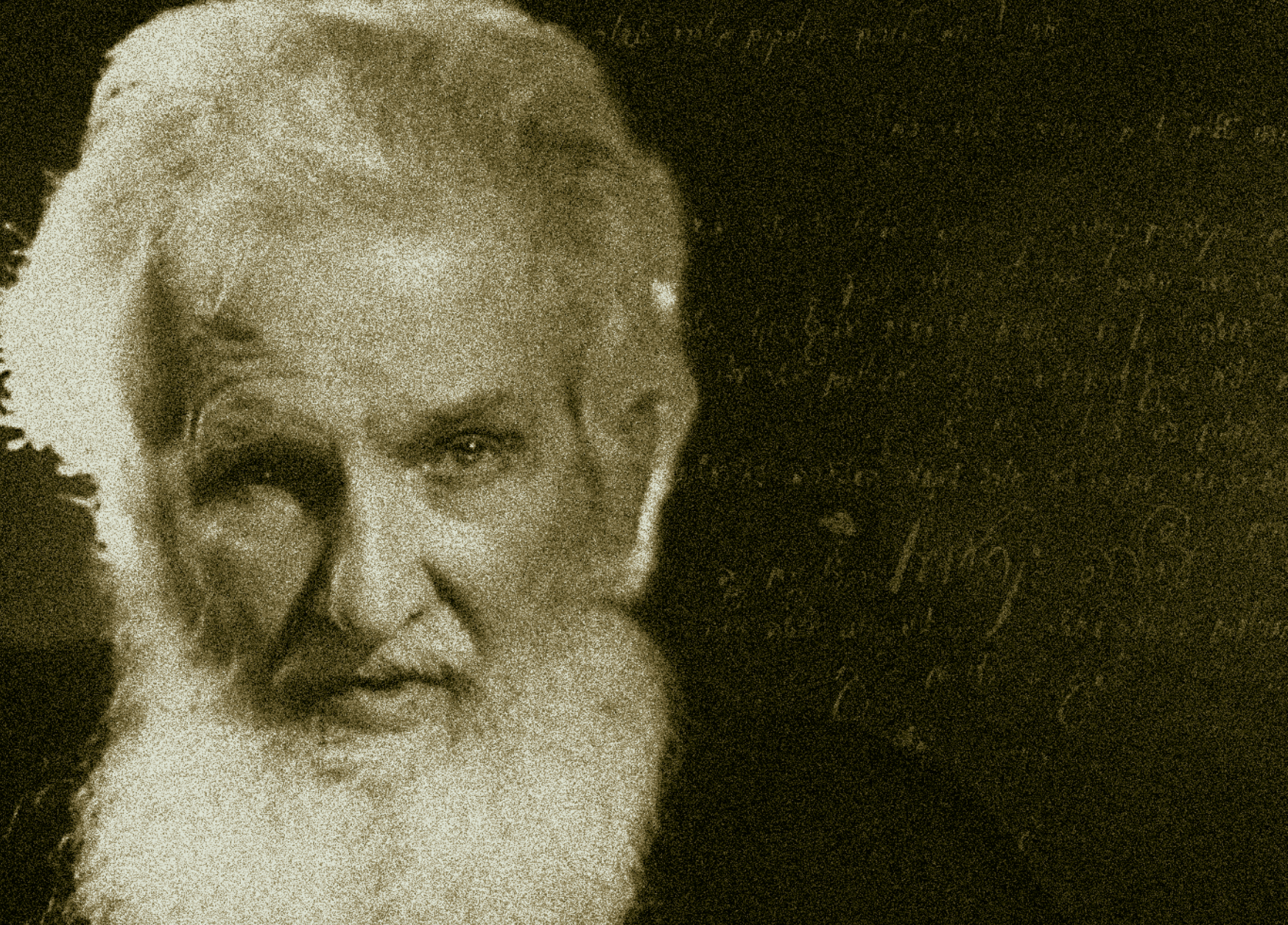


Очі свої я зводжу на гори. Звідки прийде мені допомога?



Archbishop Andrei Sheptytsky and the Ukrainian Jewish Bond

שִׁיר לַמַּעֲלֹת אֲשֶׁר עֵינַי אֶל-הַהָרִים מֵאַיִן יָבֹא עֲזָרִי:




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House of Commons
Chambre des communes

HOUSE OF COMMONS OF CANADA
41st PARLIAMENT, 1st SESSION

CHAMBRE DES COMMUNES DU CANADA
41^e LÉGISLATURE, 1^{re} SESSION

Tuesday, April 24, 2012
3:00 p.m.

Le mardi 24 avril 2012
15 heures

Hon. Jason Kenney (Minister of Citizenship, Immigration and Multiculturalism):

Mr. Speaker, on behalf of all members, we are delighted to be joined by religious leaders from Ukraine and I believe there have been consultations from all parties. I am pleased to propose the following motion and I seek unanimous consent for its adoption. I move:

MOTION

By unanimous consent, it was resolved, — Whereas Metropolitan Andrey Sheptytsky (1865-1944), of the Ukrainian Catholic Church, was the leader of Western Ukraine's largest faith group during the period of the Second World War; and

Whereas in the darkest period of Europe's history, with the deepening horrors of the mass murder of Jews in their homelands in Eastern Europe under German occupation during World War II, he spoke out eloquently against anti-Jewish violence and urged his congregants in a famous homily: "Thou Shalt Not Kill"; and

Whereas leaders and representatives of all Ukraine's major faith communities — Christian, Jewish and Muslim — are visiting Canada to acknowledge Metropolitan Sheptytsky's good works; And

Whereas Metropolitan Sheptytsky acted to shelter and rescue Jews, saving over 160, including some present with us in Ottawa today;

That this House unite in expressing Canada's recognition of Andrey Sheptytsky's courageous actions, compassion for his oppressed Jewish Ukrainian countrymen, and enduring example of commitment to fundamental human rights as humankind's highest obligation.

MOTION


Du consentement unanime, il est résolu, — Considérant que le métropolite Andrey Sheptytsky (1865-1944) de l'Église catholique ukrainienne était le chef du groupe religieux de l'Ukraine occidentale au cours de la Seconde Guerre mondiale; et

Considérant que dans la période la plus sombre de l'histoire de l'Europe, avec les horreurs commises par des meurtres de masse de Juifs de l'Europe de l'Est sous l'occupation allemande pendant la Seconde Guerre mondiale, il a parlé avec éloquence contre la violence anti-juive et a encouragé ses fidèles dans une célèbre homélie : « Tu ne tueras pas »; et

Considérant que les dirigeants et les représentants de toutes les confessions religieuses de l'Ukraine — chrétienne, juive et musulmane — font un séjour au Canada afin de reconnaître les bonnes œuvres du métropolite Sheptytsky; et

Considérant que le métropolite Sheptytsky a porté secours et a offert un abri aux Juifs, en sauvant plus de 160, dont certains sont présents avec nous aujourd'hui à Ottawa;

Que cette Chambre est unie afin d'exprimer la reconnaissance du Canada pour les actions courageuses d'Andrey Sheptytsky, sa compassion pour ses compatriotes juifs ukrainiens opprimés, et pour l'exemple de son engagement continu envers les droits humains fondamentaux pour les plus hautes obligations de l'humanité.



Unanimous Resolution

in the Canadian House of Commons Recognizing the Heroism of Archbishop Andrei Sheptytsky

On April 24, 2012, religious leaders of Ukraine – Christian, Jewish and Muslim – travelled to Ottawa, Canada. There they witnessed the House of Commons pass a unanimous resolution honouring Archbishop Andrei Sheptytsky for his courage in sheltering Jews during the Holocaust.



Pictured from left to right in the office of Prime Minister Stephen Harper: The Honourable Jason Kenney, then Minister of Citizenship, Immigration and Multiculturalism; His Eminence, Akhmed Tamim, Chief Mufti of the Spiritual Administration of Muslims of Ukraine; His Excellency, Bishop Markiyan Trofymiak, Bishop responsible for the administration of the Roman Catholic Church in Ukraine, Ordinary of the Lutsk Diocese of the Roman Catholic Church; Metropolitan Mefodiy, Primate of the Ukrainian Autocephalous Orthodox Church; His Beatitude Patriarch Sviatoslav, Primate of the Ukrainian Greco-Catholic Church; The Right Honourable Stephen Harper, Prime Minister of Canada; His Holiness Patriarch Filaret, Primate of the Ukrainian Orthodox Church, Kyivan Patriarchate; Rabbi Yaakov Dov Bleich, Chief Rabbi of Kyiv and Ukraine, Union of Jewish Religious Organizations of Ukraine; Mr. Berel Rodal, Co-founder, Ukrainian Jewish Encounter; Mr. James Temerty, Chairman, Ukrainian Jewish Encounter; Rev. Vyacheslav Nesteruk, President of the All-Ukrainian Union of Associations of Evangelical Christians-Baptists.

МІТРОПІЛИТ АНДРЕЙ

The Reformed Synagogue in Lviv. Opened in 1846 it was destroyed by the Nazis shortly after their invasion during the summer of 1941. David Kahane, sheltered by Sheptytsky during the Holocaust, was a rabbi at this synagogue from 1930 until the Nazi occupation. Kurt Lewin's father, Ezekiel, was also a rabbi there. Rabbi Ezekiel Lewin was murdered during the first days of the Nazi occupation of Lviv immediately after bringing his sons for shelter to Archbishop Sheptytsky's residence.



A memorial that stands on the site of the destroyed synagogue.

“No other ecclesiastical figure

of equal rank in the whole of Europe

displayed such sorrow for the fate of the Jews

and acted so boldly on their behalf

[as did Archbishop Sheptytsky].”

– Eric Goldhagen, Lecturer in Jewish Studies, Harvard University,
in the Introduction to Daid Kahane, *Lvov Ghetto Diary*, 1990

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Sheptytsky

A DEFENDER OF RELIGIOUS, SOCIAL, CIVIC, AND NATIONAL INTERESTS.



After 1929 Sheptytsky was confined to a wheelchair.

Metropolitan Archbishop Andrei Sheptytsky (1865-1944)

was a distinguished civic activist and cultural figure. More importantly, however, he was a committed Christian and hierarch who came to be viewed by his flock as a leader of patriarchal stature. His career spanned most of the first half of the twentieth century and unfolded in a historic territory called Galicia, located in the heart of central Europe. Galicia was a multicultural land of several peoples, in particular, Ukrainians, Poles, and Jews. During Sheptytsky's lifetime it was governed by no less than five states: Habsburg Austria-Hungary, the West Ukrainian National Republic, Poland, Nazi Germany, and Soviet Ukraine within the framework of the USSR.

Sheptytsky was born on 29 July 1865 on his family's estate in the village of Prylbychi, which today is in Ukraine, very near the Polish border. The Sheptytskys had been a family of Ruthenian/Ukrainian nobles, who in the eighteenth century became polonized. Consequently, the future Metropolitan, named Roman at birth, was raised a Roman Catholic Polish aristocratic subject of the Habsburg Empire. At the age of twenty, Roman chose to return to the Church of his ancestors. He adopted the Byzantine (Greek) Rite of the Catholic Church, entered a Basilian monastery, and chose Andrei as his monastic name.

Having obtained doctorates in law and theology from the University of Cracow, Sheptytsky was ordained to the priesthood in 1892. Father Andrei rose quickly through the ranks of the Greek Catholic Church: as superior of two monasteries, seminary professor, and then bishop of Stanyslaviv (present-day Ivano-Frankivsk). In 1900 Rome appointed him archbishop of Lviv and metropolitan of Galicia. Sheptytsky was to lead the Greek Catholic Church through two world wars and the destruction of all the states that for a time had ruled Galicia. The frequent invasions, change of regimes, and underground movements opposed to the ruling states all had a negative impact on the Metropolitan, who on more than one occasion was arrested or exiled. He was criticized harshly for what some thought were his politically unrealistic and overly pacifistic policies on the one hand, or overly accommodationist attitudes on the other.



(Far left) Sheptytsky in 1928.



Sheptytsky with his four brothers. Standing directly behind him is his brother, Clement [Klymentii], the superior of the Studite monks who along with the Studite nuns were directed by the Archbishop to shelter Jews. Standing next to Clement is Leon Sheptytsky (Szeptycki). In 2013, Leon's grandson, Jerzy Weyman, received the Jan Karski Courage to Care Award on behalf of his great-uncle, Archbishop Sheptytsky.

Throughout these turbulent decades, Metropolitan Sheptytsky consistently defended the religious, social, civic, and national interests of his ethnic Ukrainian flock. These efforts took several forms: promotion of Ukrainian-language education, opposition to anti-Ukrainian measures in Polish-ruled Galicia, establishment of a museum of folk and religious artifacts, a modern clinic, rapprochement with the Eastern Orthodox and the defense of their property in the late 1930s, and support for Ukrainian governments struggling for independence at the close of World War I and then again in the early years of World War II.

His commitment to Ukrainian political aspirations, however, never led Sheptytsky to lose sight of Christian moral principles and the sanctity of life. Thus, he condemned political assassinations carried out in the name of the Ukrainian national cause – whether the victims were Habsburg Austrian and Polish officials, or Ukrainian activists (killed by other Ukrainians). During World War II, at great personal risk he criticized the Nazi rulers of Galicia and those among his own Christian flock who condoned what he called “political murder,” in particular the mass murder of Jews. He personally sheltered Jews and directed Greek Catholic monasteries to “adopt” hundreds of Jewish children, many of whom survived the Holocaust to tell their stories of appreciation for the saintly Metropolitan.

In the summer of 1944, as World War II was drawing to a close and German armies were retreating, Soviet forces returned to Galicia. The aged and infirm Metropolitan made efforts to defend the Greek Catholic Church against increasingly restrictive Soviet policies. He feared the worst—the ultimate destruction of his Church—although he was spared from witnessing what in a few years did, indeed, become the Church’s liquidation and descent into the underground. He died peacefully in his sleep at the Metropolitan’s residence in Lviv on 1 November 1944.

In the more than half a century since his passing, the Ukrainian Greek Catholic Church has been restored; and Sheptytsky’s admirers, both Christian and non-Christian, have been urging the Vatican to beatify him – the first step in the process of declaring him a saint. As his Church in Ukraine continues to regain losses, and as the promotion of his designation as a righteous among the nations in Israel continues, we the living are privileged to be able to draw moral inspiration from the legacy of what one Holocaust survivor has called “this spiritual giant” —Metropolitan Andrei Sheptytsky.

Paul Robert Magocsi University of Toronto

(Top photo) The “birth certificate” issued to Kurt Lewin, the teenage son of one of the chief rabbis of Lviv (Lwów). Rabbi Ezekiel Lewin was murdered in 1941 during the first week of the Nazi occupation of Lviv. His son, Kurt, was sheltered in Sheptytsky’s residence in Lviv and the Studite monastery in Univ (Uniuw).

(Bottom photos) The birth certificate was issued by Clement Sheptytsky, brother of Archbishop Andrei, Kurt Lewin is listed here as “Roman Paul Mytka”, the “son of Nicholas and Anna née Demko,” “born in the parish of Szistka.” (From Kurt Lewin, *Journey through Illusions*, Fithian Press, 1994).

Kurt Lewin’s (“Roman Paul Mytka’s”) identity card. It was issued in 1943 by the Ukrainian Committee in the town of Dolyna (Dolina), Galicia. Lewin is dressed in Studite monastic garb.



A 1903 Hebrew Letter written by Metropolitan Andrei Sheptytsky

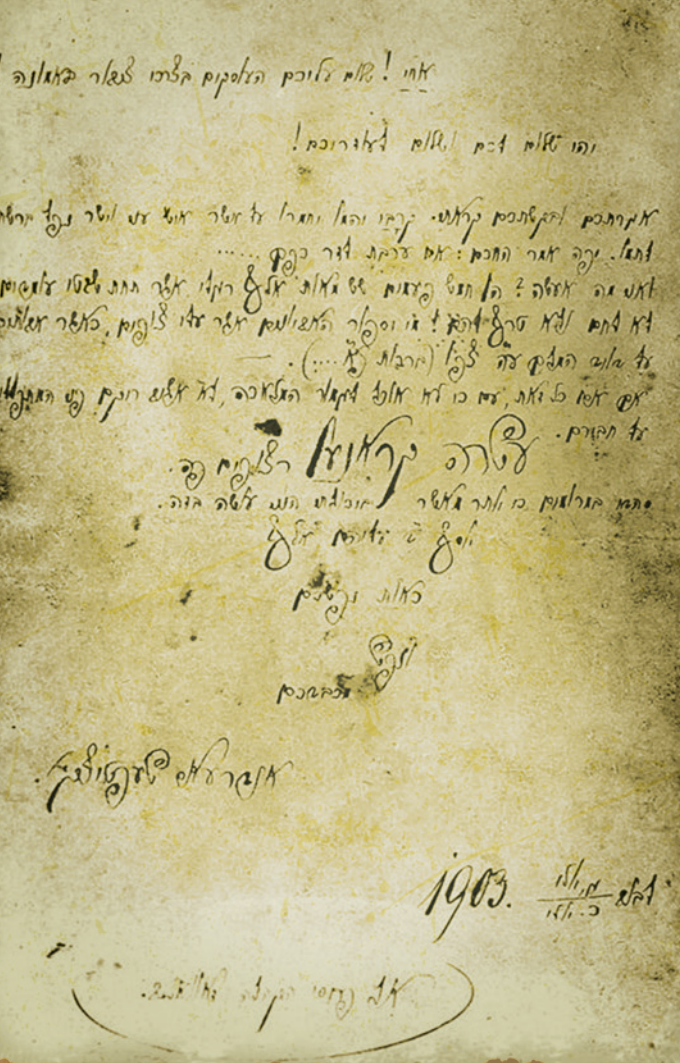
Translated, introduced and annotated by
Leon Chameides, MD

The letter reproduced on the following page is a remarkable document. It was signed by Metropolitan Sheptytsky in 1903. It had been previously published without translation or commentary.¹ Yael Lichtenstein from Israel made a copy of the letter available to me. Her great-great grandfather, Moshe Sonnenschein, was one of the leaders of the Zavaliv [Zawalów] Jewish community to whom the letter was addressed and a photocopy of it has been kept in her mother’s family as a treasured memento for four generations.

Hebrew as a spoken language was in its infancy at the beginning of the 20th century; most eastern European Jews spoke Yiddish. When writing on religious subjects, Rabbis wrote in Rabbinic Hebrew, a mixture of Hebrew and Aramaic, rich in Biblical allusions.

The letter is carefully composed and meticulously written. It shows that the writer had command of Biblical and Rabbinic phraseology. The writer assumed that the reader would be equally familiar with these in order to fully appreciate the letter’s meaning.

The subject matter is trite. It appears that members of the small Jewish community of Zavaliv had turned to Metropolitan Sheptytsky for financial help for a member who had fallen on hard times, probably as a result of a poor business decision. The Metropolitan graciously sent them 10 kronen with an apology that his own responsibilities prevented him from sending more.



Translation of the Letter

With God’s help

My brothers! Peace be upon you who are faithfully engaged with the needs of the community!²

May peace be with you and your helpers!

I have read your words and your request. I am extremely upset³ that an innocent and upright man has been caught in a net of his own making. A wise man correctly said if one pledges to a stranger.⁴

But what am I to do? For, five times 600,000 people,⁵ without bread or food, are under my care! Who can count the number of desperate people dependent on me, as your ancestors once depended on King David, peace be upon him? (Berachot Chap 1).⁶

But despite this, even though I cannot complete the task,⁷ I will not send away those who are praying for their friend.

Ten Kronen are hereby enclosed.

May heaven be my witness⁸ that what I am doing is above my means.

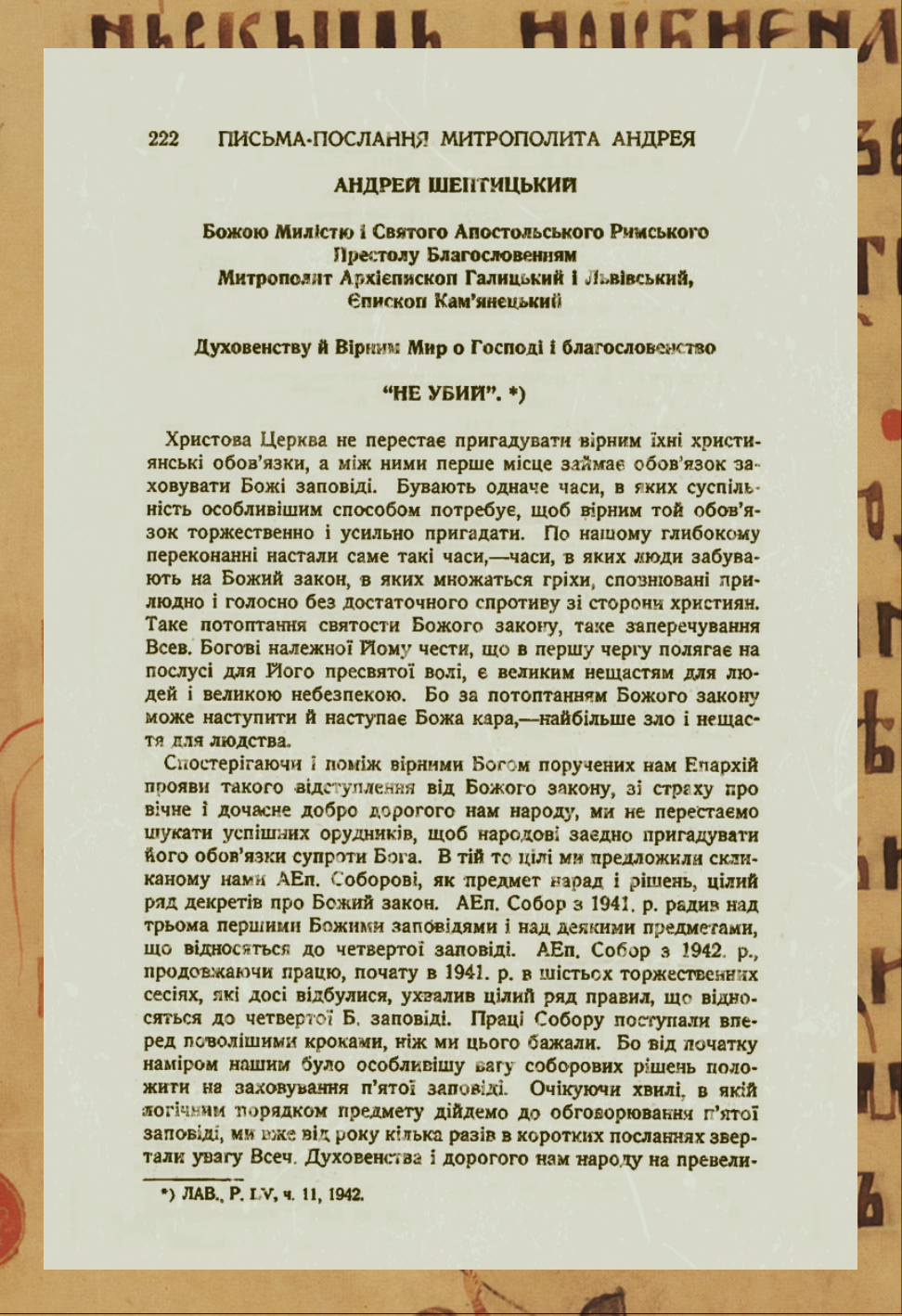
May God increase it a thousand fold.

According to your hearts’ desires and the desire of yours respectfully,

- Andreas Sheptycki⁹
Lwow, July 3/July 20, 1903

To the leaders of the Zavaliv¹⁰ community

- 1 Encyklopedia shel Galuyot: Levuv. Jerusalem 1956; p 670
- 2 A quote from the Sabbath morning (Shabbat shaharit) service prayer for the welfare of community leaders.
- 3 Literally: “My intestines are roaring and foaming” from Psalm 46:4 [“yehemu yechmru meimav”].
- 4 Proverbs 6:1 warns, “Takata lazar kapecha,” if you have struck your hands for a stranger, i.e., if someone borrowed money for speculation and asks you to be a surety, and loses. The reference would suggest that the man on whose behalf the community leaders were pleading had guaranteed a speculative loan and now was ruined.
- 5 In Numbers (Bamidbar) 11:21, Moses says to G-D: “The people among whom I am are six hundred thousand men on foot (“shesh meoth elef ragli”). What Sheptytsky is saying is that “I am responsible for 5 times as many people as Moses.”
- 6 Talmud Bavli, Tractate Berachot (3b), relates King David’s daily routine. After dawn’s break, the sages of Israel would come to see him and say, “Our lord, king, your people Israel require sustenance.” He would reply, “Let them go out and make a living one from the other” (Let the poor be supported by the prosperous).
- 7 In Pirkei Avot 2:21, Rabbi Tarfon states that not being able to complete a task does not absolve one from the duty of participating in it.
- 8 “Sahadi” is an Aramaic word for witness.
- 9 It is interesting that he signs his name with the Yiddish, rather than the Hebrew, spelling.
- 10 Zavaliv [Zawalów] is a small town south



The first page of a later transcription of Sheptytsky’s Pastoral Letter, “Thou Shalt Not Kill,” issued in 1942.

From the Memoir of Kurt Lewin,
Journey through Illusions
(Fithian Press, 1994)

“The compass that guided me all these years [of my life] was the memory of the encounter with Metropolitan Andrew Graf Szeptycki and his brother Clement, the two spiritual giants who by their example charted a course for many. The efforts of their lifetimes seemed to be destroyed at the end of their journey through life. [But] time has shown that the seeds they sowed resulted in a rich and rewarding harvest.”

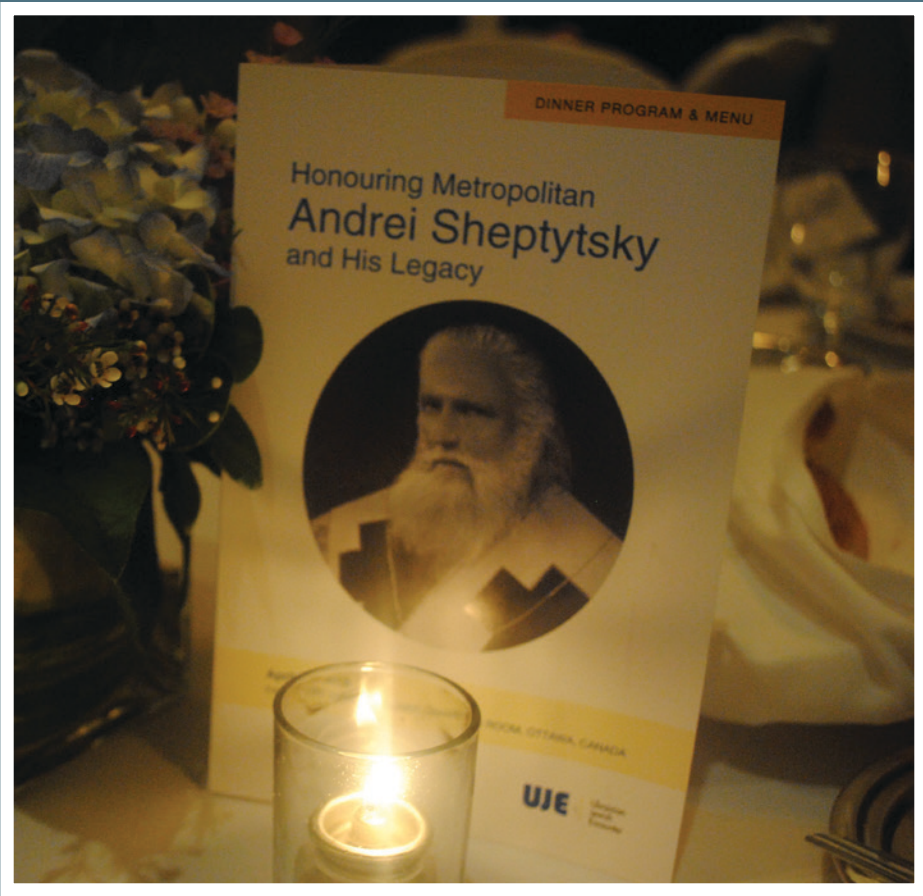


The Lviv archiepiscopal residence today. Here, in his home, Sheptytsky sheltered Rabbi David Kahane and other Jews during the Nazi occupation of Ukraine.

The Studite monastery in Univ (one hour east of Lviv) where Jewish children were sheltered by Andrei and Clement Sheptytsky. Among the children were Adam Rotfeld, who became Foreign Minister of Poland, and Roald Hoffman, a future Nobel Laureate in Chemistry.

Banquet Honouring Metropolitan Andrei Sheptytsky

The evening of April 24, 2012 brought together members of the Jewish and Ukrainian communities of Canada, Israel, Ukraine and the USA for a dinner at the Chateau Laurier Hotel in Ottawa to honour the memory of Archbishop Sheptytsky.



Before the banquet: Fr. Stephen Wojcichowsky, then director of the Sheptytsky Institute; Fr. Andriy Chirovsky, founder and first director of the Sheptytsky Institute; Patriarch Sviatoslav Shevchuk, Primate of the Ukrainian Greco-Catholic Church; Fr. Peter Galadza, professor of the Sheptytsky Institute; Mr. James Temerty, Chairman of the Ukrainian Jewish Encounter.



REMARKS OF THE HONOURABLE
JASON KENNEY AT THE BANQUET

“Honouring Metropolitan Andrei Sheptytsky and His Legacy”

Worthy Rabbis, Your Holiness, Your Beatitude, Your Graces, Sayedna, Reverend Fathers and Clergy, Parliamentary colleagues, former Deputy Prime Minister Gray, ladies and gentlemen:

Христос воскрес - שלום Shalom, Bonsoir, Good Evening.

This is a dream come true tonight. I was reflecting earlier on the fact that this room seems to be a place of reconciliation. Twelve years ago, in this place, I attended an event along with then-Deputy Prime Minister Gray, where members of the Christian community held an event to express their regret at the anti-Semitism that brewed under the surface in Canada before and during the war years that caused Canada to close its door on European Jewish refugees.

Six years ago I remember meeting Paul Grod, I think, for the first time just next door, at an event honouring the former Prime Minister in which I said, “I wish, as Minister of Multiculturalism, we had some structured way to have a dialogue between the Ukrainian and Jewish Communities,” and here we are tonight with the leadership of the Ukrainian Jewish Encounter, the Churches and religious organizations, with the prelates and spiritual leaders from Ukraine, joining us in this country which I think is the world’s model for pluralism and peaceful co-existence. It is no accident, it is no coincidence. Tonight in this room we are giving practical expression to Canada’s special vocation, Canada’s special calling. These two communities—Ukrainian and Jewish communities—in special and unique ways symbolize, as archetypes, Canada’s tradition of pluralism; two communities that have had inordinately large impacts on the development of this free, prosperous and generous society.

Ukrainians left the Eastern European steppes to cross the Atlantic a century ago and settled the inhospitable frozen territory of our prairies. They would soon find themselves in the small towns throughout Canada’s vast prairies buying goods from Jewish merchants who had arrived as refugees from pogroms in shtetls from across Eastern Europe, including Ukraine.

There on the Canadian prairies, side by side, they created a new society, one respectful of their unique traditions and faiths, but one also somewhat unburdened by the tragedies of their common history. And so I think tonight we are renewing that tradition of pluralism that they lived, those courageous pioneers, Jewish and Ukrainian newcomers to Canada—who were the hardiest of immigrants we could find.

My predecessor, Canada’s Minister of Immigration in the first part of the last century, the great Clifford Sifton, said that we needed “hardy, hard-working men and women with many children, who knew how to plough virgin soil and would endure through difficult climates and circumstances.” And boy did they endure— to be over a million strong today.

Those Jewish merchants in our prairie towns began migrating into our cities and our metropolitan areas. They were later followed, after the Second World War, after that period of Canada’s rejectionism and thinly-veiled anti-Semitism, by the third largest number of Holocaust survivors in the world, who chose Canada as their new home. And together they created a remarkable society.

My favourite Canadian painter is William Kurelek, a great Ukrainian spiritual figure, artist and creator, who depicts some of the scenes of the Ukrainian and Eastern European immigrants of the Canadian prairies side by side with their Jewish Canadian compatriots. This, again, has a particular resonance in this country; as Patriarch Philaret mentioned, Canada was the first Western country to recognize the independence of today’s Ukraine—a democratic and independent Ukraine.

Canada was one of the first countries in the world to recognize the genocidal nature of the Holodomor famine-genocide. It was one of my greatest privileges to be involved in the official recognition of that historical reality. And it is



Mr. Berel Rodal, Co-founder of the Ukrainian Jewish Encounter; Rabbi Menachem Blum of Ottawa; Metropolitan Archbishop Lawrence Huculak, Ukrainian Catholic Archeparchy of Winnipeg.



Guests seated during the banquet honoring Archbishop Sheptytsky.



Senator Raynell Andreychuk, and National Artist of Ukraine and composer, Prof. Oleksandr Zlotnyk, rector of the R. Glier Kyiv Institute of Music.



Mr. Ted Opitz, Member of Parliament, Etobicoke Centre; Mr. Mark Adler, Member of Parliament, York Centre; Rabbi Yaakov Dov Bleich; Mr. Jason Kenney, then Minister of Citizenship, Immigration and Multiculturalism; Mr. Wladyslaw Lizon, Member of Parliament, Mississauga East - Cooksville.



Archbishop Sheptytsky during the 1930s. The two younger clerics in the photo are both Studite monks.

Canada today which is leading the world in combatting both the old and new manifestations of anti-Semitism and ensuring that the lessons of the Holocaust are never forgotten.

And so I can think of no better place for this Ukrainian Jewish encounter to take root. I, on behalf of the government, thank the vision of Berel Rodal and James Temerty together with all of the collaborators, donors, scholars and religious leaders who have had courage to reach out across a deep historic gap.

In November of 2008, I visited Kyiv to attend the 75th Anniversary commemorations of the Holodomor famine-genocide. Quite fittingly, I went to Babyn Yar, where I looked down at that ravine of death which today lives as a scar on the memory of the people of Ukraine. This brought to mind what really became concrete for me in reading Timothy Snyder's brilliant history *Bloodlands*, that there is a connection between the famine of 1933 and the massacre of 1941; a complicated, multi-faceted, often tragic linkage between those terrible crimes.

What the Ukrainian Jewish Encounter is doing is to unpack that linkage, with the benefit of historical distance and objectivity, but most importantly with the kind of good faith, civility and mutual respect which is uniquely possible in Canada. So to all of the spiritual leaders who have joined us from the Ukrainian Council of Churches and Religious Organizations, thank you for your courageous and important work in Ukraine, and thank you for coming and joining us in Canada.

Today as I looked up from the floor of the House of Commons, I thought I saw a vision in the Gallery: an Orthodox Rabbi next to an Imam, next to an Orthodox Bishop, next to the Patriarch of Ukraine's Orthodox Christians next to the Major Archbishop of Ukraine's Catholics, all in the Gallery of the Canadian House of Commons! You know, if they wrote a script for Hollywood about this they wouldn't believe it, they wouldn't buy it, and yet here they are. And I was honoured to be in their presence as they later met with Prime Minister Harper.

Patriarch Philaret, thank you for your beautiful words to the Prime Minister recognizing Canada's role in this encounter.

This encounter for me is so important. As Minister for Multiculturalism, I have said for many years that our approach to multiculturalism must go beyond the merely folkloric aspects of diversity, to focussing on the points of tension between communities that have historic differences and complexities.

And I cannot think of a better example of a project that embraces that spirit of reconciliation of mutual dialogue than the Ukrainian Jewish Encounter. Which is why I am pleased to announce tonight that my Ministry will be contributing, over the next three years, \$370,000 to the Ukrainian Jewish Encounter to advance this goodwill.

Tonight we join together with a particular focus on one of the great men, one of the great spiritual leaders of the 20th century, who truly lived what Pope John Paul II called the "century of tears," Metropolitan Andrey Sheptytsky.

I wish great success to all of the participants at tomorrow's conference on "Honouring Andrey Sheptytsky: Ethical Action in Extreme Conditions" hosted by the Sheptytsky Institute of Eastern Christian Studies. Thanks to events like this, and tomorrow's seminars, Metropolitan Andrey's role in saving Jews is becoming better known.

For the present, critics are still quick to blame Ukrainians, including their Church leaders, for welcoming the German Army in 1941. But it is essential to remember the context of Ukraine in 1941. Of course the Germans were initially seen by many as liberators from the domination of the Soviet Communist tyranny, which had tortured and murdered literally millions of Ukrainians in the terror-famine, and held tens of thousands in its jails and gulags.



The Hon. Herb Gray, former deputy prime minister of Canada and Mr. Adrian Karatnycky, Co-founder of the Ukrainian Jewish Encounter.

Only later, though quite quickly, did the anti-Semitic activities of the Germans become blatant and altogether repulsive to people of good conscience in Ukraine.

Metropolitan Sheptytsky did initially – this is a difficult fact of history – welcome the German victory over the Communists, who had done so much to destroy the lives and spiritual resources of the Christian people of Ukraine. But as Timothy Snyder’s book *Bloodlands* makes all too clear, and being so extremely painful to read, the experience of the Ukrainian people, driven in many reported cases by Stalin’s famine policies to the insanity of cannibalization, was beyond the comprehension of people today. This helps to explain the attitude toward the Germans in 1941, but of course in no way justifies the widespread

collaboration in Nazi crimes against innocent Jewish victims that followed.

But there is another side of the story that is too seldom told. We also know that many Christian men and women, many righteous gentiles, opposed these crimes, spoke out against them, and took action to save the innocent at great risk to themselves. Metropolitan Sheptytsky was foremost amongst them.

In 1941 he wrote to Pope Pius XII, who himself was considered by some to be a righteous gentile during and after the war, “It is as if a pack of rabid and raging wolves has thrown itself on these people.” He denounced SS activities and Ukrainian pogroms in 1941.

In his pastoral letter “Thou Shalt Not Kill” of November 1942, which Metropolitan Sheptytsky ordered to be read in all churches, he warned there would be divine punishment for anyone who would dare to “shed innocent blood and make themselves outcasts of human society by disregarding the sanctity of Man,” a message he repeated in other communications with the faithful and in his reports to the Vatican.

More effective than rhetoric, as Pius XII also knew, were personal interventions on behalf of individual people: For example on July 14, 1941 Metropolitan Sheptytsky approached Professor Ivan T. Rudnytsky, a prominent professional in Lviv, to help a Jewish man, Samuel Markus.

Sheptytsky also enlisted the covert assistance of his brother, Clement, the Proto-Hegumen of the Studite Order, as well as Ihumena Josepha, the Mother Superior of all Studite convents. With the help of parish priests they organized the escape of almost 200 to the monasteries. Blessed Clement was arrested after the war by the Soviet NKVD and sentenced to eight years of hard labour and died in prison in 1951; in 2001 he was beatified by the Catholic Church.



Mr. Paul Grod, President of the Ukrainian Canadian Congress; Mr. Mark Freiman, former President of the Canadian Jewish Congress; Dr. Leon Chameides and Mrs. Jean Chameides.



Archbishop Sheptytsky during the interwar period among the monks of the Studite monastery in Univ. Several of the monks pictured here were directly responsible for sheltering Jewish children at the monastery.

According to Rabbi David Kahane, who was himself saved by Sheptytsky, 240 Ukrainian priests risked their lives hiding or helping Jews, as did Mayor Senytsia of Kremenchuk. Father Romansky, a Ukrainian Orthodox priest, was able to save 58 Jews by having them baptized and giving them identity papers that saved their lives.

Sheptytsky himself hid 15 Jews in his personal residence, among them Kurt Lewin, his brother Isaac Lewin, and Rabbi Kahane, who of course later became the Chief Rabbi of the Israeli Air Force. As Rabbi Kahane put it, Metropolitan Sheptytsky was “one of the greatest humanitarians in the history of mankind [and] certainly the best friend the Jews ever had.”

As a last aside I would note that there does seem to be something of a tradition of young patriarchs amongst the Eastern Church leaders, those who were faced with great challenges. For example: Metropolitan Andrey, elected at age 36, faced a world transformed by the promotion of nationalism by President Wilson and the Western powers after the First World War which landed the Ukrainians of the collapsing Austro-Hungarian Empire in the USSR of Lenin and Stalin. He was then their spiritual leader in the Second World War and all that it imposed on his people;

His successor Metropolitan Josef Slipyj, elected at 54, was a young patriarch, and led the underground church during the time of Soviet rule. A number of our contemporaries here in Canada were ordained by Metropolitan Slipyj.

And of course the Patriarch of the Greek Catholic Church today – in our midst – is also a young leader who is faced with the new challenges of re-evangelization, as well as the rapprochement that is growing between the churches of the Kievan tradition.

Much of this is well known to you but I encourage you to spread the heroic actions of both of the Sheptytsky brothers, whose causes are advancing, well beyond your own circles and into the wider community of mainstream historians and journalists, where there is a crying need for such corrective history.

I am proud that Canada’s House of Commons today joined these efforts in adopting a motion which I placed before the House. It was passed unanimously.

In closing, please allow me to quote from the prayer for the beatification of the Servant of God Metropolitan Andrey: “Throughout his just life, full of suffering and trials, he was a good shepherd for his flock and a great labourer for unity; and through his beatification and intercession grant us the great gift of unity and love.”

God’s care, he said, will last forever. Вічна пам’ять. Memory eternal.



Dr. Leon Chameides, MD.

A TRIBUTE FROM DR. LEON CHAMEIDES

One of the More than 150 Individuals Sheltered by Archbishop Sheptytsky

Dr. Chameides was born in 1935. During the Holocaust he was sheltered by Archbishop Sheptytsky. Emigrating to the United States after the War, he studied medicine and went on to become founding chair of Pediatric Cardiology at Hartford Hospital and the Connecticut Children's Hospital.

Thank you very much for inviting me to participate on this festive occasion when the Ukrainian community of Canada, through this morning's resolution in Parliament, is honoring the memory of one of the great leaders and heroes of the 20th century, Metropolitan Andrei Sheptycky.

I owe my life to his courage and brotherly love. In our people's darkest hour, forsaken by all, Metropolitan Andrei Sheptytsky, the Uniate Church that he headed, and the Brothers of the Studite Order, had the courage to answer in the affirmative the ancient Biblical question, "Hashomer achi anochi?" "Am I my brother's keeper."

I was born in Katowice, Poland, where my father, Rabbi Kalman Chameides, served as community Rabbi. Days before the outbreak of the war, our family fled eastward to the Lviv region, to the small town of Shchirits, where my father was born and where his family still lived.

On August 12, 1942 my father, clearly seeing what was in store for us, with the help of the Rev. Dr. Gabriel Kostelnik, approached Metropolitan Sheptytsky about hiding his two sons, aged 7 and 9. The Metropolitan was at first concerned about hiding boys, who could be easily identified as Jews, but after consulting with his brother, Klementi, now Blessed Klementi, and with Sister Josepha, he agreed. I was much too young to understand it then, but what incredible courage as well as a sense of desperation it must have taken for my parents to send their two children away into a Christian environment! I was taken to Sviatyi Yur (St. George's cathedral residence) in the fall of 1942. I met the Metropolitan in his library. He was sitting in a wheelchair covered with a blanket. He motioned me to come forward and he patted my head. He said something but I do not remember what.

I suddenly found myself, at the age of 7, bereft of everything and everyone familiar to me. I was given a new name, Levko Chaminskyi, a new religion, and I was taught new prayers in Church Slavonic. I was taught to speak Ukrainian, and forbidden to speak a word about my past or my family. I had to be careful never to bathe or go to the toilet with other boys.

I spent the next two years in the Studite monastery in Univ. During that time, Brother Daniel Temchyna, who was in charge of the monastery orphanage, Brother Marko Stek, who would move me whenever there was a German raid (sometimes in the middle of the night) and other priests – whose names are unknown to me – constantly risked their lives, because the penalty for hiding a Jew was death.

The monastery in Univ was self-sustaining, and all the children, in addition to going to school, had farm chores. Because it was self-sustaining, we did not suffer hunger until the middle of 1943, when the Germans confiscated our animals and metal farm equipment. There were about 26 children in the monastery and three of us were Jewish. In addition, and unknown to us, our schoolmaster, whose name was Mikola Dyuk, hid another little boy with his mother and aunt in his attic. After many years of searching, I was finally able to find the others about 25 years ago. Dorko Brorowicki, whose real name is Oded Amarant, was reunited with his parents in Israel, where he works as an engineer. Danylo Czerwinski, whose real name is Daniel Adam Rotfeld, remained in the monastery because his entire family was murdered and no one claimed him. He was repatriated to an orphanage in Poland, proved to be an outstanding student, and eventually became Foreign Minister of Poland and a Professor of Foreign Affairs. He was with SIPRI, a Swedish disarmament organization, for an unprecedented 10 years, and today is Poland's negotiator of difficult issues, especially with Russia. The little boy I told you about who was hidden in our school's attic became Roald Hoffman, Professor of Chemistry at Cornell University, a Nobel Laureate in Chemistry, and a published poet and playwright.

As a result of the Metropolitan's leadership and heroism, historians tell us that 150 Jewish lives were saved. To save that many lives must have taken the silent cooperation of hundreds of priests and their households. And yet, despite the danger, there was not a single case of betrayal and, after our liberation in 1944, not a single case of a child being kept by the Church against the family's wishes.

The Talmud tells us that the saving of a single life is equivalent to saving the whole world. I would amend that: the saving of a single life is equivalent to saving many worlds. By saving the life of one 7-year-old boy, they saved the worlds of my three children, the worlds of my seven grandchildren, and the worlds of an unknown number of descendants yet to come.

I want to conclude by speaking with you from the depth of my heart – z moyeyi dushi. I am in complete agreement with the mission of the Ukrainian Jewish Encounter: "To deepen understanding of the breadth, complexity, and diversity of Ukrainian Jewish relations over the centuries, with a view to the future." You have clearly understood that the future is built on a foundation of the past. National memory consists of perceptions of events and personalities and it is therefore critical to examine these, together and honestly, so as to increase the storehouse of shared national memories. The richer that storehouse, the closer will be the relationship between our two peoples. History has thrust me in the role of being a witness to both the worst and the best aspects of this relationship. I carry within my soul the burden of antagonistic feelings: on the one hand, feelings of betrayal by our Ukrainian neighbors as the first pogrom I experienced was not at the hands of the Germans but those of our neighbors; on the other hand, feelings of everlasting gratitude. If the UJE approaches our mutual history with honesty, you will surely succeed, and I wish you Godspeed.



Clement (Klymentii) Sheptytsky, brother of Metropolitan Andrei and superior of the Studite Monks. Clement died in 1951 after several years in Soviet exile.

The Sheptytsky Institute Of Eastern Christian Studies

April 25, 2012 the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies hosted a symposium at Saint Paul University, Ottawa. The Symposium was entitled, “Honouring Andrey Sheptytsky: Ethical Action in Extreme Conditions.” It was organized in conjunction with the Ukrainian Jewish Encounter and the University of Ottawa’s Chair of Ukrainian Studies.

The Opening Prayer

Kurt Lewin, son of the murdered chief Rabbi of Lviv, who was sheltered by Metropolitan Andrei Sheptytsky during the Nazi occupation of Ukraine, sometimes asks a favor of those who will be visiting the tomb of Metropolitan Andrei in Lviv. He asks that they recite Psalm 121, “I lift up my eyes to the hills. From where does my help come? ... The one who guards Israel, shall neither sleep nor slumber...” For Lewin, those words bore particular significance. The Archbishop’s residence, where Lewin and other Jews were sheltered, was called *Sviatoyurska hora* – the “St. George Hill.”

To open the Symposium Rabbi Yaakov Dov Bleich recited the first three verses of the psalm in Hebrew. The rest of the psalm was recited in Ukrainian and English by Patriarch Filaret of the Ukrainian Orthodox Church, Kyivan Patriarchate, and Anatoly Raitchinets, First Deputy of the General Secretary of the Ukrainian Bible Society, respectively.

“I lift up my eyes to the hills. From where does my help come?”



Religious Delegation from Ukraine Greeted at the Entrance to Saint Paul University.



Rabbi Yaakov Dov Bleich.



A Portion of the Audience at the Symposium.

The Programme of the Symposium at the Sheptytsky Institute, Saint Paul University

Dr. Chantal Beauvais, Rector, Saint Paul University delivered greetings to the over 180 participants as did Mr. James Temerty, Chair of the Ukrainian Jewish Encounter (UJE) which sponsored the delegation from Ukraine. Both Patriarch Sviatoslav and Rabbi Bleich brought greetings on behalf of the delegation.

The discussion panel was chaired by the Very Rev. Dr. Peter Galadza (Kule Family Chair of Eastern Christian Liturgy, Sheptytsky Institute). The program of speakers and topics was as follows:

Prof. Paul Robert Magocsi, FRSC (Chair of Ukrainian Studies, University of Toronto), “The World of Andrei Sheptytsky”

Prof. Liliana Hentosh (Chair of History of the Catholic Church, Institute for Historical Research, Lviv National University), “Metropolitan Sheptytsky and the Jewish Community: Archival Sources and Contextual Approaches”

Prof. Myroslav Marynovych (Vice-Rector, Ukrainian Catholic University, Lviv), “Metropolitan Andrei Sheptytsky and the Jews: An Ethical-Historical Analysis”

Right Rev. Dr. Andriy Chirovsky (Peter and Doris Kule Chair of Eastern Christian Theology and Spirituality, Sheptytsky Institute), “Metropolitan Andrei Sheptytsky: The Spiritual Core of a Complex Personality”

The session concluded with a 20-minute video presentation entitled, “Jewish Voices on the Compassion and Courage of Metropolitan Andrei,” produced by Yuri Klufas.



James Temerty (standing) greets the audience. (Left to right): Rev. Peter Galadza, Prof. Paul Robert Magocsi, Dr. Liliana Hentosh, Mr. Myroslav Marynovych, Rt. Rev. Andriy Chirovsky.



His Beatitude, Sviatoslav (Shevchuk).

ADDRESS OF HIS BEATITUDE, SVIATOSLAV (SHEVCHUK), PRIMATE OF THE UKRAINIAN GRECO-CATHOLIC CHURCH, AT THE SYMPOSIUM

“Honouring Andrei Sheptytsky: Ethical Action in Extreme Conditions”

Madame Rector, Most Reverend and Reverend Clergy, Distinguished Guests, Dear Brothers and Sisters,

What a joy to be here today! And what an appropriate place to honor my predecessor, Metropolitan Andrei

Sheptytsky! The Sheptytsky Institute of Eastern Christian Studies here at Saint Paul University symbolizes the task of reconciliation undertaken by the great Metropolitan throughout his lifetime.

As a former student of the Sheptytsky Institute’s summer program, it gives me particular pleasure to greet the Institute’s founding director, Fr. Andriy Chirovsky, and all of his collaborators.

It is also a blessing to be here with my colleagues from Ukraine, in particular, chief rabbi Yaakov Bleich. Rabbi Bleich has been outstandingly zealous in extolling Sheptytsky’s heroism during the Nazi Holocaust. For this, I thank him most sincerely.

The Ukrainian delegation you see here before you today, is supported by a great Ukrainian-Canadian, James Temerty, a son of the Ukrainian Orthodox Church. He has brought together Jews, Muslims, as well as Protestant, Roman Catholic, Greek Catholic and Orthodox Christians. He has brought them together to revere a model of courage, the late Archbishop Andrei Sheptytsky.

The courage that Sheptytsky displayed, during a very dark night of Ukraine’s history, has universal significance. At the risk of his own life, as well as the lives of his clergy and nuns, Sheptytsky sheltered hundreds of Jews during the Nazi Holocaust. He did so, knowing full well that from the perspective of human calculation, this was sheer folly. But he also knew that without such “folly” - life is absurd.

That kind of “folly” is as important today as then. For the true good of humanity every generation must be willing to go beyond human calculation, and embrace sacrificial love – a love that respects all life - from conception to natural death.

Among the Jewish boys saved by Sheptytsky was the son of the chief rabbi of Lviv, Kurt Lewin. (Lewin’s father was murdered by the Nazis.) In his Memoirs, published in 1994, Kurt Lewin wrote the following: “The compass that guided me all these years [of my life] was the memory of the encounter with Metropolitan Andrew Graf Szeptycki and his brother Clement, the two spiritual giants who by their example charted a course for many. The efforts of their lifetimes seemed to be destroyed at the end of their journey through life. [But] time has shown that the seeds they sowed resulted in a rich and rewarding harvest.”

My brothers and sisters, among the fruits of that harvest, is this very delegation. We represent millions of individuals who in their worst moments – like all humans – might bow to hatred or intolerance. But our Ukrainian delegation is here together today – and most importantly in Ukraine – to insist that we, their leaders, reject such attitudes. With the survivors of the Holocaust we proclaim: “Never again.” And we pray that Ukraine, and all nations, might rid themselves of anti-Semitism once and for all.

We also proclaim a resounding “no” to the ideology and mentality that engineered the genocide famine of Ukraine. That famine of 1932-33, and the Nazi Holocaust – along with the ideologies of Communism and Nazism that drove them – has left wounds on our souls. By God’s grace, however, the scars of these wounds mend every time gatherings such as our Ukrainian Jewish Encounter take place. And by God’s grace it is Sheptytsky’s compass that guides each encounter.

In the few minutes that remain, allow me to turn more directly to the topic, “Ethical Action in Extreme Conditions.” As a former professor of moral theology, there are several themes that I would have liked to develop today – had time permitted. For example, our focus on ethical behaviour in a former era should lead us to reflect on the problem of moral escapism, that is, how our indignation about the past, unfortunately does not always translate into ethical behaviour today. Also, Sheptytsky’s unbending principles in extreme conditions could lead us to a fruitful reflection on the continued relevance of moral absolutes – again, a very timely topic.

However, in the several minutes allotted me, allow me to dwell on a theme that is not only more basic, but also manageable in such a brief address. I begin with a quotation from Sheptytsky’s 1901 Pastoral Letter, “Найбільша заповідь” [The Greatest Commandment]. Sheptytsky’s words are disarmingly simple. In fact, someone unfamiliar with Sheptytsky’s intellect might be inclined to view them as pietistic. These words read: “A lack of love is the source of every hardship and misery. Every person has a right to be loved, has a right to experience love from all people. And an injustice is inflicted on a person when they experience too little of it.”

From the pen of another person, these words might not even merit citation. But this person was different. In 1990, Sheptytsky was described by Eric Goldhagen, lecturer in Jewish Studies at Harvard University, and author of the Introduction to David Kahane’s Lvov Ghetto Diary, in the following words: “No other ecclesiastical figure of equal rank in the whole of Europe displayed such sorrow for the fate of the Jews and acted so boldly on their behalf.” It’s amazing, then, that many people have never heard of Sheptytsky. And note the words “sorrow” and “action.” We might then paraphrase Sheptytsky’s text above in the following manner: “A lack of sorrow for the suffering of others, and a lack of action on their behalf, is the source of every hardship and misery.”

But Sheptytsky insists that every person has a right to such compassion and action from us. He asserts that it is even an injustice when someone experiences too little of them. That, I would insist, is a real “rights revolution.” It is truly revolutionary because it requires us to overturn everything we normally associate with “rights.” One cannot legislate compassion. One cannot enforce “entitlements” to love.

And so to understand Sheptytsky’s thinking – and, more importantly, his heroic behaviour – we have to turn to another of his pronouncements, this one written at the height of the Nazi occupation of Ukraine. The paradox may surprise you. Sheptytsky wrote this to his clergy who were participating in a wartime archdiocesan

Council over which he presided:

“During the entire year of our Council’s deliberations we have been concerned exclusively with God’s rights. I purposely say ‘with God’s rights’ and not ‘laws,’ in other words, with that which is His due, not because God demands this, but as a consequence of what God is in Himself, on account of His infinite nature. We have concerned ourselves with the rights of the most high God [...] as though we ourselves had never existed on the face of the earth.”

Amazing! The man who did so much to help those being ground into the face – and mud – of the earth, in other words, the man who was so radically people-centred, insisted on the need to remain God-centred. This is because



Ronald S. Lauder, President of the World Jewish Congress (next to Patriarch Filaret) hosted the leadership of the All-Ukrainian Council of Churches and Religious Organizations. Mr. Lauder also brought together members of the International Jewish Committee on Interreligious Consultations and the Conference of Presidents.

compassion cannot be legislated. And so, the only way to consistently achieve it, is through inner communion with the living God. According to his personal spiritual diary, one that he certainly never expected to be discovered, Sheptytsky tried to spend eight hours a day in prayer – in union with God’s infinite Nature.

(Yes, he would rise for prayer at 3 o’clock in the morning.)

If time had permitted, I would have liked to deal with objections from those today, who so frequently presume that talk of God leads to division and strife. Certainly, it is only the living God, not an idol, who heals and brings peace.

But I will have to end with a quotation from the Orthodox theologian, Paul Evdokimov, about whom I wrote my own doctoral dissertation. In 1966, Evdokimov said: “To exist is to participate in being or in nothingness. Man can make of himself ‘an icon of God,’ or he can become a demoniacal grimace, an ape of God...Man can revive the flame of love, or the fire of Gehenna. He can convert his ‘yes’ into an infinity of unions; he can also by his ‘no’ break his being into infernal separations and solitudes.”

In the face of demoniacal Nazi grimaces, Sheptytsky saved hundreds from Gehennic-like fires. He was indeed an icon of God, committed to an infinity of human unions – between Jews and Christians, between Orthodox, Catholics, and Protestants (and if he had lived today: between Muslims and all of these) because of his love for the infinite nature of God.

Allow me to conclude then with the words of one of Sheptytsky’s priests, Emilian Kovch. Father Kovch was a married priest with six children. He died in the Majdanek concentration camp after being arrested for sheltering Jews. Before his death in 1944 he wrote the following: “Here [in the camp] we are all equal: Poles, Jews, Ukrainians, Russians, Latvians and Estonians...Here I see God, who is the same for everyone, regardless of the religious distinctions that exist among us.”

My brothers and sisters: May that one God always inspire all of us with a sacrificial love worthy of God’s life-giving unity.



The leadership of the All-Ukrainian Council of Churches and Religious Organizations visits the United States Holocaust Memorial Museum in Washington DC. Other members of the delegation included Prof. Dominique Arel (front row, far left); Prof. Wolf Moskvich (front row, fourth from left); Dr. Liudmyla Hrynevych (back row, fifth from left); Dr. Vladyslav Hrynevych (back row, seventh from left).

The website of the United States Holocaust Memorial Museum concisely describes the Museum’s important mission thus:

A living memorial to the Holocaust, the United States Holocaust Memorial Museum [in Washington, DC] inspires citizens and leaders worldwide to confront hatred, prevent genocide, and promote human dignity. [US] Federal support guarantees the Museum’s permanent place on the National Mall, and its far-reaching educational programs and global impact are made possible by generous donors.

Located among national monuments to freedom on the National Mall, the Museum provides a powerful lesson in the fragility of freedom, the myth of progress, and the need for vigilance in preserving democratic values.

Today we face an alarming rise in Holocaust denial and antisemitism—even in the very lands where the Holocaust happened—as well as genocide and threats of genocide in other parts of the world. This is occurring just as we approach a time when Holocaust survivors and other eyewitnesses will no longer be alive.

The Holocaust Museum is comprehensive in its scope. It not only exposes the perfidy of those Ukrainians who collaborated with the Nazis, but also tells the story of Ukrainian forced laborers taken to Germany by the Nazis. In 1995 the Museum also sponsored Robert Conquest’s lecture, “Ukraine 1933: The Terror Famine.” Lydia Perry of the Museum introduced the world renowned Sovietologist thus: “Dr. Conquest will discuss the Soviet man-made famine of 1932 to 1933 during which six to seven million people perished as a result of what Andrei Sakharov called Stalin’s Ukrainiaphobia.”


In 2008 the Museum hosted “The Holocaust by Bullets: A Priest’s Journey to Uncover the Truth behind the Murder of 1.5 Million Jews,” featuring Father Patrick Desbois. As the Museum notes, Father Desbois has devoted his life to confronting antisemitism and furthering Catholic-Jewish understanding. Since 2001, he has led a truly historic undertaking. Using the Museum’s archives to inform his search, he and his team have crisscrossed the countryside in Ukraine in an effort to locate every mass grave and site at which Jews were killed during the Holocaust. To date, they have identified 800 of an estimated 2,000 such locations.

Fr. Desbois is also the President of Yahad-In Unum, which is a joint initiative created in January 2004 by the archbishops of Paris, Lyon, and Bordeaux and the World Jewish Congress to deepen knowledge and cooperation between Catholics and Jews.

Father Desbois’s award-winning book, *The Holocaust by Bullets*, was published by Palgrave Macmillan.



Awarding of the Metropolitan Andrey Sheptytsky Medal of Honour to James Temerty, KYIV, JUNE 24, 2013



THE METROPOLITAN ANDREY SHEPTYTSKY MEDAL OF HONOR
WILL BE AWARDED TO MR. JAMES TEMERTY
FOUNDER AND PRESIDENT
OF
THE UKRAINIAN JEWISH ENCOUNTER
IN THE PRESENCE OF
PRESIDENT LEONID KRAVCHUK,
PRESIDENT LEONID KUCHMA,
PRESIDENT VICTOR YUSHCHENKO,
FOUNDER AND PRESIDENT OF THE INT'L FELLOWSHIP OF CHRISTIANS
AND JEWS RABBI YECHIEL ECKSTEIN,
CHAIRMAN OF THE JEWISH AGENCY FOR ISRAEL NATAN SHARANSKY,
LEADERS OF THE JEWISH AND UKRAINIAN COMMUNITIES WORLDWIDE.

Dinner Co-Chairs

Rabbi Yaakov Dov Bleich,
Chief Rabbi of Kiev and Ukraine

Sviatoslav Shevchuk,
Major Archbishop of the Ukrainian
Greek Catholic Church

THE METROPOLITAN ANDREY SHEPTYTSKY MEDAL OF HONOR
WILL BE AWARDED ANNUALLY BY
THE METROPOLITAN ANDREY SHEPTYTSKY MEDAL COMMITTEE
TO AN INDIVIDUAL WHO HAS SHOWN DEDICATION AND DEVOTION
TO THE IDEALS OF FOSTERING FRIENDLY AND CLOSE RELATIONS BETWEEN
THE UKRAINIAN AND JEWISH PEOPLES.



The Metropolitan Andrey Sheptytsky Medal of Honor was created by the Jewish Confederation of Ukraine and Rabbi Yaakov Dov Bleich. It will be awarded annually by the Metropolitan Andrey Sheptytsky Medal Committee to an individual who has shown dedication and devotion to the ideals of fostering cooperation and understanding between the Ukrainian and Jewish peoples.



James C. Temerty, an eminent Canadian business and civic leader, was born in the Donbas region of Ukraine. In 2008, he founded and continues to lead the Ukrainian

Jewish Encounter Initiative. The Encounter works in Ukraine, Israel, and the Ukrainian and Jewish diasporas. Its goal is to advance mutual understanding and closer ties between Ukrainians and Jews. Mr. Temerty recently endowed three chairs in subjects related to Ukrainian Jewish understanding at the Ukrainian Catholic University in Lviv. He has also funded similar initiatives at Jerusalem's Hebrew University and the National University of Kyiv-Mohyla Academy. In February, 2013 he endowed the establishment of the Holodomor Research and Education Consortium at the Canadian Institute of Ukrainian Studies, University of Alberta. Mr. Temerty built a successful career in the energy, retail, and information technology industries. He is Chairman of Northland Power Inc., one of the largest developers, owners and operators of power plants in Canada. He serves on numerous Boards: the Royal Ontario Museum Board; the Ukrainian Canadian Congress; Kyiv Mohyla Business School; the Children's Hospital of the Future in Kyiv. Past service includes membership on the Boards of the Sunnybrook Hospital Foundation, and of the Toronto Symphony Orchestra. He is a member of the Order of Canada, and in 2012 was awarded the Queen Elizabeth II Diamond Jubilee Medal.

Acceptance Speech by James Temerty at the Award Ceremony Honouring Him with the Andrey Sheptytsky Medal, KYIV, UKRAINE, JUNE 24, 2013

I am deeply honoured to be receiving this inaugural Sheptytsky Medal, and I accept it not so much in my name as in the name of all of the team members of the Ukrainian Jewish Encounter (UJE) gathered here this evening, as well as the many scholars who have contributed to the work of the UJE thus far. This medal honours all of the participants in UJE and pays tribute to the ideas and initiatives embodied in the Ukrainian Jewish Encounter.



Gathered here are leaders of the international Jewish community, members of Ukraine's government and parliament, Canadian and American government officials, important religious leaders, journalists, along with business, cultural and civic personages. I am honoured that they are here to lend their names to the cause of Ukrainian Jewish relations.

But I would like to give particular thanks to Rabbi Bleich for making this event possible. As I reconstruct the events leading up to today, I think of a meeting with Rabbi Bleich two years ago when my face betrayed a big disappointment as the good Rabbi made it clear that a grand reconciliation was not to be. And then I recall how our next encounter some months later caused me to beam with delight as Rabbi Bleich described the brilliant initiative of honouring Metropolitan Andrei Sheptytsky by bringing the entire leadership of the Ukrainian Council of Churches and Religious Organizations to Canada and the United States. This the UJE undertook to do. And it resulted in Ukraine’s religious leaders visiting Toronto, Ottawa, Washington and New York.

In Ottawa, they were met by Prime Minister Harper and Canada’s Parliament. And as you can see from your program, the Canadian Parliament passed a unanimous resolution honouring the memory of Metropolitan Andrei Sheptytsky. Soon after that our good Rabbi Bleich conceived the idea of launching an annual Sheptytsky Medal Award. So I give my respect and gratitude to Rabbi Bleich for his leadership.

UJE might not have happened had it not been for President Yushchenko’s support and later Katya Yushchenko’s support as well. Some six years ago, when we first formulated the concept of UJE, there was not an immediate commitment to embark on its work. There was doubt and hesitation. So I visited with President Yushchenko, one on one, and described the concept behind the UJE initiative. I concluded by saying, “Пане президенте [Mr. President], this will be good on your soul, my soul, and the soul of the Ukrainian people.” No more needed to be said. Immediately President Yushchenko stood up, we embraced, and he offered me his wholehearted support and encouragement. I returned to Toronto and said to the team: “We are on.”

Shortly thereafter Katya Yushchenko agreed to join our Advisory Council and in the years that followed we could always count on the wise advice and support of President Yushchenko and Katya.

Metropolitan Sheptytsky had said at one point during the Second World War: “[...] We stand before God with shame and with a sense of our own guilt.” And so began the work of UJE, motivated from the Ukrainian side by the desire to address that sense of shame – that sense of loss.

Canadian newspapers had on occasion written openly about hatred between Ukrainians and Jews. Hatred, that most evil of human conditions, was being ascribed to Ukrainians and Jews. This should not stand. UJE resolved to do something.

And from the Jewish side, there was a sense of wanting to reconnect with rich spiritual and cultural roots in Ukraine. So UJE began its project of working towards a rapprochement/зближення between our two peoples. It is a long and difficult road given the history of mistrust between our two peoples. But Jewish biblical writing teaches us that . . . “not being able to finish is not a reason to fail to start and pursue the project.” So we are on a long path. But the beginnings have been auspicious. Over the course of a number of international conferences in Strasbourg, Ditchley Park in England, Jerusalem, Berlin and Toronto, we have engaged well over 100 leading scholars from Ukraine, Israel, France, England, the United States, Canada and other countries. The scholars have been treating the history of the Jewish presence in Ukraine dating back from the Khmelnytsky period until World War II. We have transcribed many hundreds – even thousands – of pages of scholarly material, and are in the process of rendering a shared narrative of Jewish-Ukrainian relations over time in all of their complexity, with the nuances – good and bad – and without eliding the difficult episodes.

For centuries, the lands of Ukraine contained the largest population of Jews in Europe. Even today, in some estimations Ukraine is home to the largest Jewish population in Europe. And Berel Rodal tells me that more than half of North American Jewry can trace its roots to present-day Ukraine. Berel himself has a deep connection to this land. Berel’s mother was born in the Rivne Oblast, Western Ukraine, and grew up in an orphanage in Rivne. As a young man Berel became an adherent of the Chabad/Lubavitch Hasidic movement, which has significant Ukrainian connections: Menachem Mendel Schneerson (1902-1994), the last Chabad/Lubavitch Rebbe (spiritual leader) was born in Mykolaiv. His father, Levi Yitzchak Schneerson (1878-1944), was Chief Rabbi of Dnipropetrovsk from 1909 to 1939. That year he was arrested by the NKVD for resisting Soviet efforts to eradicate Jewish learning and practice.

Alti Rodal was born in the city of Chernivtsi after the War. Both her parents and their extended families came from two adjoining villages, Borivtsi and Kyseliv in the Chernivtsi area. And her two grandmothers were born in the Ternopil Oblast. Alti’s parents spoke fluent Ukrainian. UJE is blessed to have Alti and Berel playing such central roles in our work.



Canadian Ambassador to Ukraine, Mr. Troy Lulashnyk; Toronto businessman, Zenon Potichnyj; and James Temerty.



Former President of Ukraine, Victor Yushchenko; Mr. Temerty; Rabbi Bleich; XXX and Ms. Alti Rodal.



Dr. Leon Chameides; Rabbi Yechiel Eckstein, Founder and President of the International Fellowship of Christians and Jews; Rabbi Bleich; Mr. John F. Tefft, US Ambassador to Ukraine.



Dr. Mario Silva, Chair of the International Holocaust Remembrance Alliance (IHRA); and Prof. Paul Robert Magocsi, Titular of the Chair of Ukrainian Studies, University of Toronto.



Patriarch Sviatoslav Shevchuk, Mr. and Mrs. Berel and Alti Rodal.

Over the centuries there was significant cultural interaction between Jews and ethnic Ukrainians. We find shared customs, folklore, music, art, food, language and literature. Many of Jewry’s greatest spiritual leaders, artists, writers, scientists and civic leaders either lived in, or can trace their roots to, Ukraine.



Ms. Raya Shadurska, UJE Director of Operations, with Ms. Alti Rodal.

Rebbe Nachman, Baal Shem Tov’s great grandson, spread the teachings of Hasidism until they took firm root in Ukraine and Central Europe. He would often take inspiration from, and pray at, the grave of his great grandfather, Baal Shem Tov. Upon arriving in Breslav [Bratslav] in 1802, Rabbi Nachman said: “Today we have planted the name of Breslav Hasidim and this name will never disappear, because my followers will always be called after the town of Breslav [Bratslav].”

Nachman stressed to his followers the importance of being with him on Rosh Hashanah (Jewish New Year). Before he died, he made a formal vow in front of two rabbinical witnesses that if someone comes to his grave in Uman and gives a coin to charity and says 10 psalms, he would deliver him from his sins. And so, even to this day, more than 200 years later, around the time of Rosh Hashanah thousands of Hasids make the pilgrimage to Uman. This is a holy site. We should protect it and its pilgrims.

So to my mind we have this rich, rich heritage and our land was so privileged to have received Baal Shem Tov and the great Nachman. Thus, I find it an enormous tragedy that this land has not always been able to protect those masses of pilgrims.

But not only is there a deep spiritual connection, there is also the sphere of cultural relations. I draw your attention to Sholem Aleichem (Rabinovitch). He is considered the greatest Yiddish writer of all time. He was born in Ukraine and grew up in the Poltava region. His story of Tevye and his daughters became the basis for “Fiddler on the Roof,” not only the longest running Broadway musical, but also the longest running musical in Kyiv. And then there is Isaac

As we say in our UJE brochure: “Our stories are incomplete without each other.” And the course description advertising Jewish Ukrainian studies at Hebrew University, which we sponsor, says: “There is no Jewish history without Ukraine and there is no Ukrainian history without Jews.”

In my mind one of the more vital and important forces in Jewish life in the world today is the Hasidic movement. Hasidism was born in Ukraine; its author was Baal Shem Tov. From 1700 to 1760 Baal Shem Tov lived – and died – in Ukraine. He was a holy man, a healer, miracle worker and spiritual teacher. For long periods of time he lived off the land and learned to forage in the forest for herbal medicines, something he undoubtedly learned from Ukrainians in the area. Baal Shem Tov was a contemporary and friend of Oleksa Dovbush (the “Ukrainian Robin Hood”). He sheltered Dovbush for a time and Dovbush gave him one of his favourite pipes, which Baal Shem Tov treasured for the rest of his life.

Babel, one of the greatest writers in the Russian language, born and bred in Odessa. And in music there is Isaac Stern, David Oistrakh, and Vladimir Horowitz, the latter considered to be the greatest pianist of the twentieth century.

Continuing with music, consider the Hatikvah. This national anthem is based on a poem written in 1877 by Naphtali Herz Imber from Zolochiv (present-day Western Ukraine). “Our hope is not yet lost . . . to be free people in our land.” Think of the resonance with the Ukrainian national anthem “Shche ne vmerla” written in 1862/63. And did you know that “Hava Nagila” had its roots in Bukovina, where it was first sung as a melody without words by the Sadihora Hasidim. (Sadihora is right outside Chernivtsi).

In science, a quick count yields nine Nobel laureates of Jewish Ukrainian origin. In politics, there are the Israeli Prime Ministers Levi Eshkol and Golda Meir. And then there is our distinguished guest, former Israeli Deputy Prime Minister, Natan Sharansky – and many more. The list is long.

There is indeed much to celebrate. As we hear in Hava Nagila: “Let us rejoice, let us sing and be happy.”

However, we can’t, not just yet. First we have to deal with the tragic histories of our past. We must face them openly, truthfully, with sensitivity and wisdom. And we must take responsibility and let the world know that we have.

When we do so we will not have been alone. Last year, on the occasion of the seventieth anniversary of the Affaire Velodrome d’Hiver, French President Hollande gave a moving, eloquent and inspiring speech. He said: “The truth is that French police—on the basis of the lists they had themselves drawn up—undertook to arrest thousands of innocent people trapped on July 16, 1942. And the French gendarmerie escorted them to the internment camps. [76,000 French Jews were deported and only 2,500 returned.] The truth is that no German soldiers—not a single one—were mobilized at any stage of the operation. The truth is that this crime was committed in France, by France. There must not be a single primary school, junior school, or lycée in France where this is not taught. For the Republic there cannot and will not be any lost memories. I shall personally see to it.”



(Top photo) XXX of XXX with Archbishop Evstratii of the Ukrainian Orthodox Church, Kyivan Patriarchate.

(Middle photo) Natan Sharansky, Chairman of the Jewish Agency for Israel. Mr. Sharansky, a former Soviet dissident, went on to become Deputy Prime Minister of Israel.

(Bottom photo) Rabbi Bleich, Rabbi Eckstein, and former Ukrainian president, Leonid Kravchuk.

Turning to Ukraine, the following words, spoken by President Leonid Kravchuk in 1991 on the occasion of the fiftieth anniversary of Babyn Yar, seem to have been lost in time. “This was a genocide, and the guilt lies not only with the Fascists but with those who didn’t stop the murderers. Part of it we take on ourselves [. . .] To speak words of repentance is never easy, but we do this because it is very important, especially for Ukrainians themselves, in order to recognize our failures.”

We need to say this – and more – in order to account for the dreadful acts of the 1940s.

Admittedly these were Nazi atrocities, but our people were there too, taking part, aiding and abetting. Of course, the scholar Zvi Gitelman eases our conscience somewhat when in one of his papers he makes a very fundamental point: “Most of the things we call collaboration do not have to do with complicated ideas we like to talk about, but much more with keeping people alive, or with people’s views about what they needed to do to keep themselves alive.” This, of course, is not an excuse but an acknowledgement of the horrible complexities and chaos of war. (I owe this acknowledgement to those collaborators who, from their graves now, are screaming: “We had no choice; kill or be killed.”)

In treating the horrors of the Holocaust, we will also permit ourselves to remember the Holodomor, the genocidal famine of 1932-1933, which took so many Ukrainian and Jewish lives. To that end the Holodomor Research and Education Consortium (HREC) has been formed, and is functioning under the able leadership of the noted scholar, Frank Sysyn.

But words will not suffice. Let us take an example from Germany and Poland where they have matched words with action: building monuments, museums – and much more. I said that the road to



Archbishop Evstratii; Mr. Bob Dechert, Member of Parliament, Mississauga-Erindale; Mr. Temerty; Dr. Mario Silva; Rabbi Bleich.

зближення/rapprochement will be long; and UJE has taken small steps along that road. But what else can be done? Well, certainly Ukraine could join the International Holocaust Remembrance Alliance (IHRA) and in so doing take a step towards aligning our behavior with European values. Ukraine is striving to join the EU – where it belongs. But I have always said (and here I identify as a Ukrainian): Let’s make it easier for ourselves by allowing our European cousins to recognize in our behavior that we belong in Europe. IHRA was founded some thirteen years ago on the basis of the Stockholm Declaration. It calls for the “upholding of the truth of the Holocaust,” and “preserving the memory of the Holocaust.” It declares that “it is the responsibility of the international community to combat genocide, ethnic cleansing, racism, anti-Semitism and xenophobia.”

On that basis IHRA was formed and today comprises thirty-five nations of the world. Canada joined several years ago. Even Portugal is a member, though it was hardly touched by the Holocaust. Ukraine is notably conspicuous by its absence. This year IHRA is under the rotating chairmanship of Canada, ably lead by Dr. Mario Silva, whom we are honoured to have in the audience with us this evening. IHRA’s activities are designed to “promote education, remembrance and research” and to encourage “an annual day of Holocaust remembrance in all member countries.”

On joining IHRA, Canada proclaimed the “Ottawa Protocol,” which urges . . . “that we combat anti-Semitism [. . .] and that countries recognize the critical importance of engaging in efforts to teach future generations the lessons of the Holocaust.” Canada has committed to building a monument in Ottawa in memory of the Holocaust. This project is now underway.



Mr. Mark Freiman, former president of the Canadian Jewish Congress and Bob Dechert.



Former Ukrainian president Leonid Kravchuk admires the medal.



MP Bob Dechert; Fr. Peter Galadza, presenting his books on Sheptytsky to Mr. Temerty; and Altı Rodal.

IHRA’s Multi-Year Work Plan includes the following:

- Identification and memorialization of killing sites in Eastern Europe ... (Where is Ukraine regarding this?); and
- Accessibility to Holocaust area records across member states. (Again, where is Ukraine?)

Joining IHRA would also propel a number of initiatives within Ukraine that need to be undertaken. Among them:

- Ukraine would devote efforts to properly memorialize the Jewish dead in the killing fields of *The Holocaust by Bullets*.
- Inspiring Holocaust education in Ukrainian schools.
- Taking steps to preserve Canadian Holocaust survivor testimony.
- Instituting a National Teacher Award for excellence in Holocaust education.

I said earlier that we can aid our steps to European integration by our concrete action. Joining IHRA would be one such excellent step. But speaking of action, here is one small but important side note: How is it that we cannot resolve the problem of the Jewish cemetery in Sambir? With us this evening is Mark Freiman, the past president of the Canadian Jewish Congress. Mark's relatives were shot by the Nazis and buried in a mass grave in Sambir. For many years now Mark has been actively trying to right a great wrong: three crosses were placed over the mass Jewish grave in that cemetery in Sambir. How is it that after more than ten years of persistent effort we have not been able to resolve this matter? Admittedly it is complicated by the existence of other mass graves in the area containing the remains of Ukrainian nationalists, gypsies and others. But surely people of goodwill, acting quietly, with sympathy and empathy and good reason, would have found a solution by now.

Joining IHRA would also propel a number of initiatives within Ukraine that need to be undertaken. Among them:

Ukraine would devote efforts to properly memorialize the Jewish dead in the killing fields of "the Holocaust by bullets." This is the subject of a massive research effort by Father Desbois and his team who have identified more than 2,000 such sites in Ukraine. Memorialization is one of the program objectives of IHRA.

Inspiring Holocaust education in our schools. The Holocaust is a subject that for a long time was treated as a German and Polish problem. To this day it is not adequately taught at all levels of the Ukrainian educational system. Again, IHRA membership would help.

And perhaps from our participation in IHRA we too, here in Ukraine, would begin to pursue the building of a museum (Дім спомину [A House of Remembrance]) to Jewish life on Ukrainian soil, just as the Poles have done. I see this as a Ukrainian effort and as a public/private partnership under the leadership of the present government, which would attract the willing participation of the private sector. I for one would be ready to pledge a significant amount to such an initiative, and I am sure I would be joined by many others.

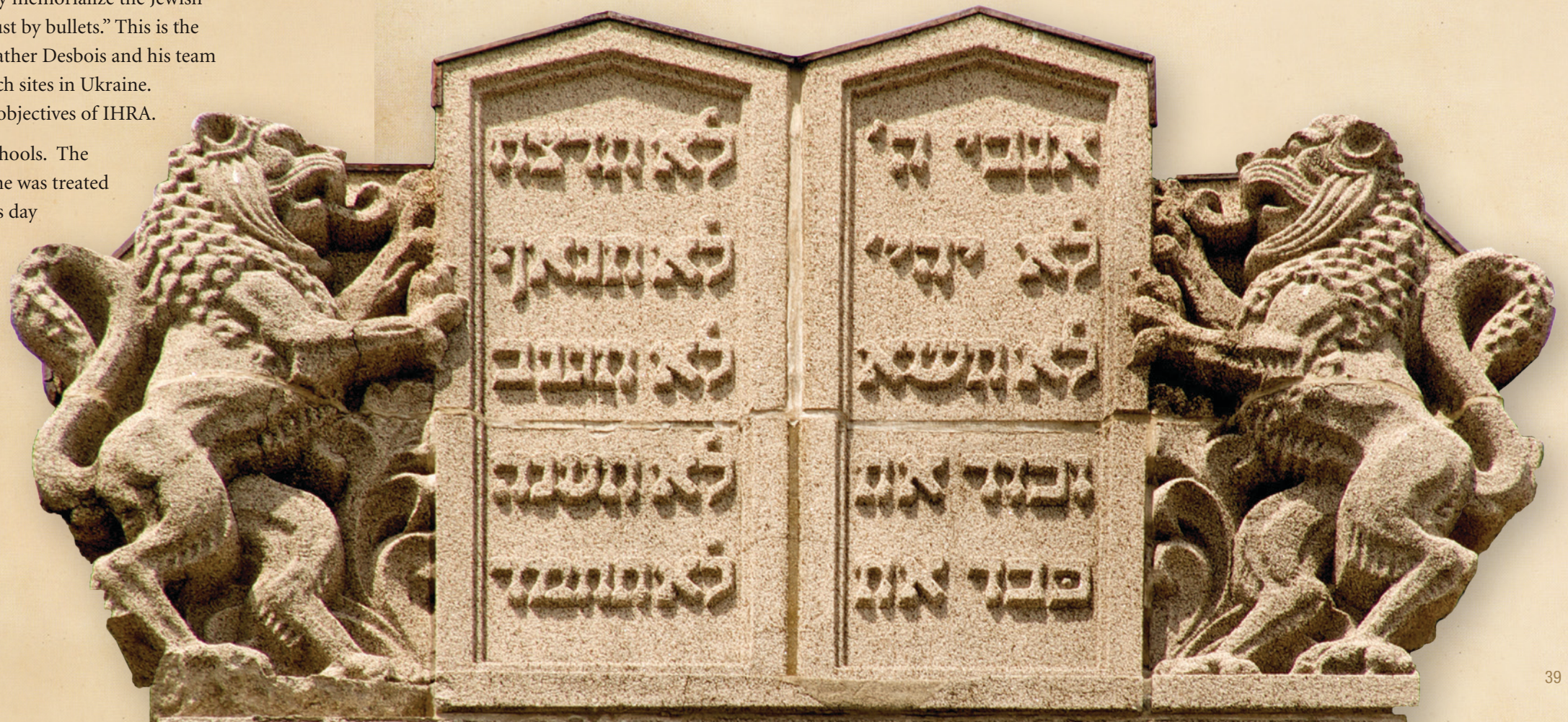
What else can we/you do? How about a declaration in the Ukrainian Parliament (Верховна Рада) along the lines of the Canadian Declaration honoring the noble works of Metropolitan Andrei Sheptytsky?

And the seventy-fifth anniversary of Operation Barbarossa will be upon us in three years. We should mount a major project, visible to the world, on that occasion.

Ladies and gentlemen, this country was blessed with the presence of Jewish people on its lands. Let us then hope for the day when we can recognize that blessing and once again be an open and welcoming second homeland to the Jewish nation with the right to sing together the joyous Hava Nagila.

Давайте! Покажем що ми браття не тільки козацького, але й людського, роду. [Let's do it. Let's show that we're not only "brethren of the kozak race" (as we sing in the Ukrainian national anthem), but of the human race as well].

Thank you for your attention.



Представлення Медалі Митрополита Андрея Шептицького,
24 червня 2013 року
у Будинку прийомів, м. Київ

Медаллю на честь Митрополита Андрея Шептицького нагороджується
пан Джеймс Темертей,
засновник і президент організації “Українсько-єврейська зустріч”

Рабин Яаков Дов Блайх,
Головний Рабин Києва
та України

Співголовуючі

Блаж. Святослав Шевчук,
Верховний Архієпископ Української
Греко-Католицької Церкви



Presentation of the Metropolitan Andrey Sheptytsky Medal
June 24, 2013
Reception Hall, Kyiv, Ukraine

The Metropolitan Andrey Sheptytsky Medal of Honor
Is Awarded to Mr. James Temerty
Founder and President of the Ukrainian Jewish Encounter

Rabbi Yaakov Dov Bleich,
Chief Rabbi of Kyiv
and Ukraine

Dinner Co-Chairs

His Beatitude Sviatoslav Shevchuk,
Major Archbishop of the Ukrainian
Greek Catholic Church

Хто встане за мене проти лукавих, заступиться за мене проти злочинців? Пс. 94:16
Who will stand up for me against the evildoers? Who will champion my cause against the wicked? Ps. 94:16



The Jewish Confederation of Ukraine
cordially invites you to attend the Inaugural Dinner
presenting the
Metropolitan Andrey Sheptytsky Medal
which will take place on June 24, 2013
at the Reception Hall,
22 Hrushevskoho Street.
Cocktails at 6 p.m.
Dinner at 7 p.m.

Boris Fuchsmann
President

Andrey Adamovsky
Vice-President

Alexander Kluzner
Chairman of the Board

RSVP: sheptytskymedal@gmail.com
+380503823423 (Inna)



(Left photo) Front Cover of Programme Booklet.

(Right photo) Established in 1999, the Jewish Confederation of Ukraine (Evreiska konfederatsiia Ukrainy) is an association of national, regional, and local organizations with a focus on “philanthropy, the reconstruction of the Jewish national way of life, and the support of humanitarian values.” The Chairman of the Rabbinical Council of the Confederation, Rabbi Yaakov Dov Bleich, led the initiative to establish the Metropolitan Andrey Sheptytsky medal.

Posthumous Presentation of Anti-Defamation League Award to Andrei Sheptytsky, October 31, 2013

ADL Jan Karski Courage to Care Award

On April 23, 1987, the Anti-Defamation League created a unique award called “Courage to Care” to honor rescuers of Jews during the Holocaust era. The ADL Courage to Care Award was renamed in 2011 in honor of one of its first recipients, Jan Karski, a Polish diplomat and righteous gentile who provided the West with one of the first eyewitness accounts of Hitler’s Final Solution.

The award is a plaque with miniature bas-reliefs that depicts the horrifying context – the Nazis’ persecution, deportation and murder of millions of Jews – that served as a backdrop for the rescuers’ exceptional deeds. It is a replica of the plaques that constitute the Holocaust Memorial Wall created by noted sculptor Arbit Blatas, who also created the Holocaust Memorial in Paris and the display in the old ghetto of Venice, Italy.

The award, based on ADL’s evaluation of the rescuers’ acts, is given during specific programs and ceremonies sponsored by ADL, which often occur several times a year.

The Courage to Care program is made possible through a generous grant from Eileen Ludwig Greenland.



On October 31, 2013 during its centennial celebrations in New York City, the Anti-Defamation League of B'nai B'rith awarded Archbishop Sheptytsky its Jan Karski Courage to Care Award. Past recipients of the ADL Courage to Care Award include: Count Janos Esterhazy, Sir Nicholas Winton, and Emilie and Oskar Schindler. The latter was the subject of the movie, “Schindler’s List.”



After the ceremony during which the National Chair of the ADL, Barry Curtiss-Lusher, and National Director Abraham H. Foxman, presented the ADL Jan Karski Courage to Care Award to Metropolitan Sheptytsky during the League’s Centennial Meeting in New York City. Left to right: Abraham Foxman; Barry Curtiss-Lusher; Bishop Paul Chomnycky; Jerzy Weyman; Rabbi Bleich; Berel Rodal.

Photo courtesy of David Karp Photo.

EXCERPTS FROM ABRAHAM H. FOXMAN’S SPEECH

Posthumously Presenting the ADL Jan Karski Courage to Care Award to Metropolitan Sheptytsky

Two weeks ago, ADL co-sponsored a conference in Kyiv on the 100th anniversary of the Beilis blood libel trial. It was to be the last time a Jew was tried in court on the infamous “blood libel” charge. Despite the clear anti-Semitism of the judge, the prosecution, the Tsarist government and of a certain portion of Ukrainian society, enough members of the jury stood up against the pressure and prevented Beilis from being convicted of a murder he did not commit.

Today we celebrate another example of courage, again in Ukraine, but in this case, over 150 innocent Jews were protected. And they were saved in circumstances much more dire and dangerous than those faced by Beilis.

The man we honor today, Metropolitan Archbishop Andrei Sheptytsky, acted courageously in the midst of war, in the midst of genocide. He took great risk upon himself, upon the priests and nuns in his charge, and upon his entire church to save Jewish men, women and children.

Viscerally opposed to the atheism and tyranny of the Soviet regime, he was distraught when the Soviets occupied eastern Poland in September 1939 under a secret agreement with the Nazis. A supporter of Ukrainian political aspirations, he initially welcomed the arrival of German troops who expelled the Red Army from Lviv in June 1941.

However, he immediately realized the horror of the Nazi regime, when they ordered the murder of the local Jews. Metropolitan Sheptytsky had close and friendly ties to the Jewish community of the Lviv region before the war began, and it was thus natural for Jews to turn to him for help.

Under his direction and leadership, Jews were often supplied with false papers, including baptism certificates. Some were hidden and disguised in monasteries. The Metropolitan himself sheltered Jews in his private library and other locations on his own premises. It is said that he never turned away a Jew who came for help. Think about it, he never turned away a Jew who came for help.

The courage of his clandestine acts was matched by the bravery of his public statements. In addition to hiding Jews, a crime punishable by death, he expressed his opposition to the persecution of Jews both directly to the Nazi leadership and publicly to his entire community. In February 1942, Sheptytsky wrote a letter to the head of the SS, Heinrich Himmler, protesting the Nazis’ murderous policy and complaining about the use of Ukrainian policemen to kill Jews. His pastoral letter issued in November 1942, “Thou Shalt Not Kill,” was to be read in every church. In that letter, he urged everyone to remain faithful to their religious obligations to love their neighbor and not to kill, and specifically not to engage in what he termed “political murder.” In addition to those he saved directly, who know how many more he saved indirectly, through his strong moral voice that influenced others to act.

But we do know about those he saved, including many children, some of whom are here today. I ask that those whose ancestors were saved by Metropolitan Sheptytsky please stand and be recognized. You owe your lives to Andrei Sheptytsky, and I know how you feel. As a young boy in Poland, I had the good fortune to be sheltered by a brave and decent woman in an otherwise overwhelmingly hostile and disinterested Europe. I was hidden as a Catholic child by my nanny Bronislawa Kurpi, without whose help I would not be here today.

Someone said that there are no perfect people but there are perfect moments. Those we call righteous provided the civilized world with countless perfect moments at a time when it appeared that humanity had lost its way. Through their actions they proved that it was possible to disrupt what appeared to be an omnipotent reign of terror.

Indeed, the Nazis created a world of “choice-less choices,” where fear and terror reigned supreme. In such a world, where many wondered where G-d was, nothing could be certain. Perhaps in the end all we are left with is uncertainty and a spark of goodness within; a spark that for some is kindled into a light so bright as to be almost divine; a beacon, a reminder to the rest of us that one life can truly make a difference.

I would like to thank once again Eileen Ludwig-Greenland for her generosity through the years in sponsoring this award and ask her to join me at the podium to assist with the presentation.

I now call forward the great nephew of the Metropolitan Sheptytsky, Professor Jerzy Weyman, to accept ADL’s Jan Karski Courage to Care Award on behalf of his family.



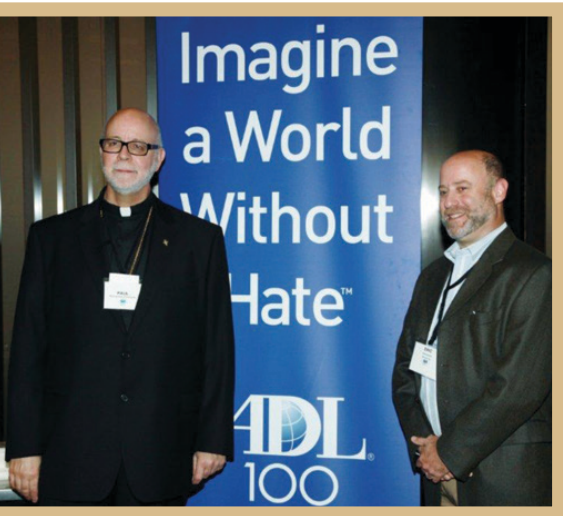
(Top photo) Dr. Taras Hunchak, Professor Emeritus, Rutgers University (centre) with Fr. Peter Galadza (left) and Rabbi Bleich (right) during the ADL Luncheon. Adrian Karatnycky in background.

(Middle photo) Jerzy Weyman with one of Kurt Lewin's other sons.

(Bottom photo) Abraham Foxman with Mr. Will Kahane, great nephew of Rabbi David Kahane. Rabbi David Kahane was sheltered by Archbishop Sheptytsky.

Speech Delivered on Behalf of Patriarch Sviatoslav Shevchuk by Bishop Paul Chomnycky of Stamford, Connecticut

It is my distinct pleasure and honour, on behalf of His Beatitude Sviatoslav Shevchuk, the head of the Ukrainian Catholic Church, to greet Mr. Abraham Foxman, the National Director of the Anti-Defamation League, all the members of the League on the occasion of the celebration of the 100th anniversary of its founding, the participants of the 100th Annual Meeting of the National Commission being held this week here in New York, and all guests present at this special luncheon.



Bishop Paul Chomnycky with Andrew, the Son of Kurt Lewin, named in honour of Archbishop Sheptytsky.
PHOTO COURTESY OF DAVID KARP PHOTO

His Beatitude asked me to convey his sincere thanks to the Anti-Defamation League for the prestigious honour – the ADL Jan Karski Courage to Care Award – being bestowed today upon his venerable predecessor, the Servant of God, Andrei Sheptytsky, and especially for the recognition of Sheptytsky’s courageous efforts in saving the Jews of Lviv from certain death at the hand of the Nazi invaders in wartime Ukraine.

“Am I my brother’s keeper?” As we know, this is the callous retort given to the Lord God by Cain after he, overcome by a jealous rage, had bludgeoned his brother, Abel to death.” Am I my brother’s keeper? Down through the ages, this question has been a constant presence, a constant thorn in the side of humanity. Unfortunately, however, more often than not, it has been met with a deafening silence and impenetrable darkness.

The final years of Metropolitan Andrei Sheptytsky were lived in a place and at a time that were, in respect to this question, particularly silent and dark. That remnant of the old Hapsburg Empire, the eastern European province of Galicia of seventy years ago was a confusing and often lethal jumble of clashing political

interests, enveloped by religious and ethnic tensions, and overlaid with the destruction inflicted by advancing and retreating armies. All of this fueled the unspeakable atrocities that were committed at that time.

From the midst of this quagmire of war, hatred, intolerance and death, from the depths of this corner of silence and darkness there emerged relatively few lights, relatively few voices of reason, tolerance and humanity. But one shining beacon of hope in the darkness, one powerful voice of reason and humanity in the silence was found in the person of Metropolitan Andrei Sheptytsky, the spiritual leader of the Ukrainian Greek Catholic Church.

Sheptytsky’s answer to the burning question posed so long ago by Cain was: “Yes, I am my brother’s keeper, because each and every human being is made in the image and likeness of God and to every human being is due the honour, respect and dignity of a child of God.”

May the example of the Servant of God, Metropolitan Andrei Sheptytsky, his light, his voice, his actions, inspire us to strive for the same lofty ideals in our lives.

Remarks by Jerzy Weyman, Grand Nephew of Metropolitan Sheptytsky

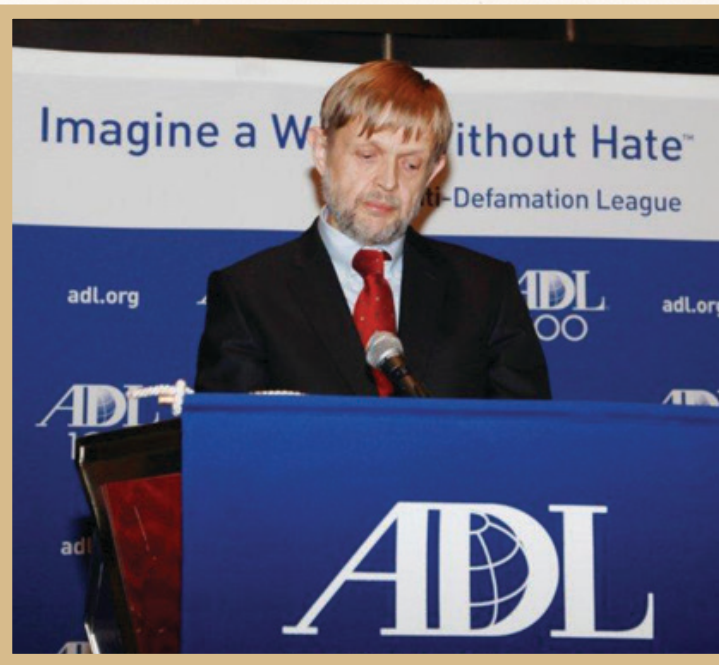
As a representative of the Szeptycki family I am deeply honored to receive the Jan Karski award on behalf of my grand uncle Andrei.

I would like to express my deepest gratitude to Eileen Ludwig and the Anti-Defamation League for their thoughtful decision. It so happens that this ceremony takes place a day before the anniversary of his death in 1944. Andrei Szeptycki [Sheptytsky] was first and foremost a religious person. He chose to become a priest and a monk. That is the essence of that person. He was then made a bishop and the metropolitan of Lvov [Lviv].

It was due exclusively to historical circumstances that he found himself in a situation where he also had to play a political role. For many years, throughout several different periods, he was one of the national leaders of Ukraine. He was not really prepared for such a role. It was largely thanks to his upbringing and his charisma that he was able to answer that call. Personally, I think he neither sought nor felt comfortable in this role. As a man of God, he was primarily concerned with bringing comfort to people and saving their lives, regardless of their nationality and background. And, thanks to his moral vision, he succeeded in saving many during times so terrible that they are hard to imagine for anybody who did not live through them. After all these years, when the conflicts of those days subsided and the world has changed, somewhat, it is easier to understand Andrei

Szeptycki’s actions when one looks at them through the prism of his basic principles of saving lives and bringing comfort.

On a personal note, let me add that I am moved to see so many survivors here and to meet so many of them personally for the first time.



Jerzy Weyman, Grand Nephew of Archbishop Sheptytsky.
PHOTO COURTESY OF DAVID KARP PHOTO

The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies

The Sheptytsky Institute was founded in 1986 at Catholic Theological Union in Chicago. In September 1990 it moved to Ottawa, and in 1992 it became an academic unit of the Faculty of Theology at Saint Paul University. It is currently engaged in negotiations to relocate to Toronto.

The Sheptytsky Institute specializes in Eastern Christian Studies, with special but not exclusive emphasis on the tradition of the Church of Kyiv. Its main interests lie in the fields of theology, spirituality, history, and ecclesial polity of the Eastern Churches, both Orthodox and Catholic. The Institute studies all four families of Eastern Churches: Eastern Orthodox, Pre-Chalcedonian, Assyrian and Eastern Catholic.

Through the Faculty of Theology the Sheptytsky Institute offers undergraduate and graduate university degree programs in Eastern Christian Studies. At the undergraduate level there are the Civil Baccalaureate, the Ecclesiastical Baccalaureate, and a 24-credit Certificate in Eastern Christian Studies. At the graduate level there is a Master of Arts (Th), a Licentiate in Theology (LTh), a PhD (Th) and a DTh in Eastern Christian Studies.

The work of the Sheptytsky Institute is made possible by an endowment from the Metropolitan Andrey Sheptytsky Institute Foundation, which operates under the moral and financial aegis of the Ukrainian Catholic Bishops of Canada.

The Sheptytsky Institute publishes a peer-reviewed journal, *Logos: A Journal of Eastern Christian Studies*.

An important component of the Sheptytsky Institute is its Byzantine Rite Chapel of Saints Joachim and Anne, where members of the University community can participate in the liturgical life of the Eastern Churches in English, French, Ukrainian and other languages



The Ukrainian Jewish Encounter Mission

To deepen understanding of the breadth, complexity, and diversity of Ukrainian-Jewish relations over the centuries, with a view to the future. More specifically, to enable the two peoples to:

- Understand each other's historical experience and narratives;
- Address embedded stereotypes;
- Promote mutual awareness of the extended periods of peaceful coexistence, cooperation and cross-cultural interaction;
- Deepen knowledge and understanding of the periods of crisis, in particular the Shoah, and the destructive effects of totalitarian Communism, notably the Holodomor and the Great Terror;
- Take appropriate action to honour the victims of Nazism and of Soviet rule; and
- Contribute to strengthened national identities on the basis of greater Ukrainian-Jewish understanding and mutual respect.

Acknowledgements

(To Come)

The Spelling of Sheptytsky's Name

While the English spelling of the Archbishop's last name has achieved a certain stability, one still finds the alternates "Sheptytskyj," "Sheptycky," "Sheptyts'kyi," "Szeptycki" – and variants thereof.

As for his first name, the two most common forms, "Andrei" and "Andrey," are both employed in the present publication, as the forms originally used in the documents reproduced here have been retained.

