

Andrey Sheptytsky – an Educator and a Caretaker of the Ukrainian Youth

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Metropolitan of Ukrainian Greek-Catholic Church (UGCC), a prominent public figure Andrey Sheptytsky made a great contribution to the development of the spiritual and cultural heritage. Metropolitan Andrey was a charismatic personality who devoted his life to the service of God and Ukrainian people. Upbringing and caring of the youth occupied a significant place among his vital interests. He considered the young people the driving force and the great hope of the Ukrainian society to have bright future in the native Fatherland. Metropolitan's upbringing mission is seen as the forming of the harmonious person on the Christian principles. He paid a great attention to the family, emphasized the role of education and teachers. He also concentrated on the problems of the poor people and orphans. Sheptytsky developed all aspects of the national and educational system. He established different educational institutions and supported the patriotic youth organizations activity. He also was a patron and an inspirator of a great deal of good events where the Ukrainian youth took part.

Key words: *Metropolitan Andrey Sheptytsky; educator; caretaker; Ukrainian youth; national and Christian upbringing*

In the history of every nation there are prominent personalities who matter for its formation, self-identity and creation of a culture. Ukrainians lived in statelessness, fought for their rights and the national education for centuries. Bright figures played an invaluable role in this struggle.

Among the names of the outstanding personalities of the Ukrainian culture, who have left an everlasting mark in the history of the Ukrainian people, implicitly, multi-faceted person of Andrey Sheptytsky (1865–1944) occupies the pride of place. In this context it should be noted that Sheptytsky was a descendant of two famous families. On the Ukrainian side, it is his father's family, who came from the ancient Prince's period, and its roots reach the thirteenth century. On the mother's side, Metropolitan belongs to the well-known Polish family. His mother Sofiia Fredro was the daughter of a prominent playwright Aleksandr Fredro. Neither the noble origin, nor belonging to the elite of the society and

a great financial status, which guaranteed a prosperous life, kept Sheptytsky from serving of God. He chose a hard way of life, which allowed him to bring important benefits to Ukrainian people thanks to his serving.

Andrey Sheptytsky's name was prohibited at the time of the Soviet system domination. Metropolitan's religious and national beliefs were alien to the repressive system of education. Only in the independent Ukrainian state it was possible to research Sheptytsky's rich heritage, including the pedagogical one. Despite that fact, a certain tradition of disregard of some church figures, who were involved in the problem of the upbringing, remains in the pedagogical science. It is obvious of the fact that the surname "Sheptytsky" is missing in the largest manual consisting of two books "Ukrainian pedagogy in personalities", published by Kyiv Publishing House "Lybid" in 2005. Taking into consideration that in western-Ukrainian lands of the end of the nineteenth century and the first part of the twentieth century there was not more influential and authoritative man than Metropolitan Sheptytsky. His upbringing process influenced the adults, the youth and children and, without exaggeration, the whole nation. That is why, it is necessary to expand the scientific search of the cultural and educational heritage of this outstanding Ukrainian religious, cultural and public figure, the Head of Ukrainian Greek-Catholic Church.

Metropolitan Andrey Sheptytsky is a prominent figure who will forever remain in the memory of the grateful descendants as a person who has devoted himself to the service of the Church and the salvation of souls of millions of Ukrainians to the last drop of his blood. The spectrum of the great Ukrainian activity is impressive because being a religious figure, he touched upon all aspects of the human life, mainly, he worried about the material side, protected people from denationalization and assimilation, cared about the Ukrainian art development and acted as a patron and a benefactor. For the Ukrainian people Metropolitan Sheptytsky was a pastor, a theologian, a preacher and a great educator. "A characteristic feature of the Metropolitan's theological thinking was the connection with the life of the Ukrainian people"¹ whom he devoted his life, full of a great faith and work.

One of the Metropolitan's vital interests is his attitude towards the young people as the driving force and the great hope of the Ukrainian

¹ Мизак, Н. (2012). Митрополит Андрей Шептицький про антропологічний аспект Божої і земної мудрості. *Релігія та соціум*, №1 (7). Чернівці, р. 37.

society. In Metropolitan Andrey's pastoral letter to the clergy and people "Our state" he writes: "The ideal of our national life is our native all-national Hut-Fatherland. ... The situation is such that Divine Providence will enable the Ukrainian people to fulfill their natural right that is to choose and set up the control form of their Native Hut and that is why we need to work with people in order to give them an opportunity to take their right wisely and in a Christian way."² A great attention is paid to the Ukrainian young people in this blessed work. All his life he urged the youth to work inspiringly hard towards building the Ukrainian state, taught the young people not to be afraid of difficulties on this way, appealed to act according to God's laws and to be patient and persistent: "... sometimes it is easier to spill blood of enthusiasm minutes than long years to fulfill duties hard, withstanding the heat of the day and the sun, people's anger, enemies' hatred, a lack of trust and help from the closest people and thus among such work to finish your task not waiting for laurels before the victory and reward!"³

Metropolitan worried about the problems of the upbringing of the young people all his life. He pondered over the real upbringing, addressed to people with his thoughts and strong convictions. "The purpose of the upbringing is such development of the child to become an adult man with the advanced and carefully cherished abilities of mind, will and heart... The upbringing must make the man the holy citizen of the heaven, a friend of angels and all saints in the heaven."⁴ However, Sheptytsky stresses that the very upbringing can do it. The people's will and work on themselves are extremely important. The actual task of upbringing is to get people interested in the work, to cultivate love for this work as well as to enrich the mind with the knowledge of everything required for this creative work.

Metropolitan stresses the importance of a Christian upbringing of all Ukrainian young people. He thinks that church has been and is the greatest upbringing power.⁵ Applying to believers of the diocese, he encourages parents to keep them from the sin and pseudoscience in the same way as from the death. He also reminds people that the Christian

² Шептицький, А. (2015). Пастирське послання Митрополита Андрія до духовенства та народу *Наша державність* (1941). In *Вибране: 365 днів з Великим Митрополитом. Роздуми на щодень* (Вид. трет.). Жовква: Місіонер, р. 42.

³ Шептицький, А. (1965). Слово до української молоді. Твори. Т. 2. Торонто, р. 195.

⁴ Шептицький, А. (2015). Декрет Митрополита Андрія "Про виховання" (1942). *Вибране: 365 днів з Великим Митрополитом. Роздуми на щодень* (Вид. трет.). Жовква: Місіонер, р. 474.

⁵ Шептицький, А. (1999). *Як будувати Рідну Хату?* Львів: Свічадо, р. 48.

upbringing is better goodness of all world goodness and calls to set up village reading rooms and kindergartens and care of children's visiting schools.

Andrey Sheptytsky paid a special attention to the upbringing in the family, taking into account that the family's house is "the first and the most important school, where children... have to learn to love God and people"⁶ and the family is the main link towards person's socialization. "The nations are powerful and healthy only if they have healthy Christian families because the family is the cell of which the whole organism (we call the nation in such way) consists of. When the disease infection poisons this cell then the whole organism is exposed to the illness. Holy, pure, healthy and happy family life is the most powerful force of every state as well as the biggest and, perhaps, the only happiness of a human."⁷

Metropolitan emphasized that the family is the first school where the child is taught about goodness, mercy, love and diligence. Parents and relatives who managed to create a comfortable atmosphere for children's development, cultivated Christian principles and taught to live in peace and harmony, made a major contribution in the child's upbringing. He believed that parent's sacred duty to God is the work on the good upbringing of their children and their studying at school.

Sheptytsky desired to cultivate honesty for children from the early years. He considered that the father should occupy the significant place in the family as it was in his situation. In addition brothers and sisters have to take part in family actions. A wise man and Bible-Christian Metropolitan Andrey Sheptytsky dealt with the eternal problem "parents and children". He urged the young people to respect older adult's opinion, not to consider themselves wiser than the elderly but to rely on their decisions.⁸

Metropolitan constantly worried about the fate of the Ukrainian young people and wished them Christian spirit and courage because "one needs courage in order to tolerate poverty, courage – to lean temptations, Christian courage – to overcome enemies' plans. Let God Almighty give these people the spirit of this courage as well as the spirit of prudence

⁶ Шептицький, А. (1965). Християнська родина. Пастирський лист до духовенства і вірних Станіславівської єпархії. In *Твори Слуги Божого Митрополита Андрія Шептицького. Пастирські листи. Том 1*. Торонто, р. 39.

⁷ Шептицький, А. (2015). Пастирське послання Митрополита Андрія на Великдень (1943). In *Вибране: 365 днів з Великим Митрополитом. Роздуми на щодень. Вид. трет.* Жовква: Місіонер, р. 175.

⁸ Шептицький, А. (2007). Пастирське послання Єпископа Андрія ... Перше слово Пастиря. In *Документи і матеріали 1899–1944 рр. в 3 т. Т. 1*. Львів, р. 13.

and wisdom so that they at least consult the older adults on important issues and respect the authority of the people and Church.”⁹

Sheptytsky also emphasizes the vast responsibility of the educator in the upbringing of the youth. He calls for caring not only of the enlightenment of young peoples minds but also of the improvement of their hearts. In his opinion, it is necessary to provide the youth with such education which consists not only of theory but the practice as well. One must teach small children to love own land and own Fatherland. One should cultivate self-determination, individuality, initiative, ability to work hard in young people for the sake of benefit and glory of their nation. As for the training and upbringing, Metropolitan underlines that teachers should be the people to be followed in Christian behavior: “give a good example of own behavior for the youth. Example ... is also teaching ... is more important than words.”¹⁰

Andrey Sheptytsky attached a particular importance to education. He stresses the importance of one of the best features of the Ukrainian people, that is, love of knowledge and education: “All Ukrainians value the science and education. Both children who study at school with zeal and want to learn and their relatives and older adults consider science, education knowledge as the first and the most influential need for people.”¹¹

The focus of Metropolitan’s attention is on all parts of the national educational system from kindergartens to higher educational institutions.¹² His particular attention was paid to poor people and orphans. After World War I the number of orphans dramatically increased in Galicia. Sheptytsky established Ukrainian Diocesan Committee in order to care of those children. To expand the network of institutions that provided assistance to orphans and war victims, the head of the church purchased the land parcels to organize the building of new orphanages. In 1916 he presented one of those parcels to the orphanage in the village

⁹ Шептицький, А. (2015). Пастирське послання Митрополита Андрея до духовенства і вірних на Великдень (1936). In *Вибране: 365 днів з Великим Митрополитом. Роздуми на щодень*. Вид. трет. Жовква: Місіонер, р. 179.

¹⁰ Шептицький, А. (2007). Пастирське послання Єпископа Андрея ... Перше слово Пастиря. In *Документи і матеріали 1899–1944 рр. в 3 т. Т. 1*. Львів, р.13.

¹¹ Шептицький, А. (2015). Божа мудрість. In *Вибране: 365 днів з Великим Митрополитом. Роздуми на щодень*. Вид. трет. Жовква: Місіонер, р. 472.

¹² Мицишин, І. (2011). Внесок митрополита Андрея Шептицького у розвиток української освіти та культури. In *Rozwój polskiej i ukraińskiej myśli pedagogicznej na przestrzeni XIX–XX wieku: zb. prac*; [pod red. Anny Haratyk]. Wrocław: Oficyna Wydawnicza ATUT – Wrocławskie Wydawnictwo Oświatowe, p. 103.

of Zarvanytsia. He also donated a significant amount of money to Lviv orphans.¹³

Children-orphans are mentioned to treat his patron in a kind way. Young children address to him pathetically, calling him as the dearest father. Kids asked Metropolitan to give them coats, necklaces and candies. They also invited Metropolitan Andrey to visit them in different ways. For example, one child wrote in a letter: "Lviv is a big city and Saint Nicholas can get lost in it. Come to us because we have got a lot of presents and want to share with you."¹⁴

He provided them with the material assistance, founded orphanages and helped different schools, associations "Prosvita" ("Enlightenment") and "Ridna Shkola" ("Native school"). In addition Sheptytsky set up shelters and kindergartens. He also supported associations "Luh" ("Meadow"), "Sokil-Batko" ("Falcon-Father") and children's patriotic organization "Plast". "Plast" is the Ukrainian National Scout Organization, which was founded in 1911. Its aim was the patriotic self-education of the Ukrainian youth based on the principles of Christian morality in order to become responsible and conscious citizens of local, national and world communities as well as the leaders of the Ukrainian society. "Plast" members took part in the development and protection of their state. They also were active participants of the liberation movement and wars for the independence of Ukrainian National Republic (UNR) and West Ukrainian National Republic (WUNR). Metropolitan Andrey was a spiritual shepherd and a sincere friend for "Plast" members. Sheptytsky helped to build "Plast" structures. He presented some parts of his property in the Carpathians for establishing "Plast" camps, provided wood, assigned funds to sew uniforms, paid trips for "Plast" youth. That is why Ukrainian Plast Ulad gave Metropolitan Andrey the highest award – the title of Gentleman of "Plast."¹⁴

Sheptytsky gave his property in Pidliute for the organization of summer camps of "Plast". He also established Hrinchenko Ukrainian Folk School for poor children in Lviv. To add more, he built the secondary school, situated on Zamknena Street (today it is Markiiian Shashkevych secondary school 34) at his own expense. Students were receiving national and patriotic as well as religious upbringing.

¹³ Цегельський, Л. (1995). *Митрополит Андрій Шептицький*. Львів: Видавництво Отців Василіян "Місіонер", р. 42.

¹⁴ Перун, М. (2012). *Митрополит Андрій Шептицький та Пласт*. Retrieved from <http://100krokiv.info/2012/08/mytropolyt-andrej-sheptytskyj-ta-plast/>

¹⁵ Лаба, В. (1990). *Митрополит Андрій Шептицький: його життя і заслуги*. Люблін, р. 62.

Andrey Sheptytsky maintained 20 poor boys and 20 poor girls at his own expense. That is why they had an opportunity to get an education. Many of them mastered the craft profession. For this purpose he found the craft school, situated on Horodotska Street, boys' craft vocational school, girls' tailoring school "Trud" ("Labor"). He was also the founder of the first Ukrainian agricultural school of the association "Prosvita" ("Enlightenment") in the village of Mylovani near Halych and the first agricultural school for rural housewives in the village of Korshiv of Kolomyiia County. Thus Metropolitan tried to promote the development of the craft, agricultural and technical education development.

Sheptytsky purchased the house for the association "Buduchnist" ("The Future") that cared of Ukrainian girls who worked as maids in the houses of wealthy Poles and Jews. He gave possessions to craft schools to make them work on self-governmental principles. Metropolitan was involved in the establishment of the first Ukrainian gymnasium of Basilian sisters in Galicia. He presented a big house to this educational institution. Firstly he financed the gymnasium and later the teaching Seminary.¹⁵

In 1919 Metropolitan found boys' gymnasium of the classical type "small Seminary" with the boarding school where future students of theology were brought up in a Christian way. Many graduates wanted to study abroad and they could do it by virtue of the scholarships, provided by Metropolitan. Sheptytsky found the second "small Seminary" in Rohatyn. All exiles from the public schools because of political reasons as well as Orthodox believers from Volyn region, who were treated with tolerance, could find shelter there.¹⁶

Taking care of the development of all education stages under Ukrainian people's statelessness conditions, Sheptytsky found Lviv Theological Academy (LTA) where there were philosophical and theological faculties that laid the foundation of the future Ukrainian Catholic University (UCU). In 1928 it was the only Ukrainian higher educational institution at the time of Poland domination, which had to follow the traditions of Kyiv-Mohyla Academy. In several years the Theological Academy became not only the center of the theological sciences but also the scientific and research center of the studying Ukrainian History and Culture.¹⁷ Sheptytsky also petitioned the Czech government for the economic academy in Podebrady and thus saved it.

¹⁶ Кекош, О. (2012). Просвітницька діяльність митрополита Андрія Шептицького. *Молодь і ринок*, №1 (84), р. 63.

¹⁷ Гринчишин, К. (1995). Митрополит Андрей – пастир христового стада. In *Календар світла*. Торонто: Вид-во О.О. Василян, р. 45.

People know about Metropolitan's famous caring and maintenance of the gifted young people whom he helped in studying and professional development. The priest funded their scholarships abroad in the best educational establishments of Europe, purchased building for young talented artists, paid for their works of art and copyrights. The house of the further location of Oleksa Novakivskyi Art School was bought for his money. Sheptytsky also provided help to artists Modest Sosenko and Osyp Kurylas as well as the future opera singer Mykhailo Popel.

Taking into consideration that Metropolitan cared about the health of young people and promoted the organization of a healthy rest close to nature, he gave landed property in the village of Mylovani to the association "Prosvita" ("Enlightenment") where poor children could relax in the summer as well as presented some his landed properties in the Carpathians to "Plast" camps. In 1905 "Vakatsiina Oselia" ("Vacation dwelling") was created where hundreds of children rested. The routine of the dwelling was the following: children woke up at eight o'clock in the morning and after a common prayer they had breakfast. They ate five times a day. During the day they were engaged in hiking, games and songs, various types of fine arts, reading and entertainment. Children of 7-14 years could rest there. A special attention was paid to orphans and children from poor families. The types of "Vakatsiina Oselia" ("Vacation dwelling") were very important and were created throughout Galicia. Children could visit "Vakatsiina Oselia" ("Vacation dwelling") in the village of Mylovani annually. Even when Metropolitan sold the property sold to "Prosvita" ("Enlightenment") for professional school, he put condition to save the dwelling.¹⁸

After the prohibition of "Plast" by the Polish authorities Sheptytsky opened Catholic Association of Ukrainian Youth "Orly" ("Eagles") which conducted the summer camps in the village of Krylos near Halych, on Sokol Mountain, in the village of Stradch and in the village of Mykhailintsi near Rohatyn. Leisure time amongst wonderful nature was useful and full of religious and patriotic education.

"Metropolitan of Ukrainian Greek-Catholic Church Andrey Sheptytsky has not given a penny to Vatican for all forty-some years. All earnings from the parishes were spent on the construction of the National Museum in Lviv, building of hospitals, orphanages and schools as well as the printing of books for Ukrainian people."¹⁹

¹⁸ Комар, І. (2013). Роль української греко-католицької церкви в організації охорони здоров'я дітей у Галичині на початку ХХ століття. *Ін Гірська школа українських Карпат* (8–9), p. 214.

¹⁹ Горбаль, М. (2015). *Повернення*. (Упор. І Калинець). Львів, p. 21.

Andrey Sheptytsky paid a great attention to the Ukrainian printed word for the youth. He supported the publishing of magazines "Nash pryiatel" ("Our friend") for children, "Postup" ("Progress") for young people of secondary school age and "Ukrainske yunatstvo" ("Ukrainian youth"), series of books "Biblioteka "Nashoho pryiatelia" ("Library of our friend"), "Tsikavi opovidannia" ("Interesting stories").

On Metropolitan's initiative an inspiring meeting of thousands "Ukrainska Molod Khrystovi" ("Ukrainian Youth for Christ") was held. The program of the event was quite broad. It included the field Liturgy with the pledge of allegiance to Christ, the campaign to St. George Hill and others. Everything was significant to unite young people around Christian ideas. The Great Shepherd of Church gave bishop's blessing to the participants of the campaign.²⁰

Metropolitan Andrey Sheptytsky realized the Ukrainian youth is the future of the nation and the very future will depend on moral principles of the young citizens and their noble goals. That is why the figure made great efforts to educate the youth and create the maximum conditions for the potential creative development.

The world view of the outstanding Metropolitan Andrey Sheptytsky is impressive in the sense that the service to the Fatherland and the people and the service of God are harmoniously combined.

The personality of Metropolitan Andrey Sheptytsky is an example of the dedicated service to the people as well as the real, not just verbal, activity towards making the world kinder. The Ukrainian education owes to this prominent personality because of his great humanistic contribution to the upbringing which is still actual one.

²⁰ Сениця, П. (1983). У 50-ліття великого Здвигу Молоді. In *Церковний Календар-Альманах*, Чикаго pp. 128–139.