Andrei was solemnly enthroned in St. George's Cathedral which was built by former bishops of his own family. In his homily from the ambo Metropolitan Andrei introduced himself in the following words: "*In accepting this office as Ruthenian Metropolitan, I intend to be and shall be a Metropolitan*". And Metropolitan Andrei was faithful to this solemn promise to the end of his life.

This statement profoundly impressed his faithful but irritated the Polish dignitaries present. They realized that Metropolitan Count Andrei Sheptytsky had permanently parted company with them.

In Ukrainian society the Galician Metropolitan was the primary representative of the Ukrainian Church and people. His jurisdiction extended only to three Galician eparchies, but his influence was felt beyond the Ukrainian province of Galicia. Metropolitan Andrei's personality and accomplishments commanded the attention of Ukrainians everywhere, regardless of their religious affiliation and regardless of whether they lived on the other side of the river

Zbruch (*), on the other side of the Carpathians, or across the Atlantic. The entire Ukrainian nation acknowledged Metropolitan Andrei as the Prince of their Church and their spiritual leader. The late Petro Gebey, Archbishop of the Mukachiv-Uzhorod Archeparchy in Hungary, was a righteous man and a patriot. In addressing Metropolitan Andrei during the Conference of Bishops held in Lviv in 1928, he moved everyone to tears when with trembling voice he told the Metropolitan: "*Your Excellency, you are our glory! You are our sun!*"

The Metropolitan's pastoral administration of nearly half a century occurred at a time of unprecedented global events and upheavals in Ukraine. For the people, Metropolitan Andrei was a man sent by God in their struggle for limited autonomy for Ukraine at first and subsequently independence. Once again this monk-Metropolitan had a change of name this time by the Ukrainian people, who titled him their Moses, chosen to lead them out of bondage to freedom. Through his many-sided, tireless efforts Metropolitan Andrei raised Ukraine to the maturity and dignity of a sovereign, self-governing nation. For Ukraine he did what no one else could have

(*) In those days the Zbruch River constituted Galicia's border with Russia, the same way the river San was the border with Poland. Ethnographically, Ukrainians lived on both sides of these borders.

done. Before the world Ukraine had the majestic person of Metropolitan Andrei to represent them and speak for them.

He was prince of the Ukrainian Church and leader of the Ukrainian nation. It is within these parameters that we must consider the accomplishments of Metropolitan Andrei.

Ukrainians inscribe the name of Metropolitan Andrei with gold letters on the pages of their modern history. They wait with fervent expectation for the moment when his name will be included in the calendar of Ukrainian saints, for the Prince of their Church and their great leader was an exemplary Servant of God throughout his life.

VII.

METROPLITAN ANDREI PRINCE OF THE UKRAINIAN CHURCH

Service to the Ukrainian Church was of primary concern to Metropolitan Andrei. From early youth he was called by God to this. Moreover, as archbishop he was expected to provide pastoral care. The wise eparch was motivated by the maxim: "*he serves his nation best who serves his Church,*" because the Church offered salvation to all. How evident this

was in the history of the Ukrainian people. Everyone knows Ukrainians always took refuge in their native churches. That is how they survived the raging storms that regularly engulfed them.

Metropolitan Andrei came to the See of Galicia at the beginning of a new year and a new century. The condition of the Ukrainian Church in Galicia seemed to be good, but this did not satisfy him. The youthful and zealous Metropolitan wanted his province to flourish like provinces of the Western Church. From the summit of St. George's Hill his keen eye noticed problems that required attention. In the Galician province there was an ample number of good pastors who were also fine civic leaders. The Metropolitan wanted not just good priests, but the best ones.

From the moment he assumed the helm of the Metropolia, he showed keen interest in the Lviv Theological Seminary, which had been training students of Theology for all three Galician eparchies. He became a frequent guest of the Seminary, talked with the deans, held conferences with the seminarians and conferred personally with each of them. The more talented students he then selected for higher studies in Rome, Vienna, Innsbruck, or Freiburg in Switzerland. Within a decade the Metropolitan had young priests who were educated in Western universities and were destined to fill important positions in the Archeparchy. As Metropolitan

he was responsible for training and educating at least two hundred celibate priests, most of whom earned degrees at West European universities. From these ranks he could draw personnel for the administration of the Archeparchy. They were to become auxiliary bishops, council members, advisers, faculty members of the Theological Seminary and catechists for high schools. He was responsible for the Ukrainian section of the School of Theology in the University of Lviv which was Polish. He formed a Ukrainian Theological faculty and then founded the Theological Academy. Some of the Metropolitan's students were Bishops Bocian, Budka, Yaremko, Bohachevsky, Slipyj, Buchko, Borecky, Prashko. Several of these were renowned scholars.

The bishops of the other two eparchies of the Galician province followed the Metropolitan in this regard, for they had similar needs.

The Scientific Society and Theological Academy founded by Metropolitan Andrei showed promise of achieving an educational status equivalent to a Catholic university thereby providing a level of training for Ukrainian priests on a par with that of West European clergy. Both the Scientific Society and Theological Academy received financial support from Metropolitan Andrei. He also donated books that he avidly collected and cherished, and then had

them bound. Those interested in theological research had access to the Studion Library of the Lviv Studite monastery, which had a large collection of Russian and ecumenical theological literature from the Metropolitan's personal collection, from the library and archives of Basilian monasteries, and from public libraries as well. The seeds sown by the great Metropolitan promised a rich harvest, and there were many willing laborers.

Metropolitan Andrei was the first monastic Metropolitan of Galicia; his predecessors were the so-called "white clergy", that is non-monastic.

Worthy of mention was the fact that Metropolitan Andrei's ancestor, Lev Sheptytsky, Bishop of Lviv and Kievan Metropolitan, was a Basilian monk who broke the tradition that only monks could become bishops; during his lifetime he appointed Petro Bilansky, a diocesan priest, his successor in Lviv.

When Metropolitan Andrei became Metropolitan, the religious communities could not meet the needs of the Galician Church. The Basilians were the only male religious; the sisters of St. Basil the only Order of women; the religious community of the Sister Servants of Mary Immaculate had just been organized.

There were many vocations in Galicia, particularly to women's religious communities. Quite often Ukrainian girls entered Latin Rite convents. Pious young men from the countryside found it difficult to

join the Basilians. In addition, the three religious communities were very circumscribed and so similar that for lack of variety, they failed to attract vocations to the monastic life.

What then happened in Galicia, was that groups of pious faithful, who wanted to live the monastic life but found that they did not qualify for membership in existing monastic communities, began to form pious religious societies. And this laid the foundation for the Studite Community of monks and for several women's congregations, such as the Studite Nuns, the Sisters of the Holy Family, the Sisters of St. Josaphat, the Sisters of St. Joseph, and the Myrrh-bearing Sisters.

Metropolitan Andrei first turned special attention to the young country boys from the little town of Oleshko and the village of Voltvina. For several years they had been living a monastic lifestyle in a modest residence in Oleshko. The Metropolitan brought them to Lviv and put them up in his own villa in the suburb of Vulka. As they grew in number, he acquired a homestead for them in Sknyliv near Lviv and formally organized the Studite Order under the monastic rule of St. Theodore Studite. He deliberately intended it to be an Order that was totally Eastern in character.

For the monks of Sknyliv the Metropolitan prepared the *Sknyliv Typicon* (rule), which he later

revised with his brother Hegumen Clementy into the present day *Typicon*. (This second *Typicon*, was approved by the Apostolic See, and became a comprehensive manual for monastic life in the Eastern Church) (*).

Already in 1908 Metropolitan Andrei was able to send several Studite Brothers to Bosnia, where they built a monastery and church in the town of Kamenica. There they ministered to Ukrainian settlers. But the Yugoslavian government opposed their presence as "unwelcome". Many attempts were made to keep the Studite Brothers in Bosnia but to no avail. Not even the efforts of the Basilian monk, the Rev. Josaphat Jean, who became a Studite and went to Bosnia, were successful. It was his hope that as a Canadian citizen, he might more effectively defend the position of the Studites. Finally in the summer of 1923 the Studites were compelled to leave their first missionary post.

During World War I the Studites were forced to leave the Lavra in Sknyliv. Some of the brethren were conscripted into military service; others, though innocent of any crime, were arrested by the

(*) There have been three editions: the second in 1920 was provisionally approved by the Holy See; the third in 1937, which was published in French in 1964 by the Studion Monastery in Rome, is a veritable compendium of Eastern monasticism as envisioned by the authors.

Hungarian Army and interned in a camp in Tallerhof. Thereafter, the Sknyliv monastery had to be abandoned because the Polish government bought the property for use as the Sknyliv military airfield.

The rest of the Studite brothers gathered in two monasteries, the one in Lviv on Petro Skarga Street and the one in Univ. Later on they founded monasteries in Krychtytsi near Lviv in Zarvanytsia, in Dora, in Luzhky near Perehinsko, and in Florinka in Lemko-land.

Entrusted by the Metropolitan to the governance and care of his brother, hegumen Clementy, the Studite community grew. In 1939 it numbered 22 priests, 13 deacons, 166 brothers and 18 novices. Then they broadened their zealous and fruitful work. The Univ Lavra was the central monastery of the Order and became a thriving center of tannery, weaving, carpentry, basket weaving, tailoring and shoe-making. The Lavra also had a school of iconography and a small printing press. In Univ and in Kryvchtytsi, near Lviv, the Studite brothers also directed an orphanage for boys.

During World War II the Studite priest-monks took their missionary work across the Sokal border in to Polissia and Pidlasia (*). But the war took a far

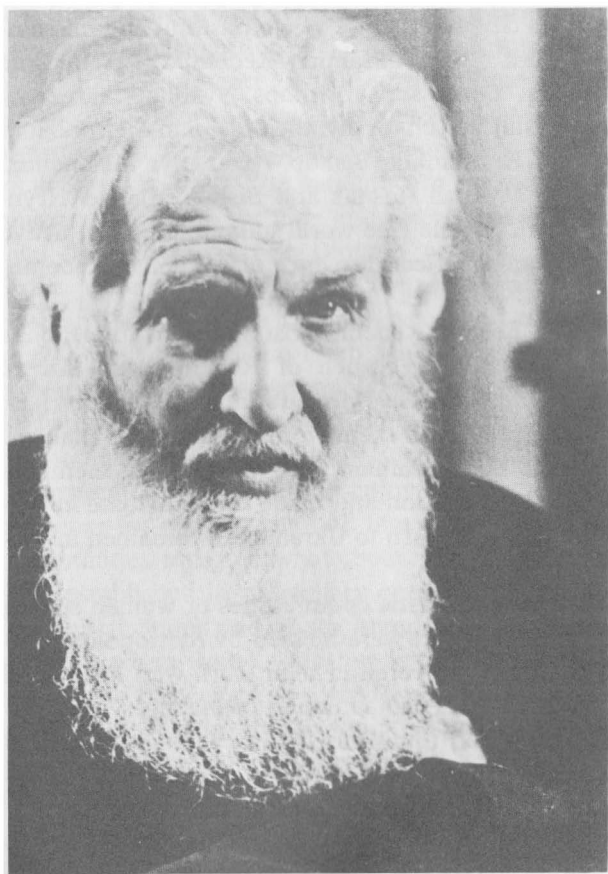
(*) Here they worked with Ukrainians and White Russians who were forced into Orthodoxy.

greater toll from the flourishing Studite Order, the spiritual child of Metropolitan Andrei, than World War I. Though the Studite monasteries were models for the working class, the Soviet regime did not spare them. The Studites shared the fate of their Church, persecution by the Soviet regime. When the Soviet armies retreated from Galicia in 1941, several Studite monks suffered death as martyrs at the hands of the NKVD. Upon the return of the Soviet armies, during the final occupation of Galicia, the Soviet government nationalized all the Studite monasteries and used them for its own ends. The Studite monks and religious from other monastic communities and parish priests who refused to become Russian Orthodox were interned at the monastery of Univ which was turned into a concentration camp. All of them were deported later to remote Eastern regions of the Soviet Union. New martyrs and confessors came on the heels of the first martyrs of the Order, among them their superior, hegumen Clementy Count Sheptytsky, who died in exile in 1952.

A small group of Studite monks, about 15 in number, found their way to the free world. They now reside in Woodstock, Canada, and in Rome, struggling to overcome great handicaps in order to ignite a new flame of embers that never were extinguished even after what seemed the complete extinction of the Order.

Generally, founders of monastic communities are venerated as saints in the Church. In our Ukrainian Church the religious calendar lists pairs of saints such as Volodymyr and Olha, Antony and Theodosius of the Caves, Borys and Hlib. Cyril and Methodius. Perhaps one day there will be another pair of saints, two brothers, Andrei and Clementy, who restored Studite monasticism to Ukraine.

In 1910 on his way to and from the Eucharistic Congress in Montreal, Canada, Metropolitan Andrei visited Belgium. On that occasion he proposed the idea of establishing an Eastern Rite branch of Redemptorists in Galicia. He received the support of the superiors of the Belgian Province of the Congregation of the Most Holy Redeemer. The matter was carefully studied from all aspects and in the autumn of 1913, the superiors of the Congregation sent a band of Redemptorist missionaries to Galicia to begin the project. The time was most inopportune when the Redemptorists undertook this task just before the outbreak of World War I. But within thirty years their work was crowned with rich success. By 1939 the Congregation had several monasteries in Galicia, in Zboiska and Holosko near Lviv, in Hirka in Stanislaviv, and in Ternopil, and one monastery in Kovel, Volhynia. They trained a whole generation of Ukrainian religious for the Order and founded the juniorate in Zboiska, which assured



Metropolitan Andrew soon before 1939.

continued growth of their Congregation. Their monasteries devoted themselves to pastoral and missionary work. Five Ukrainian Redemptorists became bishops: Confessor - Bishops Nykolai Charnetsky and Vasilij Velychkovsky, the Canadian Metropolitan Maxim Hermaniuk, Bishop Volodymyr Malanchuk, Bishop Mykhail Rusnak and Bishop Michael Hrynchyshyn. In the free world today there is an active Canadian-American Province of Ukrainian Redemptorists.

The Belgian Redemptorists planned to establish an Eastern Rite branch of Redemptorist Sisters. They made extensive preparations for this but lack of time prevented them from realizing this plan for Galicia. The Ukrainian girls who became members of the Congregation and made their novitiate in Belgium did not return to Ukraine but remained in Belgian monasteries.

Several monastic communities of women sprang up in Galicia and were blessed by Metropolitan Andrei. They prospered in their work with his valued assistance. They maintained orphanages (the Studite Nuns had four), child care centers and kindergartens. They sponsored workshops for seamstresses and helped farmers in the fields.

The Metropolitan also devoted much attention to the monastic communities that were already in existence when he became Metropolitan. They enjoyed

his spiritual leadership and financial support. Metropolitan Andrei donated his house with a large lot in Lviv in the Vulka section to the Basilians. A motherhouse for the province, with a novitiate and school was proposed for the site. For the Basilian Sisters, Metropolitan Andrei acquired a monastery on Potocki Street in Lviv. The building also housed an orphanage, a college for girls and a teacher's college. Two other buildings, at Dlugosh and St. Mark's Street, were purchased by the Metropolitan for the Basilian Sisters. These buildings were used as a convent, a girl's gymnasium (high school) and another college for girls. The Metropolitan helped the Sister Servants of Mary Immaculate to obtain their motherhouse in the Lychakiv section of the city. Unfortunately, they did not enjoy the use of that residence for even a year. All that remains of these communities today is what their monks and nuns have established in missionary outposts in Canada, the United States and South America. Their headquarters are in Rome. All they left behind in their native land has ceased to exist, for their monasteries were taken over by the Soviets. Those monks and nuns who did not die as martyrs and confessors for Christ were dispersed far and wide.

Metropolitan Andrei carefully and lovingly nurtured a garland of monasticism for Ukraine, but not a petal or leaf is left. All that now remains is the

fragrance of the zeal with which the religious served God, their nation and their neighbor, and the grateful memory of all those whom they educated and trained in life (*).

Once he had the requisite number of a well-trained active clergy, Metropolitan Andrei was able to proceed with his plans for further deepening the religious and moral awareness of the people even though they were traditionally pious. Not a home was without a holy icon or a village without a church. The faithful attended divine services, which at times were held in distant villages. In Lent almost all the faithful fulfilled their Easter Duty and went to Confession and Communion as commanded by the Church. Places of pilgrimage, churches and monasteries teemed with pilgrims from far and near. The faithful observed church fasts with a strictness that often exceeded the demands of the commandments.

The moral life of the people was truly upgraded. Drunkenness, the leading vice of the rural population, was eradicated by his predecessors, Galician Metropolitans Joseph Levytsky and Sylvester Sembratovich, through the "Temperance Brotherhoods". These men were fully aware of the need for such ac-

(*) The author views the current state of the monastic life in communist lands with pessimism, but according to recent information, the faith and monastic life there, though officially forbidden, continue to thrive.

tion to preserve the spiritual and physical health of the entire nation. They realized that the piety and moral life of the people, handed down from generation to generation, were being threatened on many sides.

The people became more destitute with each passing day. Their impoverishment would seriously impede the cultivation of virtue in the soul. Left without protection and mercilessly exploited, the people started to seek better fortune and migrated to foreign lands. On returning home they brought not only what they earned, but also the weeds of indifference and hostility to religion which infected them in the world outside. From other directions, dangerous irreligious ideas came from abroad and affected the intelligentsia and militated against the faith. Even before Metropolitan Andrei's time, the youth and intelligentsia of Galicia began adopting ideas that they began communicating to the common people, thereby undermining the Church. A particularly nettling national and Church problem was the Musophile movement promoted and financed by the Tsars. The objective of this campaign was to win the Catholic people of Galicia to Russian Orthodoxy. This was dangerous especially because of the ever-increasing threat of war.

Early in his episcopacy, Metropolitan Andrei, with the vigor of youth, began a thorough canonical

visitation of his vast eparchy. He took every occasion to be among his faithful. There were visitations, church blessings, feastday celebrations. Often he heard confessions and preached and personally became acquainted with the faithful and conversed with them. The Metropolitan had an extraordinary memory. He would remember every person he spoke with, even though it were just one time. In one of his pastoral letters he wrote: "*I travel from village to village more like a missionary preacher than a bishop*". Whether on St. George's Hill, or while resting in Pidlute or in Univ, he never forgot his faithful.

During his episcopate, Metropolitan Andrei wrote more than a hundred pastoral letters and published several popular religious pamphlets. Every significant event in the life of Galician Ukrainians elicited some response from the Metropolitan, whether it was paternal instruction, admonition or warning. On such occasions, he would appeal to all levels of society: the clergy, the laity, the intelligentsia, the students, the leaders and the common man as well, all who were in the native land and all who had migrated. His pastoral letters addressed themselves to their religious and moral obligations and their national and civic responsibilities. The Metropolitan's writings were inspired by a deep faith in God and a paternal love for his flock, for they urgently needed his words of consolation in their bitter sufferings.

His daily routine at St. George's consisted of handling current business of the Archeparchy. And so he received numerous representatives of various organizations and private citizens in audience. His waiting room was crammed on the days set aside for audiences. On other days the telephone in his residence never ceased ringing. In addition to all this activity, he regularly held meetings and conferences, carried on extensive correspondence, closely followed trends in scholarly research, and never ceased to devote himself to long and fervent prayer.

This was just a general outline of Metropolitan Andrei's activities. One must pause to wonder where he found the strength, patience and time to maintain this rigorous schedule despite his prolonged and exhausting illness.

If Metropolitan Andrei had no other virtue, his daily life itself would have earned for him the title "*Saint Of The Ordinary Day*". His accomplishments, however, were more than ordinary. They went far beyond the bounds of ordinary pastoral work which indicates, even demands, that the great Metropolitan be proclaimed an extraordinary saint in every sense of the word.

VIII.

METROPLITAN ANDREI THE UKRAINIAN MOSES

When Metropolitan Andrei took over the See of Lviv, he was not given the trust he deserved of all Ukrainians even though he distinguished himself with a ten year record of devoted service to the Ukrainian Church and people. These expressions of mistrust came from all sides. It was said that he returned to Ukrainianism not out of conviction but rather to satisfy his ambitions, that in the Ukrainian Church he sought to glorify himself and his family. More nefarious was the suspicion that Metropolitan Andrei called himself Ukrainian to serve Polish interest, by assuming the role of the renowned Conrad Wallenrode, the character in a poem of A. Mickiewicz.

Metropolitan Andrei strove to erase Muscovitism but never broke contact with the Muscovite sympathizers grouped in two Lviw strongholds, the National Home and the Stauropiggia. In official Chancery publications he kept the old orthography and this policy provided an opportunity for some to accuse him of being sympathetic to Muscovites. These manifestations of distrust hurt him deeply but did not discourage him. He lived by the evan-

gical principle: "*Bless those who speak evil against you!*" His noble spirit and generosity, his forgiveness and kindness produced a far more positive reaction than if he had defended himself against such accusations.

The majority of the people, however, on seeing Metropolitan Andrei's steady and unswerving efforts on behalf of Ukrainians, resolved their doubts about him, and accepted him as a sincere Ukrainian and true spiritual leader of the Ukrainian people. He was the Ukrainian Moses. Even those who were indifferent to the Church, held Metropolitan Andrei in great esteem because of his civic and cultural work and his great humanitarianism. Within a short time he had become in the eyes of all Ukrainians a towering and majestic figure.

Metropolitan Andrei shepherded the Church of Galicia for 44 years. What extraordinary years they were in his ecclesiastical province and the entire world! The beginnings were so bright! And this great sower sowed God's seed in his field and awaited the great harvest. The years of brightness were followed by the murky, turbulent years of war. His work was interrupted. The many hopes of the Metropolitan and his people were brought to ruin.

During the early years of his pastorate, Metropolitan Andrei familiarized himself with the terrain and the people of his province. He attended to the prob-

lems his keen eye immediately detected. Of significance in those early years was the pilgrimage to the Holy Land he organized in 1906. He traveled with six hundred pilgrims to seek God's grace upon his own land, the grace which long ago was portended by Christ's apostle Andrew, the first-called.

Like the good shepherd of the bible, Metropolitan Andrei tended the sheep of his native land but also sought the sheep that strayed from the fold, who left their homeland, who wandered off to foreign lands fraught with spiritual peril, without direction or protection. With assistance from the Holy See, and officials of church and government, and by personal visits, Metropolitan Andrei succeeded in opening a Ukrainian Catholic pastoral center in Bremen, Germany, creating a Ukrainian Catholic Apostolic Vicariate in Bosnia, and establishing in 1907 a Ukrainian Catholic bishopric in the United States.

Upon his recommendation the first bishop appointed overseas was his Basilian confrere, Soter Lebid-Ortynsky. This first Ukrainian hierarch beyond the borders of Ukraine was a descendant of lesser nobility from Sambir. He was a dignified bishop of the Ukrainian Catholic Church and striking in appearance. A powerful preacher and ardent patriot, he was compelled to struggle for the full exercise of his rights as a bishop because, to his humiliation, he was subject to local Latin Rite bishops in all that

regarded pastoral care. Added to that was the fact his own faithful did not appreciate him. He died prematurely.

In 1910 Metropolitan Andrei made his first transatlantic voyage to Canada to take part in the International Eucharistic Congress in Montreal. This voyage had yet another dimension. The Metropolitan wanted to examine more closely the life style of the immigrants and to learn of their needs. The immigrants traveled many dozens of miles to meet him and greeted him wholeheartedly wherever he went. Canadians generally were captivated by his personality. His sermons, delivered in beautiful French, were an inspiration for several young French-Canadian priests, among them Fr. Josaphat Jean, a true friend of the Ukrainians to his death, who volunteered to serve Ukrainian immigrants in Canada.

During his trip to Canada in 1911, Metropolitan Andrei penned his "*Appeal to the Canadian Bishops for the Ukrainian Cause*" in two languages. This hastened the appointment of a bishop for Ukrainian Canadians in the person of Bishop Nicetas Budka, a zealous pastor and good administrator. Unlike Bishop Soter, Bishop Nicetas was given the full rights of a hierarch, independent of local Latin Rite Bishops. But this first Ukrainian Catholic Bishop in Canada was even less appreciated by his flock than the first bishop in the United States.

The courageous young Metropolitan went wherever his presence was demanded to serve the Ukrainian people. He spared no effort in providing the best solutions possible to problems. He was to share the lot of St. Peter the Apostle, about whom our Lord said: “ ... You will stretch your hands and someone else will bind you and take you where you will not want to go”. (Jn. 21, 18).

World War I broke out in 1914. All of Galicia was alarmed when the thunder of cannon fire was first heard from the war front. Church bells sounded in the night, mustering all who were obliged to military service. They were taken away from their homes and their families, some of them forever. The Metropolitan was anxious about another more pressing concern than the one that engulfed the country. He worried about what would happen to the Ukrainian Catholic Church and to the national life which had flourished so beautifully in Galicia, if the Tsarist forces were to overrun the country. He pondered about what would happen if Tsarist Russia were victorious and made Galicia part of the Russian Empire. The Metropolitan grew more anxious when the Austrian Armed Forces began retreating. Advance Tsarist forces entered Lviv in triumph. On their heels came Tsarist officials and Russian Orthodox clergy. The Metropolitan's fears peaked when Eulogius, the Orthodox bishop of Kholm, who had been

sent to Galicia to lead the campaign of proselytizing Galician Ukrainian Catholics for the Muscovite Orthodox Church, published a pastoral letter with an appeal to the clergy and faithful to convert to Orthodoxy. Though Orthodox priests took over some Catholic Churches, there were struggles for the others. The Metropolitan could not watch this open attack on this Church in silence. The faithful did not surrender; they defended themselves against every coercive attempt. And the Metropolitan took courageous initiatives in defense of the Church and thus gave courage to his faithful.

On September 6, 1914, the first Sunday the Tsarist armies occupied Lviv, the Metropolitan preached a sermon in the Dormition Church (also called the Italian Church), in which he appealed to the people to remain faithful to their Church. He declared that he himself was ready to make any sacrifice for her sake. In his sermon he openly called the Muscovite Orthodox Church "a government Church" that was subservient to the secular Tsarist regime.

For this bold remark in public the Metropolitan was sharply called to task by the Muscovite newspaper *Subcarpathian Rus'*, and on September 18, 1914, the Tsarist regime imprisoned him. He was sent to jail in Kiev and then imprisoned in Russia. At first he went to Nyzhniy Novgorod, then to Kursk, and two years later to Suzdal on the Klazma.

In Suzdal the Metropolitan lived in a cramped dark cell of the St. Euthymius Monastery, which served as a prison. He was not allowed to talk to anyone without permission from a superior. Nor could he write letters or attend church services in the small monastery chapel. Despite these handicaps the Metropolitan kept in touch with his friends and admirers through the help of some good people who were sympathetic to him. The stark conditions of imprisonment, however, did affect the Metropolitan's health.

The jailing of the Metropolitan and his being shunted from prison to prison brought loud protests from countries at war and those that were neutral. Attempts to liberate the Metropolitan through diplomatic channels were unsuccessful. Russian liberals, whomever, pressured the Tsarist regime to relent; and he was released from the appalling prison in Suzdal and allowed to live in a private home in Yaroslavl on the Volga.

During the March Revolution, 1917 Alexander Kerensky, head of the transitional government of Russia, issued a document freeing the Metropolitan while he was in Yaroslavl. This was done at the intervention of Ukrainians.

Because of that revolutionary period the Metropolitan had to remain in Russia for a while. Everywhere he went, people of all creeds and national origins hailed him as a hero-martyr, especially in St. Pe-

tersburg and Kiev, the capitals of the new federal republics.

The Metropolitan had an opportunity to visit many prominent public figures. In St. Petersburg he appointed the Studite monk, Rev. Leonid Fedorov, exarch for Russian Catholics. In Kiev he appointed the Very Rev. Mykhailo Cehelsky exarch for Ukrainian Catholics.

The Metropolitan returned from Tsarist imprisonment in triumph. In western capitals such as Stockholm, Berlin, and especially in Vienna, local Ukrainians communities and civic representatives (Archduke Wilhelm of Vienna represented the royal court) greeted the Metropolitan with acclaim. Liturgies were celebrated, commemorative concerts were arranged. The European press gave wide coverage to the Metropolitan's return. His efforts to go to Rome, however, to give a personal report to the Holy Father, Pope Benedict XV, were not successful, since Italy was at war with Austria, and the Italian government would not issue a visa to the Metropolitan, who was an Austrian citizen.

Particularly satisfying was the warm reception the Metropolitan received in his own country which suffered so much during the war. Along the railroad line that led from Yaroslav along the San all the way to Lviv, crowds of people gathered at each station, coming from nearby villages to greet the Prince of



Metropolitan Andrew after his death - I.XI.1944.

their Church with thunderous ovations. At the Lviv railroad station practically the entire Ukrainian populace of Lviv gathered to escort their Metropolitan, whom they had not seen for three years, to the Cathedral of St. George.

The work of God apparent in designing the Metropolitan's return to his episcopal throne at the very time that the Tsar, who ordered him imprisoned, was forced to abandon his throne and be cast into a dungeon. The Metropolitan referred to his imprisonment in the words of Apostle St. Paul describing his imprisonment in Rome: "*My being in prison has given most of the brothers more confidence in the Lord, so that they grow always bolder in preaching the word of God without fear*". (Phil. 1, 14). The Metropolitan-hero earned the unstinting trust, support and love of all Ukrainians. Outside Ukraine he also gained popularity and used it on every occasion to courageously promote the Ukrainian cause as best he could during the tumultuous war years.

During the dark days and years of imprisonment the Metropolitan envisioned the bright hope of seeing all Ukrainian people free and united, both as a nation and as a Church.

Metropolitan Andrei returned to Lviv on September 10, 1917, poor of health, noticeably older, but in good spirits and youthful at heart. Atop St. George's Hill he again resumed his daily responsibilities as

bishop, adapting to wartime conditions. First he had to watch the West, where the war between Austro-German and Allied Forces was coming to an end; and then the East, which was thrown into chaos after the Tsarist Empire fell, sweeping Eastern Ukraine with it.

On November 1, 1918, a successful bloodless coup-d'etat created the Western Ukrainian National Republic. As a member of the National Council (Rada), the Metropolitan received with great joy the special delegation of military officers who brought him the good news. However, the joy was short-lived, because three days later, on November 3, 1918, armed units of Polish forces occupied St. George's Hill and the Metropolitan was put under house arrest and deprived of contact with his Archeparchy. Outside his windows he heard Polish machine gun and cannon fire. The Metropolitan became a prisoner a second time, but this time in his own house. He was not allowed to leave his residence at first, and later even refused to leave it, to avoid the indignities that might have been directed against him. The Metropolitan received the tragic news of one horror after another, perpetrated against the Ukrainian people by the Polish people in those years. Again he buried himself in his episcopal duties, searching for solutions for the mounting difficulties that encompassed him. His only consolation was in

prayer for himself and for the salvation of his Church and people.

In the summer of 1921 the Metropolitan set out on a journey to Rome. Only for such an official trip could he receive permission from the Polish occupational government to travel abroad. However, he meant this trip to be of broader scope. The Metropolitan made his first post-war *ad limina* visit to the Holy Father, Pope Benedict XV, whose respect and favour he enjoyed. He also kept in personal contact with the Galician Government in Exile, and in concurrence with them visited the Western European capitals where in audiences with influential statesmen he defended the cause of Galician independence. At the same time the Metropolitan held spiritual conferences in Holland, Belgium and France, in an effort to promote the ecumenical movement in the West. The fruit of these conferences was the establishment in Holland of the Apostolate for the Union of Eastern Churches. Between 1948-50 this apostolate subsidized the Ukrainian Catholic Theological Seminary abroad. Furthermore, an Eastern Rite branch of the Benedictine Order was established in Belgium, first at Amay and then at Chevetogne.

In the fall of 1921 Metropolitan Andrei came to the United States to meet with American statesmen and discuss recognition of Galicia's independence

and financial assistance for that war-ravaged country. He also visited South America and then stopped in Rome to give a report on the Ukrainian Catholic settlement overseas. He returned to Galicia, which Poland remade into a part of her own country.

On the Czech-Polish border, Polish authorities arrested the Metropolitan. They uncoupled his railway car and commandeered it to the Poznan region. There they put him on trial to prevent his return to Lviv. They had no right to put the Metropolitan on trial, for he was not a Polish citizen. They were not seeking adverse publicity over his arrest and proposed trial, especially after the Vatican immediately protested such unlawful detention. And so, they freed the bishop. On March 15, 1923 the Council of Ambassadors decided to deliver Galicia to Poland, and that summer the Metropolitan returned to Galicia.

From that time Metropolitan Andrei traveled abroad once to attend the Fifth Ecumenical Congress in Velehrad (over which he presided), and the Bishop's Conference in Rome. Chronic illness forced him to use crutches and in 1930 confined him to a wheelchair, making it almost impossible for him to travel.

During the deplorable period of the Polish occupation of Galicia, the Metropolitan concentrated

all his efforts on building as much Church and community life as possible under the oppressive conditions in which his people lived. Ukraine was abandoned by the entire free world in her struggle for freedom and independence. To enumerate the efforts of the Metropolitan in this struggle would be to compose the Pentateuch (Genesis, Exodus of the Jews from Slavery...) anew.

The efforts of the Metropolitan on behalf of the Ukrainian people embraced all areas of life — Church, nation, culture, economy and philanthropy — and could be summarized in the following way.

Not a single Ukrainian did not benefit directly or indirectly from the endeavors of the great Metropolitan. Not a single organization was created or existed without his support. He did for the Ukrainian people what no one else could have done. He alone was able to hold a position as leader of the people, and this is truly what he was.

IX.

HE PRAYS FOR HIS BRETHREN

World War II broke in the autumn of 1939 and brought terror, as war always does. In Galicia Ukrainians knew no respite from atrocities which were inflicted upon them during the Polish pacifica-

tion. They welcomed the outbreak of World War II, for in their despair they had nothing to lose and everything to gain. The successful German blitzkrieg, which crushed Poland in two weeks, dazzled many Ukrainians and practically convinced them that the Germans were waging war in the East to establish a Ukrainian State.

Temporarily the Germans halted their push to the east and kept friendly relations with the Soviets. Both sides decided upon the San River as the line of demarcation between their respective political jurisdictions. Eastern Galicia found itself under Soviet rule. A large number of Ukrainian intellectuals were intimidated by the new order introduced by the Soviets into Galicia and moved to the other side of the San River in the hope of saving themselves and serving the Ukrainian national cause.

During this first occupation, the Soviets exercised considerable caution in "pacifying" Galicia. The Church, in particular, was treated with care in order not to aggravate the deep religious feelings of the people. They concentrated their propaganda, instead, on the "liberation" of the people. The law nationalizing all public and private property did take over church and monastery holdings; the only church property exempt from this fate were the church buildings themselves. On the other hand, they were heavily taxed and assessed.

The Metropolitan and the Ukrainian Catholic Church were not affected by this action of the Soviets. Nor did they intrude on the liturgical services of the Church, possibly because they were not certain how long they would remain in Western Ukraine. To be sure, the Church was harrassed, but the authoritative position of the Metropolitan and the attitude of the clergy and the faithful did not allow the Soviets to make a direct assault against the Church and religion. Under conditions that would have challenged a Hercules, the Metropolitan avoided direct confrontation with Soviet authorities because of the brutal physical force arrayed against him. He was well aware of the ruthlessness of the system. Instead, he openly defended the faith without compromise because he saw that atheistic propaganda was threatening it. He devoted all his attention and effort on the problems and needs at hand.

He convoked regular synodal meetings with the clergy, published frequent pastoral letters which were purely religious in content, and distributed them among the faithful as reprints of handwritten copies. He transferred the Theological Seminary to his episcopal residence. He catechized the children and youth who were being poisoned by atheistic school programs. He extended care to the sick in hospitals and those who were displaced outside Galicia. These were the concerns of the Metropoli-

tan during the 22 months of the first Soviet occupation of Galicia.

During this time the Metropolitan's accustomed generosity was not lacking. Though he was deprived of his daily means of support, the faithful provided him with food from the villages, heedless of their own safety. In turn, the Metropolitan distributed these provisions among the clergy and the people who relied upon the meager rations that were distributed in the large city.

All the people of Galicia eagerly awaited some change, any kind of liberation from the "liberators". For many this change never came. Nearly 250,000 persons were forcibly deported by the Soviets deep into Russia or were murdered in local prisons by the retreating Soviet army. Those who witnessed the change became disillusioned.

As the German armies marched into Galicia, the Ukrainians welcomed them as true liberators. Their hopes for a better future, however, were shattered at the very beginning of the German occupation. On June 30, 1941, the young Ukrainian political leaders proclaimed Ukraine's independence and established a provisional government. Metropolitan Andrei in a special letter gave his blessing to this act and to the members of the new government. At the same time he kept an eye on Eastern Ukraine, which the Germans were easily over-running because of the mas-

sive surrender of Soviet soldiers who were broken in spirit. The Metropolitan felt that his hopes for an independent Ukraine and unified Ukrainian Church were within. But the Germans made Galicia a “district” and Ukraine a “Reich-Commisariat”. It was territory that they conquered for themselves and their own uses.

Three years of German domination of Ukraine did not differ much from Soviet domination. They adopted the same Soviet methods of control. The properties, nationalized by the Soviets, remained nationalized. They imposed heavy crop quotas on the farmers. Young people were rounded up and sent to forced labor in Germany. Leaders and members of the national independence movement were arrested and executed. According to their own adage, German rule in Ukraine was the “loss of sanity before the fall”.

The Metropolitan was shocked by the unexpected highhandedness of the Nazis. In private conversations he warned high ranking German officers who visited him of the consequences of such action. Notwithstanding, lawlessness abounded, and he sent written protests to German government leaders and officials. Best known of these was his protest on the genocide of the Jews which he titled: “**Thou Shalt Not Kill!**” Only his position of authority and

his age saved him from being imprisoned in a Nazi jail and nearly being killed.

The few months of life that the Metropolitan still had during the second Soviet occupation were the twilight of the life and hopes that powered and vitalized his pastoral career. All that he achieved with great effort began to crumble.

On November 1, 1944, the Great Metropolitan closed his eyes forever, in order not to behold the evil he anticipated, an evil that exploded on the scene shortly after his tragic death. The Ukrainian Church he headed for half a century was completely destroyed. He handed on his episcopal staff and committed the fate of the Church to his successor, Metropolitan-Confessor Josyf. With his people the long-time Archpastor left the unshaken trust that the merciful God would regard their sufferings and reward them with a bright future for their sacrifices. The Servant of God, Metropolitan Andrei, was laid to rest in a crypt in St. George's Cathedral. However, he does not rest; for like Jeremiah, he is "*the prophet of God, who loves his brethren and fervently prays for his people*" (II Mac. 15, 14) in their time of need.

Never was the great Metropolitan broken by the adversities or failures of this life so fraught with uncertainties. His optimistic outlook on life was succinctly expressed in his articles "On The Unity Of

The Church”, written before the war in 1939: *“The very principles of the Catholic Church reject pessimism ... The Almighty knows how to achieve His goals by ways and means we cannot comprehend”*.

May the example and life of the Great Metropolitan elevate our hopes for a better tomorrow for our Church and nation.

EPILOGUE

This short biography of the Servant of God Metropolitan Andrei from the pen of Father W. Laba, written twenty years ago, today has been translated into the English language and makes its debut in the international arena with this publication. Father Laba, a contemporary of the Metropolitan in the times of the latter’s most intensive work after World War I, as well as his coworker, has masterfully depicted with brief sketches the historic figure of the great Pastor, Father, Head, Holy Man and Churchman of the Ukrainian people through the first half of the twentieth century, including two difficult world wars. With a captivating style and language, and without verbalisms, in this booklet there stands before the reader a powerful figure, who left his mark not only on the Church of his Nation, but also on the Universal Church, to which he was a faithful, dedi-

cated and farsighted Son. This biography is completely sufficient to see the spiritual greatness of the Servant of God.

This is also the assignment of this biographical booklet. The process for the beatification of the Servant of God Andrei is in progress. His Church and his Nation saw in him their Moses, their patriarch, a holy and noble soul, who already on this earth prayed with arms upraised, while his nation was being bloodied in war with Amelekites. Of his holiness, and today of his intervention in heaven for his people, there is no doubt. He knew how to speak to the poor, the troubled, the imprisoned, the disagreeing, the unbelieving, the indifferent, and all those needing God's help. He knew how to, in an evangelical way, forgive his enemies and love them. To those, who first took him from his pastoral see and sent him far from his faithful, he brought the word of Christ "that all may be one". This occurred in Russia in the times of the revolution. The Russian Catholic exarchate — this is the work of his prayers, his apostolic zeal and his hands. He laid the foundations of today's ecumenism in a sincere evangelical spirit. With this work he earned the respect of his people, other nations, and even of his enemies.

Let this book help all those, who with troubled eyes look on the threats hanging over the contemporary world, and all those, who search for media-

tors before the altar of God's mercy; who search for an exemplary apostle, who worked among wars, hatred, and the evil of men, and who knew among these how to find the road, along which the Lord guides peoples. Such an exemplar and such an apostle was the Servant of God Metropolitan Andrei Szetytsky. We ask all who read this booklet to pray for his glorification. This will be an aid for the persecuted and the oppressed, for the unseeing and hardened of heart. The Metropolitan was and is their Father.

Forty years ago this Holy Man, as the Ukrainian people affectionately call him, passed away, leaving his Church and his Nation in an extremely difficult situation and trouble, a situation he foresaw and predicted with his prophetic spirit. Nonetheless, he left this world not in despair or in worry, but with a great hope, that on the ruins there would arise a new life, a renewal of his native land and the victory of the truth of Christ. Such thoughts in such a threatening and, in human terms, hopeless situation, could be nurtured only by a man who lived in faith in a great bond with God for his entire life, and who put all his hopes in God.

Therefore, let this booklet show all Christians who worry about the fate of the world a great son of the Ukrainian Nation, so that he may be glorified on the holy altars here on earth, and so that through his

mediation the world and the Ukraine will be given freedom, peace, justice and truth.

The words of Pope Pius XII may be considered an epitaph, which speaks to all of us about the Servant of God Metropolitan Andrew: "His name shall remain perennially blessed in the Church of God, which shall remember his ardent zeal for the souls entrusted him, as well as his manly courage in the protection of the civil values of his people" (14.XI.1952).

- I. The Noble Boyar Lineage of the Sheptytskys
- II. The Young Student Years of the Future Metropolitan
- III. Count Roman Alexander Sheptytsky's Important Decision
- IV. Roman Sheptytsky as a Basilian Monk
- V. Andrei Sheptytsky as a Bishop of Stanislaviw
- VI. Bishop Andrei Shetytsky as Metropolitan of Galicia
- VII. Metropolitan Andrei Prince of the Ukrainian Church
- VIII. Metropolitan Andrei the Ukrainian Moses
- IX. He Who Prays for His Brothers
- X. Epilogue

ПОПУЛЯРНІ ВИДАННЯ БОГОСЛОВСЬКОГО
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UCRAINORUM S. CLEMENTIS PAPAE

1. Ч. І. о. д-р Василь Лаба, *Митрополит Андрей Шептицький його життя і заслуги* (з нагоди 100-річчя уродин) *Metropolita Andreas Szeptyckyj eius vita et merita* (occasione 100-i nativitatis anni vertentis). Рим 1965, стор. 71. \$ 2.
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