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**AT GOD’S SERVICE:
ANATOLY DUBLYANSKY – A METROPOLITAN OF WESTERN
EUROPE AND PARIS OF UKRAINIAN AUTOCEPHALOUS ORTHODOX
CHURCH IN THE DIASPORA (1912–1997)**

By Vladyslav Fulmes

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Abstract

A metropolitan of Western Europe and Paris, Anatoly Dublyansky, who was born in Volyn (Ukraine), was a prominent hierarch of the Ukrainian Autocephalous Orthodox Church (UAOC). Due to his intense activity, he considerably influenced the development of the culture of his native Volyn region, as well as the UAOC in Germany. After his emigration to Western Europe in 1944, he took an active role in the formation of church and religious life in Germany, and later devoted his life to the UAOC in the diaspora, having first become ordained to the priesthood, and, after the death of his wife, to the dignity of a bishop. Today, Metropolitan Anatoly Dublyansky's name is being restored from oblivion. Interest in him has intensified in the last two decades. Based on a rich source base, a prosopographic¹ portrait of Metropolitan Anatoly Dublyansky has been reconstructed.

Keywords: Anatoly Dublyansky, Metropolitan, Church, UAOC, Germany, emigration.

Introduction

In historical science, proper attention has always been paid to the description of the role of historical figures in history. The biographical study remains the scientific discipline that is the most actively developing from a theoretical and thematic point of view. Stating a need for systematic research as well as studying the life of outstanding persons of Christ's Church and reporting it to the general public we must pay attention to all those who, during the different historical periods of development of the Church, remained luminaries of true Christianity.

¹ A detailed study of the biographies of historical figures is facilitated by a special historical discipline – prosopography, which is also one of the methods of historical and biographical research.

Metropolitan Anatoly Dublyansky is such an outstanding figure. The complexity of his life, from a teacher and an employee of the Volyn Museum to the Metropolitan of the UAOC in the diaspora, in addition to his civic and religious positions, drew the researchers' attention and became the subject of their investigations.

Research Methods

The methodology of the study is based on the principles of historicism, systematics, and science. Historical-comparative, problem-chronological, structural-functional, biography and prosopography methods were used in the research of Metropolitan Anatoly Dublyansky.

Results

Metropolitan Anatoly Dublyansky (Anatoly Zakharovich Dublyansky) was born in a religious family on November 11, 1912, at a farmstead named Peretoky near Olyka station in Volyn, Ukraine. His father, Zakhariy Semenovych Dublyansky, who came from Kremyanets (Ukraine), was an icon painter and carver. Improving his work, he travelled to the villages of the Volyn province, and painted churches, drew icons and banners, and carved iconostasis and kiots and gilded them. Anatoly Dublyansky's mother, Neonila Shved, was born in Novozybkov, Chernihiv region (Ukraine).

Three days after the birth, on November 14, 1912, the newborn was administered the sacrament of baptism by priest Pavel Mickiewicz, the parson of the parish in the village of Romashkvshchina (Ukraine). Grigory Shved and Maria Klembeshchuk became godparents of small Anatoly.

An important role in shaping the outlook of Anatoly Dublyansky was played by Christian education. Because Anatoly's family was Orthodox, his parents attended church worship and raised their children in love of God. Educational institutions played an important role in shaping Anatoly Dublyansky's civic position. He received his primary education at Lutsk Russian Gymnasium, as evidenced by the certificate of matriculation, issued to A. Dublyansky by the council of the Volyn School District on June 4, 1930.² As a consequence of his deep interest in the

² Matriculation Certificate of A. Dublyansky about graduation of Russian Gymnasium in Lutsk No. 18. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17089.

history of Ukraine, he finished the gymnasium as a conscious Ukrainian citizen. He wrote in one of his letters:

National Ukrainian consciousness, despite my studies in the Russian Gymnasium, began to emerge from the fifth grade. This was caused by my interest in the history of Volyn as a part of Ukraine, as well as in the history of Ukraine. This interest grew more and more and strengthened my national consciousness so that after graduating from Gymnasium in 1930, I came out of it being quite a conscious Ukrainian. This was also influenced by the reading of *Kobzar, The History of Ukraine* by M. Hrushevsky and Ukrainian newspapers, the first of which was the “The Ukrainian Community”² published in Lutsk, and later in others.³

After completing his studies at Lutsk Russian Gymnasium, Anatoly Dublyansky decided to continue his study at a higher-educational institution. Due to the fact that Anatoly had some success in studying the Law of God (according to the matriculation certificate religion), the teacher of the gymnasium and the abbot of the Church of the Intercession, priest Alexander Obigovsky, advised his parents to send their son to study theology in Warsaw. Nevertheless, A. Dublyansky chose to study history: “...Being young, inexperienced and unmarried, I had no courage to study theology, then to become a priest in the countryside and do household chores, therefore I decided to study my second favorite subject—history.”⁴ But it took some money to continue his studies, and thus, due to the difficult financial situation in the Dublyansky family, he got a job.

Anatoly Dublyansky began his career after graduating from Lutsk Russian Gymnasium. From November 4, 1930, to September 4, 1931, he worked as a clerk in the school inspectorate in Lutsk.⁵ The certificate of employment, issued on September 24, 1931, by the school inspector, characterizes him as a conscientious, vigilant, punctual, and accurate employee. This document also expresses gratitude for conscientious work and states that the job was completed because of training.⁶

In October 1931, Anatoly Dublyansky began his studies at the humanities department of the Vilnius University named after Stefan Batory, gaining the profession of a historian. Here he took an active part in the activities of the Union of Ukrainian Students, and later began to work as

³ State Archives of Volyn Region. Fond R. 3441. Description 1. Case. 185. Letters from Metropolitan Anatoly Dublyansky for 1994-1997. Sheet 17.

⁴ Ibid.

⁵ *Ways of my life*. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17140; Book of introduction – 74322.

⁶ A. Dublyansky's Certificate of Work at the Lutsk School Inspectorate as a trainee employee. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17129; Book of introduction – 74311.

the Head of the University Library.⁷ In addition, he acquainted himself with the historical and cultural monuments of the city, including the University Archaeological Museum. It had a positive effect on shaping him as a person.

In June 1933, Anatoly Dublyansky interrupted his studies at Vilnius University. The reason for this, as noted in the autobiography, was “material difficulties.”⁸ Indeed, the Dublyansky family was in a poor financial position. His father’s work as an icon-painter sometimes failed to provide the family with enough money, and his mother never worked. His younger sister Olena also started studying at Lutsk Ukrainian Gymnasium, for which they also had to pay. Such a state of affairs can be proven by requests to reduce tuition fees for their daughter, which were written by Z. Dublyansky to the Board of the Society named after Lesya Ukrainka:

...I am in a very difficult financial position. I am 66 years old. Because of my old age, I am wasting the opportunity to work, which I have very little now. In winter, my whole salary never exceeds 20-30 PLN. In such circumstances, there is no way to pay the whole sum of money for my daughter's education. In addition, I have a debt to pay for last year's tuition fee. However, I wish to give secondary education to my daughter, I am asking not to refuse my request⁹, “...my financial situation has worsened in comparison with the previous months, because in winter, as a church painter, I have almost no work....¹⁰

During his break in training, from July 1, 1934, to August 27, 1934, and then from October 28 to January 5, 1937, Anatoly Dublyansky worked at the Volt Society as a part-time employee whose duty was to record indicators of electric meters.¹¹

In addition to this job, A. Dublyansky used materials carefully collected in the University Library in the years 1933–1936 to form the basis of his publications in Volyn periodicals. At this time, he moved to Lutsk and assisted the journalist Vladimir Ostrovsky, a public figure and a teacher, who was the editor of the journals *Our World*, *People*, and *New Age*. A. Dublyansky also assisted Sergei Vyshnevsky, a journalist and editor of the newspapers *Ukrainian Community* and *Volyn Sunday* in Lutsk.¹²

⁷ *Ways of my life*. Op.cit.

⁸ *Ways of my life*. Op.cit.

⁹ State Archives of Volyn Region. Fond 190. Description 1. Case 57. The application of citizens for exemption from payment for the education of children in the gymnasium. Sheet 7.

¹⁰ *Ibid.*, Sheet 20.

¹¹ Certificate of A. Dublyansky’s work as a part-time employee on the recording of meter indicators at subscribers at the company station “Volt Society” in Lutsk from 1934–1937. 09.01.1937. No. 13. Lutsk (in Polish). Volyn Regional Museum. Stock No. Book and Documentary Fund – 17128; Book of introduction – 74310.

¹² *Ways of my life*. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17140; Book of introduction – 74322.

In June 1934, A. Dublyansky published a historical essay titled *Lutsk*, the sources for the writing of which were the studies of O. Levitsky in “Lutsk Antiquity,” A. Merder’s “Antiquities of Lutsk and its past,” the work of M. Hrushevsky in “History of Ukraine-Rus,” and other general works about Volyn.¹³ In this study, the young scholar analyzed the history of the city of Lutsk and explained the legends about its name.

In the 1920s-30's Warsaw became one of the main centers of Ukrainian political, public, Orthodox, and artistic life due to emigration from Ukraine, including from Volyn and Galicia. An important research center here was the Warsaw University, which at that time was named after Józef Pilsudski. At the university was a Faculty of Theology with a department of Orthodox Theology, a department of the Ukrainian language; Ukrainian journals and books were published, Ukrainian organizations existed. After a three-year break, in September 1936, Anatoly Dublyansky continued his studies at this university. Here he specialized in the history of Ukraine, studying under Professor Myron Korduba, a student of Mykhailo Hrushevsky. Professor M. Korduba was the author of numerous works on the history of ancient and medieval Ukraine, the history of Khmelnytskyi, and Ukrainian historiography. A well-known scientist, he suggested to his student Anatoly doing research on the theme: “The participation of Prince Danylo Halytsky and his son Roman in the struggle for the inheritance of the Babenbergs.” Performing this work, Anatoly Dublyansky worked in archives and libraries of Princes Zamoysky and Krasinsky,¹⁴ where old charters, acts, letters, and other documentation were stored. This laborious work under the leadership of his research supervisor became the master's thesis that allowed Anatoly Dublyansky on June 30, 1938, to gain the diploma of the Master of Philosophy in the field of history.¹⁵

Having received a scholarship from the Ukrainian Scientific Institute in Warsaw, Anatoly Dublyansky worked on the doctoral thesis “Adam Kisil from Brusilov,” but it was ultimately impossible to complete due to the beginning of World War II. From 1938, he worked at the Volyn Regional Museum; during 1941-1944 he was the editor of *The Ukrainian Voice* newspaper, and

¹³ Anatoly Dublyansky, *Lutsk. Historical sketch*, (Lutsk, 1934), 32 pp.

¹⁴ Certificate of Master A. Dublyansky from Professor of the University of Warsaw Myron Korduba with a request to be allowed to use literature for writing a doctoral dissertation “Adam Kisil from Brusilov”. 05.17.1939. Warsaw (in Polish). Volyn Regional Museum. Stock No. Book and Documentary Fund – 17091; Book of introduction – 74273.

¹⁵ Master's degree in philosophy of A. Dublyanski in the history of the humanities department of the Warsaw University of the name of Józef Pilsudski. No. 2828/7113/38. The language is Polish. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17090; Book of introduction – 74272.

due to the invitation of Metropolitan Polikarp Sikorsky he was also a member of the Metropolitan Council at the Holy Trinity Cathedral (Lutsk).

A new stage in the preservation of the historical memory of material and spiritual culture was the formation of museums, which would become widely known for their collections in the future.¹⁶ On June 16, 1929, the Volyn Museum was founded in Lutsk. A. Dublyansky was interested in museum work since his studies at Lutsk Gymnasium. He wrote: “I remember how pleased I was to visit the museum in Lutsk that at first was in one of houses in the Castle Square near Lubart Castle.”¹⁷ On July 1, 1938, Anatoly Dublyansky began to work in the Volyn Museum. In the beginning, he worked on the scientific inventory of historical archival materials, making the catalog of the Elo-Malynsky archive from July 1, 1938, to September 17, 1939. Then, from December 15, 1939, to June 22, 1941, he worked as a Senior Researcher at the History Department of the Volyn Regional Museum and acted as the Deputy Director for the scientific part.¹⁸ As an employee of the Volyn Museum, in the late 1940s Anatoly Dublyansky visited the Lviv History Museum. In addition, he made two other expeditionary trips: the first one “... to Olyka, to the Radziwill castle,” and the other one to the village of Peremil, located 6 km. from Berestechko, “... the capital of a small principality of Peremilsk, where Prince Danilo Romanovich began his reign....”¹⁹ These expeditions were extremely important. The conclusions can be made that in 1940–1941, 333 items were transferred to the Volyn Regional Museum from the family castle of the Princes of Radziwill (Olyka).²⁰ Paintings of famous European artists of the 18th to early 20th centuries were among them. Thus, they formed the basis for the collections of the Art Museum in Lutsk, the department of the Volyn Regional Museum. During the trip to Olyka, Dublyansky

¹⁶ Eugenia Kovalchuk, *Volyn Regional Museum is a treasure trove of the historical and cultural heritage of the Volyn region*, (Lutsk: Media, 2009), p. 2.

¹⁷ Letter from Anatoly Dublyansky to Anatoly Silyuk dated by August 26, 1992. Volyn Regional Museum. Stock No. Book and Documentary Fund – 16725.

¹⁸ Certificate that Master A. Dublyansky worked on the scientific inventory of the historical archival materials of the Volyn Regional Museum in Lutsk from July 1, 1938 to September 17, 1939, and from December 15, 1939 to June 22, 1941 as a Senior Researcher at the History Department Volyn Regional Museum and at the same time acting as the Deputy Director for the scientific part. 15.01.1944. Lutsk. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17127; Book of introduction – 74309.

¹⁹ Letter from Anatoly Dublyansky to Anatoly Silyuk dated by August 26, 1992. Volyn Regional Museum. Stock No. Book and Documentary Fund – 16725.

²⁰ This information is based on the act of admission dated of August 26, 1940, and the book of receipts dated of October 29, 1940.

managed to save the samples of romantic canvases of the portrait genre. He also preserved a whole portrait gallery of the Radziwill magnate from the castle in Olyka.²¹

On June 22, 1941, with the attack of Germany on the Soviet Union, the whole of Ukraine became involved in World War II. The Ukrainian people, who were terrorized by the Stalinist regime, had hopes for the revival of political, cultural, and religious freedoms. The brief history of national revival in Ukraine ended with the establishment of a brutal occupation regime. Due to a change in the deployment of forces in World War II in 1944, Ukraine was again occupied by the Soviet army; the Ukrainian Autocephalous Orthodox Church's activities were banned, their churches closed, the clergy persecuted. This was the reason for the numerous emigrations of Ukrainians to the West. In 1944, the bishopric and the faithful of the UAOC also emigrated. Western Europe became the center of emigration. In 1944, among numerous emigrants, Anatoly Dublyansky left Ukraine. His autobiography *Ways of My Life* details the way of emigration and new life abroad of Anatoly Dublyansky. After a short stay in Austria, he arrived in Bavaria, Germany in the spring of 1945.

Activities Abroad

Arriving in Germany, A. Dublyansky was actively involved in the Orthodox Church life, which was organized here after the end of the war in all Di-Pi²² immigrant communities and in the UAOC's life. In these immigrant communities, as well as in other cities, the Orthodox Ukrainians began active work to restore church and cultural life. Simple and unpretentious camp churches were built in various spaces (rooms, halls, former barracks) and equipped with iconostases, church attributes and other necessary things for Divine services; church choirs were established, and Sunday Schools were opened.²³ Other cultural, artistic, and social activities began to emerge. While in Regensburg, A. Dublyansky started to work at the local newspaper *Slovo*, which was published in 1945–1946 by the Ukrainian Art Trade Union, and later he worked in a local newsletter. In 1946, after Easter, he was elected secretary of the Parish Council of the UAOC Community in Regensburg, whose rector was V. Shevchuk.

²¹ Dmytro Zinko, “Contribution of Anatoly Dublyansky to the formation of the collections of the Lutsk Art Museum”, in *Scientific notes of the Ternopil National Pedagogical University named after Volodymyr Hnatyuk. Series: History*, (Ternopil: Publisher of Ternopil National Pedagogical University named after Volodymyr Hnatyuk, 2014, Issue 2, Part 2), pp. 101-104.

²² In English “displaced person”, acronym: DP, in Ukrainian pronounce: Di-Pi.

²³ Alexander Voronin, *Historical way of UOAC*, (USA, 1992), p. 118.

On June 2–3, 1946, the first congress of Ukrainian journalists in emigration took place in New Ulm with 97 participants. This congress created a professional organization, The Union of Ukrainian Journalists in Emigration, approved its charter and elected governing bodies. S. Baran became its head. A. Dublyansky was among the participants of this congress.²⁴

In the summer of the same year, when Americans medically examined all persons in camps for emigrants, A. Dublyansky appeared to have problems with his lungs, due to tuberculosis. He was sent to Amberg to be treated in a sanatorium.²⁵ Here he helped to organize worship and to fulfill the spiritual needs of patients by inviting priests from Regensburg. In the sanatorium, he found a sick priest, Alexander Semenovich, whose cantor he became. It was this priest who inspired Dublyansky to receive the priesthood and who in every way prepared him for it. Dublyansky was presented with a Bible on which it was inscribed: “To dear brother in Christ, / to my greatest / fellow worker in the field of Christ the Lord / to Anatoly Dublyansky / for prayerful memory / Archpriest Alexander / Semenovich / Sanatorium of Amberg / 8 XII. 1949.”²⁶

The document issued by the Church Administration of the UAOC on September 8, 1948, “in the hands of Mr. Dublyansky” evidenced the active participation in the church and religious life of A. Dublyansky, particularly in the camp of Amberg. It states that, at the request of believing Ukrainians in the sanatorium in Amberg and in accordance with the resolution of the eminent Bishop Volodymyr, Archpriest Semenovich “was approved at the position of a pastor of the Orthodox Ukrainians in Amberg and its environs, on which pr. Semenovich was since October 6, 1947.”²⁷

During the three years he stayed in the sanatorium, there was no sphere of church or of secular life in which A. Dublyansky would not take part. He had everywhere proven himself a tireless worker on behalf of the UAOC. In addition to his duties as a cantor, he headed the sanatorium library, was an active member of the Ukrainian Committee, and wrote articles for newspapers. During his treatment at the sanatorium in Amberg, he also stayed at the Luttensee

²⁴ Mandate of a participant of the Congress of Ukrainian Journalists A. Dublyansky with voting rights. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17154; Book of introduction – 74336.

²⁵ A. Dublyansky's certificate of his treatment at the Amberg health resort from June 26, 1946, to October 25, 1949. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17105; Book of introduction – 74287; Certificate of the Amberg health resort police about A. Dublyansky's behavior during his stay in the institution in 1946–1948. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17114; Book of introduction – 74296.

²⁶ Bible. Holy Scriptures of the Old and New Testaments, (New York – London, 1947), 249 pp.

²⁷ Correspondence of His Beatitude Metropolitan Nicanor. 1951–1955. Fr. Anatoli Dublyansky papers. Box 1. Folder 1. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

postgraduate unit near Mitterwald in the Alps, where he attended secretarial courses.²⁸ For his “sincere devotion to the praise of God and the benefit of the UAOC in the far abroad, in difficult emigration” A. Dublyansky was awarded a commendable letter by the bishop of the UAOC Volodymyr Maletsky,²⁹ and subsequently with a Blessing Certificate.³⁰

Through such dedicated work for the benefit of the Church of Christ, Bishop Nikanor Abramovich, telling of the status of the UAOC in his letters to Anatoly Zakharovich, in every way persuaded him to dedicate himself to serving God and Ukraine.³¹ On October 11, 1951, Anatoly Zakharovich married Eugene Bilyo. Bishop Nicanor invited them to church registration of marriage and therefore on December 3, 1951, Anatoly Dublyansky wrote a request in the name of Archbishop Nicanor and asked for permission to marry Eugene Bilyo “in exceptional order during the fasting,” for which he received a consent.³² After proper preparation, on December 8, 1951, Anatoly Zakharovich was ordained to the priesthood: Metropolitan Nikanor Abramovich ordained him to the rank of deacon at the Funkazerne Migration Camp in Munich, and the following day, December 9, to the priesthood.³³ Father Anatoly served his first liturgy on December 13, 1951, on the day of the memory of Andrew the Apostle, the founder of the Orthodox Church of Rus-Ukraine. From that time his professional activity as a priest of the UAOC in the Diaspora began.

From 1952 to 1970, Father Anatoly Dublyansky was a parson of the parish in Landshut with the simultaneous role in the parish in Regensburg, and from 1962 also in Ingolstadt, as well as for a time in Amberg and in Passau. In May 1970, he was appointed to be a parson of the parish in New Ulm, where he merged the two UAOC parishes into one parish, leaving further service to

²⁸ A. Dublyansky's certificate on the completion of the courses of secretaries in Luttensee. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17094; Book of introduction – 74276.

²⁹ Commendation Letter from the Bishop of the UAOC Volodymyr Saint Pokrovsky Regensburg Parish to Mr. Anatoly Dublyansky for his sincere devotion to the praise of God and the benefit of the UAOC in a far foreign land, in difficult emigration. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17148; Book of introduction – 74330.

³⁰ The blessed diploma of the UAOC Archbishop, Master Anatoly Dublyansky – Acting Thanksgiving at the Church of St. Nicholas the Wonderworker at the Gauting health resort near Munich for his sincere, dedicated, and useful work for the good of the UAOC. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17147; Book of introduction – 74329.

³¹ Letter from Archbishop Nicanor to Anatoly Dublyansky. Volyn Regional Museum. Stock No. Book and Documentary Fund – 15732; Stock No. Book and Documentary Fund – 17151.

³² Request permission to marry on the fasting days. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17096.

³³ The blessing and ordination of the consecration of the deacon of the UAOC's Anatoly Dublyansky camp in the Funkt-Cazern Orthodox church in Munich to the priest in the church of St. Nicholas, to which St. Antimines was commissioned to Presbyter A. Dublyansky. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17139; Book of introduction – 74321.

the parish in Ingolstadt. Since 1975, he has also been the parson of the parish for seniors in Dornstadt near Ulm.

In addition to his parish duties, Father Anatoly was a member of the Council of the Metropolitanate of the UAOC since 1956. In 1959 he was elected to the Higher Church Office at the UAOC Council in Ootobrun near Munich, where he initially served as secretary and since 1973 as chairman of the Higher Church Office.

In addition, through the efforts of priest Anatoly, the Ukrainian Orthodox Church-Religious journal *The Native Church* was founded in 1952. Initially, the journal was published on a bi-monthly basis; in 1958-1988 it became a quarterly. The articles mainly focused on church topics, Ukrainian Orthodox Church, its status in the past and at that time, and the resolutions of the cathedrals. For 36 years, Father Anatoly was the editor of this journal, encouraged contributors, edited, and copied materials for the journal, wrote his own articles, and searched for the opportunity to print journal issues in the printing press. Such authors as a famous historian Professor Natalia Polonskaya-Vasylenko, Protopresbyter Demid Burko, Professor Ivan Vlasovsky, Rosalia Panchenko, Professor Yuriy Perkhovich, Professor Zinoviy Sokolyuk, Professor Yuriy Boyko-Blokhin, protopresbyter Palladiy Dubitsky, Archpriest Fyodor Lugovenko, Archpriest Anfir Ostapchuk, Archpriest Boris Khinevsky, Archpriest Ivan Stus and other scholars and priests worked closely with him.

Analyzing *The Native Church* journal, it is possible to track the events related to Fr. A. Dublyansky. They can be classified as follows: 1) worship, prayer, funeral services; 2) participation in the UAOC councils and church congresses; 3) ecumenical meetings; 4) celebration of national holidays; 5) conferences and other scientific events.

Receiving spiritual education was an important question for clergy in emigration. Thus, in 1971, Archpriest A. Dublyansky was a part of the commission on the questions concerning the organization of theological courses. This commission developed the plan of lectures and the list of teachers. Initially, a seminar was held so that students could actively participate by asking questions. The Theological Seminar began on January 21, 1971 and lasted for 15 days. Each day there were 6 hours of lectures: two hours before lunch and four after lunch. The lectures were held at the Ukrainian Free University in Munich. Father Anatoly lectured on Liturgics. As early as July

19 - August 4, the second courses were held, which were successful, as the students showed great interest into the subjects and received a lot of information during the lectures.³⁴

Thus, the Archpriest A. Dublyansky already at the initial stage of the church activity proved himself as the keen performer of the job assigned to him, not only as priest but also in various other capacities. Editorial experience became a basis for the establishing of a new UAOC printing edition which played a major role for the Church in emigration.

For the active work in favor of the UAOC, Archpriest A. Dublyansky was honored with the following church awards: in April 1955 by Scufia;³⁵ May 6, 1956, elevated to the rank of archpriest;³⁶ June 4, 1961 with a stick;³⁷ August 10, 1962 with a cross with ornaments;³⁸ and on July 1, 1973 to the rank of Protopresbyter.³⁹

In addition to editorial work in the journal *The Native Church*, Father Anatoly prepared and published two scientific works: *Ukrainian Saints*⁴⁰ and *The Thorny Way: Metropolitan Nikon Abramovich's Life*.⁴¹ After the death of his greatest helper and counselor, his wife Eugenia, in 1978, archpriest Anatoly accepted monasticism on May 24, 1981. In his address to the bishop, Archimandrite Anatoly said:

With great emotion and trembling, I stand before you, because a great event must occur in my life – the consecration of me to the Bishop. Realizing the pre-eminence of the bishop's ministry, his great responsibility before the Lord and His Holy Church and the people, I not only did not think about that ministry, but was also terrified of the proposal to become a Bishop. The ministry of the bishop is equal to the apostolic one, because the bishop is a

³⁴ Orthodox Theological Seminar at Ukrainian Free University, *Native Church*, (1971, Part 86), pp. 12-13; Theological course at Ukrainian Free University. Fr. Anatoli Dublyansky papers. Box 2. Folder 6. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

³⁵ Honorary Diploma of the UAOC Archbishop of Germany Nicanor on honoring the dedicated work in praise of God and the benefit of the UAOC Presbytery Anatoly Dublyansky by Scufia. No. 11186. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17158; Book of introduction – 74340.

³⁶ Honorary Letter of the UAOC Archbishop in Germany, Nicanor, on honoring the dedicated work in praise of God and the benefit of the UAOC Presbytery Anatoly Dublyansky as the rank of Archpriest. No.13494. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17155; Book of introduction – 74337.

³⁷ Diploma of the UAOC Archbishop in Germany, Nicanor, on honoring the dedicated work in praise of God and the benefit of the UAOC Presbytery Anatoly Dublyansky. No. 26033. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17157; Book of introduction – 74339.

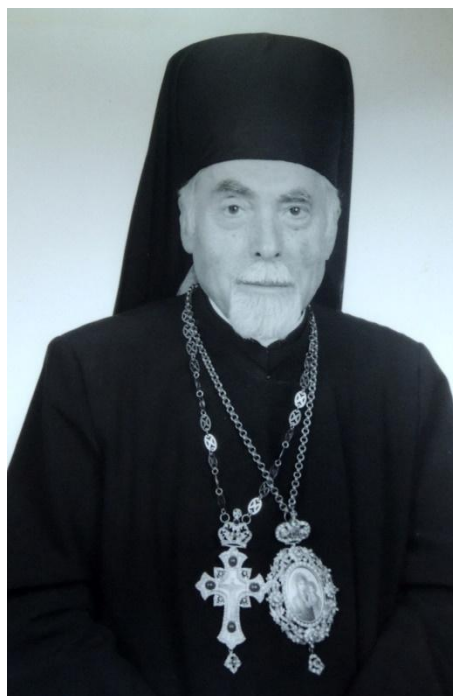
³⁸ Diploma of the UAOC Archbishop in Germany, Nicanor, on honoring the dedicated work in praise of God and the benefit of the UAOC and his printed work “Ukrainian Saints” by Archpriest Anatoly Dublyansky with a cross with decorations. No. 26034. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17156; Book of introduction – 74338.

³⁹ Diploma of the Archbishop of Kyiv and Pereyaslavsky, Metropolitan of the UAOC in the Diaspora Mstyslav about honoring Archpriest Anatoly Dublyansky as the rank of Protopresbyter. Volyn Regional Museum. Stock No. Book and Documentary Fund – 17159; Book of introduction – 74341.

⁴⁰ Anatoly Dublyansky, archpriest, *Ukrainian Saints*, (Munich, 1962), 100 p.

⁴¹ Anatoly Dublyansky, archpriest, *The Thorny way. Life of Metropolitan Nikanor Abramovich*, (London, 1962), 80 p.

successor of the apostles, who must be a shepherd over the shepherds, guardian of the House of the Lord, and a competent leader of the church ship responsible for the salvation of many souls ... At this moment in my life, I cannot but mention something from my past. From the days of my youth, through the upbringing of my deeply religious parents, the teaching of my religion teachers, my soul has always flowed to the Lord, poured into His holy church. God was a refuge and a power for me. My greatest happiness was staying in the church of God. Although at first I had to be in secular work and complete secular education, you will not avoid what has been predetermined by God. This year it is the thirtieth anniversary since the blessed memory of Archbishop Nicanor (later Metropolitan of the Ukrainian Autocephalous Orthodox Church) consecrated me as a priest and spiritually prepared me for the service of the blessed memory of Archpriest Alexander. In my pastoral work, a great help was my wife, blessed memory of Eugene. But the Lord's plans are unknown. Today, I am standing before you, my Saints, to soon receive from your hands a bishop consecration and become a bishop of our Ukrainian Autocephalous Orthodox Church. In my future pastoral work in the Church, as before, I will realize that the Church is an institution of God, not a human one, and the laws that I will be guided by will be the Holy Gospel, with the Commandments of the Lord concerning the love of God and my neighbor....⁴²



Addition 1. Anatoly Dublyansky after his ordination as a bishop. 1981.

Archimandrite Anatoly's Consecration to the Bishop was held on Sunday, May 31, 1981, during the solemn Liturgy, held at the Monument Church of Andrew the Apostle in Bound Brook, New Jersey, USA, on the occasion of the end of the Tenth Council of Ukrainian Orthodox Church.

⁴² The Word in the Bishop's Appeal, *Native Church*, (1981, Part 127-128), p. 9.

Metropolitan Mstislav Skrypnyk with the Archbishops Mark and Constantine, Protopresbyters A. Selepin, F. Biletsky, S. Bilyak, B. Zhelekhovsky, priest I. Shcherby and protodiacon V. Polishchuk headed the Liturgy.⁴³ Bishop Anatoly's solemn presentation at the Western Diocese was held on June 28, 1981. Realizing the greatness of his vocation, in his pastoral ministry, Bishop Anatoly revealed himself as a zealous arch pastor, who lovingly cared for the flock entrusted to him, presided at worship at the parishes of his diocese, and preached the word of Christ among the Orthodox people. Thus, he has earned tremendous authority and respect. In 1983 he was elevated to the rank of Archbishop of Paris and Western Europe at the UAOC Council in London, with a place of residence in the city of New Ulm. For his services to the Church and to the people, the Ukrainian Free University in Munich, on the anniversary of the Baptism of Rus-Ukraine on July 25, 1988, awarded Archbishop Anatoly the title of Honorary Doctor of Philosophy.⁴⁴ At the UAOC Council in Genk, Belgium, in 1994, the bishop was elevated to the rank of Metropolitan of Paris and Western UAOC, and in 1995, after the Act of Eucharistic Unification of the Ukrainian Orthodox Church in the United States, and the Diaspora with the Ecumenical Patriarch Bartholomew I, Metropolitan Anatoly was given the title of Metropolitan of Sozopol.

In the early 1990s, with the proclamation of Ukraine's Independence, Metropolitan Anatoly Dublyansky sent a large part of his library and his own archive to Lutsk. His official archive is in the church archive of the UAOC in Bund-Bruck (USA), and his personal archive is in the holdings of the Volyn Regional Museum.

The Lutsk State Historical and Cultural Reserve and the Lesya Ukrainka Volyn University received a selection of his historical literature. On October 26, 1993, Volyn Theological Seminary also received a rich theological library, which numbered over three hundred books, brochures, and a large number of religious journals published in the diaspora. Now they are all stored in the library of the Volyn Orthodox Theological Academy, namely in the nominal fund No. 6 "Metropolitan Anatoly Dublyansky."

Bishop Anatoly financially assisted both the seminary and the individual parishes, sending them priests' vestments and church supplies. In 1995, on the donation of the Metropolitan, the icon

⁴³ Consecration of Bishop Anatoly, *Native Church*, (1981, Part 127-128), p. 9.

⁴⁴ Archbishop Anatoly – Honorary Doctor of Philosophy, *Native Church*, (1988, Part 155), p. 8.

of the Blessed Virgin Mary with the baby Jesus was painted in Lutsk, which has now become the decoration of the Volyn Orthodox Theological Academy.

On October 28, 1997, the Consistory of the Ukrainian Orthodox Church regretfully reported that at 10 o'clock in the morning in the 85th year of his life, in New Ulm, Bishop Anatoly Dublyansky passed away.⁴⁵ The funeral service in memory of the Bishop Metropolitan was held on November 6, 1997, at the New Ulm City Cemetery. The funeral service was led by the Blessed Metropolitan of the UAOC in the Diaspora Constantine Bagan in collaboration with Archbishop Vsevolod Maidansky and Bishop John Derevyanka and the clergy.

Conclusions

Thus, Metropolitan Anatoly dedicated his life to the benefit and development of the Ukrainian Autocephalous Orthodox Church in the diaspora and tried to assert its authority in every possible way. Metropolitan Anatoly Dublyansky's legacy today contains valuable information about the UAOC's formation and activities in Germany, his views on the establishment and institutionalization of the Local Orthodox Church of Ukraine and reflects the cultural heritage of the Ukrainian diaspora.

⁴⁵ Metropolitan Anatoly Dublyansky rested in God, *Chronicle of Volyn*, (1999, Part 19-20), pp. 278-280.

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