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UKRAINIAN AUTOCEPHALOUS ORTHODOX CHURCH: FOUNDATION AND BEGINNINGS IN POST-WAR GERMANY

By Vladyslav Fulmes

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Abstract

Ukrainian Autocephalous Orthodox Church (UAOC) met many obstacles regarding its activities from the Soviet and German occupation regimes. Due to persecution and oppression, the hierarchy and clergy of the Ukrainian Autocephalous Orthodox Church decided to emigrate. Preserving the canonical episcopate, the Ukrainian Autocephalous Orthodox Church began a new stage of existence in emigration, ushering a new period of activity of UAOC. This study is relevant to modern historical science since the study and introduction into the scientific sphere of new archival documents and memoirs of contemporaries gives an opportunity to establish a coherent picture of the activities of the UAOC outside of Ukraine. Postwar Germany was a place of residence for the clergy and the numerous people of Ukraine. In this article, the process of the formation of the Ukrainian Autocephalous Orthodox Church in Germany after WWII based on archival sources, publications, and memoirs have been presented. A number of parishes and clerics, as well as pastoral, cultural, educational, and publishing activities were established.

Keywords: Ukrainian Autocephalous Orthodox Church, emigration, parish, church, hierarchy, displaced persons, Germany.

Introduction

The 20th century in the history of Ukraine is characterized by a difficult struggle for statehood and its own church. The Ukrainian Autocephalous Orthodox Church (UAOC), which was formed at the All-Ukrainian Orthodox Council in Kyiv in October 1921, went through a difficult phase of revival. With the loss of Ukrainian statehood and the seizure of most Ukrainian lands by the Bolsheviks, the UAOC was persecuted and later liquidated. The UAOC was revived for the second time during the German occupation of Ukraine. The Nazi invasion of the Soviet Union began on June 22, 1941, and by October 1941, the Germans had occupied most of Ukraine. New hopes for the revival of national, cultural, and religious life appeared in Ukrainian society. The year of 1942 was marked by special events which had epochal significance, as it was the year of restoration of the Ukrainian Autocephalous Orthodox Church (UAOC). The UAOC even gained an episcopate, which was consecrated in accordance with the current canons of the Ecumenical Orthodox Church. However, the revival of the UAOC did not last long. In 1944, Ukraine was again

occupied by the Soviet troops. The activity of the UAOC was forbidden, churches were closed, and the clergy were persecuted. Due to this situation, the UAOC episcopate, headed by Metropolitan Polikarp (Sikorsky), some of the clergy, and thousands of believers, were forced to leave their native lands and emigrate. This became the beginning of a new period of activity of the Ukrainian Autocephalous Orthodox Church in emigrant conditions—the study of which is relevant to modern historical science, as the study and introduction of new archival documents and memoirs of contemporaries allows to establish a holistic picture of UAOC outside Ukraine.

Research Methods

The implementation of the study became possible due to the choice of effective methodological methods and approaches. The methodology of the study is based on the principles of systematics and scientific historicism. Historical-comparative, problem-chronological, structural-functional, biography and prosopography methods were used. Each of them was effective in a specific situation and allowed to objectively reconstruct the process of the formation of the Ukrainian Orthodox life of the UAOC in Germany after the Second World War.

Results of the Research

In 1944, the Ukrainian Autocephalous Orthodox Church bishops and clergy emigrated first to Metropolitan Dionisius (Valedinski) in Warsaw and later to Western Europe.¹ Without a doubt, the hierarchs of the UAOC left Ukraine with heavy and inevitable remorse. Though, they had to evacuate because it was clear that with the return of the Bolshevik government, all the bishops of the established Church would face certain death—thus, the cessation of the Church.

During the period of emigration to the West, from March 11 to April 8, 1944, the UAOC episcopate held its first emigration council in Warsaw. The “Temporary Regulation on the Administration of the Holy Ukrainian Autocephalous Orthodox Church” was adopted, according to which the Council of Bishops became the highest body of the church in the All-Ukrainian Local Council, and the Holy Synod was established as the executive body of the Council of Bishops.²

¹ Nicholas Denysenko, *The Orthodox Church in Ukraine: The Century of Divisions*, (Kyiv: Dukh i Litera, 2019), p. 124.

² Anatoly Dublyansky, archpriest, *The Thorny Way: Life of Metropolitan Nikanor Abramovich*, (London: Publication of the General Church Administration of the UAOC in Great Britain, 1962), p. 54.

After the completion of the council on April 25, 1944, the episcopate addressed the faithful with the cathedral's arch-pastoral epistle:

We now have several million refugees from Ukraine abroad, who have chosen to leave their homeland and wander in the difficult conditions of emigration, because they were aware, that if they remained in place, they would face terrible slavery, bullying, and, at best, accidental death. Does not all this show that people, after 25 years of Bolshevik reality, do not trust the Soviet authorities anymore and consider the Bolshevik march on Ukraine as a new enemy invasion? The clergy and the episcopate left their native land together with the faithful.³

The Council also called for courage and keeping faith in the face of a new attack of "Bolshevik-atheists," to unite around "...our Ukrainian church, which would unite the whole Ukrainian people with the cement of spiritual unity," not to believe ungodly Bolshevik propaganda about the alleged protection of religious freedom, but to inform the world community by all available means about the threat posed by communism to Christian culture.⁴

On April 27, 1944, the hierarchs of the Ukrainian Autocephalous Orthodox Church addressed Patriarch Benjamin I of Constantinople and other heads of local churches with a message about the renewal of the Ukrainian Orthodox Church's activity. They asked them to "temporarily accept the spiritual care of the flock that is within your Church,"⁵ but their request was ignored by the Patriarch. Autocephalous parishes in Ukraine were absorbed by the Moscow Patriarchate after joining the Soviet Union.⁶ This was an attempt by the UAOC hierarchy to establish relations with Constantinople, and it was a precondition for the recognition of the autocephaly of the Ukrainian Church. Without response, the UAOC hierarchy testified that it was still within the canonical jurisdiction of Metropolitan Dionisius Autocephalous Orthodox Church.

Due to the continuation of military hostilities, the UAOC episcopate was forced to leave Warsaw and move to Germany through Krynica and Bratislava, where a large number of Ukrainians stayed at the end of World War II. All of them were placed in the Displaced Persons

³ Martyrology of the Ukrainian Churches in four volumes. Volume I. *Ukrainian Orthodox Church: documents, materials*, Christian samizdat of Ukraine, (Toronto-Baltomir, 1987), pp.766–767.

⁴ Andrii Smyrnov, *Mstyslav (Skrypnyk): public and political and church figure, 1930–1944*, (Kyiv: Smoloskyp, 2009), p. 179.

⁵ A. D. [Anatoly Dublyansky], archpriest, Council of Bishops of the UAOC in Warsaw in 1944, *Native Church*, (1964, Part 59), p. 9.

⁶ Denysenko, *op. cit.*, (Kyiv: Dukh i Litera, 2019), p. 124.

(DP) camps,⁷ which were established on the territory of Germany by American, British, and French military administrations.

Among the numerous emigrants was Anatoly Dublyansky (1912–1997), the future Western European and Parisian metropolitan of the Ukrainian Autocephalous Orthodox Church in the diaspora, a native of Volyn, who made a memorable mark in the history of his native land and in the activities of the UAOC in Germany. After his arrival in Germany, Anatoly Dublyansky took an active part in the development and establishment of church and religious life, becoming a priest in 1951; and after the death of his wife in 1978, he became a Bishop of the UAOC in Western Germany, heading the Western European Department of the UAOC in the diaspora.⁸ Bishop Anatoly Dublyansky left several manuscripts, printed documents, and publications that contain valuable information about the formation and activities of the UAOC in postwar Germany. About the emigration of UAOC clergy from Ukraine, Anatoly Dublyansky learned from Bishop Polikarp (Sikorsky) during the worship in the lower church of Lutsk Holy Trinity Cathedral. Anatoly Dublyansky was a member of the widespread Church Council of Metropolitan Polikarp (Sikorsky) and took part in their meetings up to the departure of the Metropolitan from Lutsk: “...then I attended meetings up to the departure of the Metropolitan Polikarp from Lutsk on January 14, 1944, about what I was told by Archbishop at the All-Night worship on January 13 in the lower cathedral. This was my last meeting with the Metropolitan, for in Germany I had only correspondence with him.”⁹

The Central Office of Ukrainian Emigration (COUE), established in February 1945, reported that by the end of 1946 there were 177,000 Ukrainians living in Western Germany—including 104,000 in the American zone, 54,000 in the English, and 19,000 in the French. Most Ukrainians lived in Bavaria.¹⁰ There were 12 bishops of the UAOC with Metropolitan Polikarp (Sikorsky) on the territory of Germany among the Ukrainians, eight of them in the American zone, two in the British zone, and one in the French zone of occupation.¹¹

⁷ Nykodym Plichkovsky, archpriest, *Essay on the history of the Ukrainian Orthodox Church*, (Sydney–Adelaide, 1985–1988), p. 106.

⁸ Vladyslav Fulmes, “At God’s Service: Anatoly Dublyansky – A Metropolitan of Western Europe and Paris of the Ukrainian Autocephalous Orthodox Church in the Diaspora (1912–1997)” in *Occasional Papers on Religion in Eastern Europe* (Vol. 41: Iss. 7, Article 6, 2021), pp. 85–101.

⁹ State Archives of Volyn Region. Fond R. 3441. Description 1. Case. 185. Letters from Metropolitan Anatoly Dublyansky for 1994–1997. Sheet 4.

¹⁰ Mary Rogozha, *History of the Ukrainian diaspora*, (Uman, 2011), p. 88.

¹¹ Volodymyr Marunyak, *Ukrainian emigration to Germany and Austria after the Second World War*, Vol. 1 (Munich: Dr. Peter Beley Academic Publishing House, 1985), p. 310.

Arriving in Germany, the Orthodox bishops faced certain problems. In addition to being scattered in groups in the camps of various settlements, the authorities did not allow them to perform arch pastoral duties and recognized only the Russian Orthodox jurisdiction in its territory, headed by Seraphim (Lyade), Metropolitan of Berlin and Germany. The exception was the Ukrainian parish of St. Michael the Archistrategos in Berlin, which was under the care of Metropolitan Dionisius (Valedinski) of Warsaw.¹²

After Germany's capitulation on May 8, 1945, the situation changed. In the American, British, and French occupation zones, the UAOC episcopate (together with the clergy) was given the opportunity to conduct church and religious activities among Orthodox Ukrainians. The organizational period for the UAOC in Germany was the second half of 1945 till early 1946.

On July 16, 1945, Metropolitan Policarp (Sikorsky) held a meeting in Bad Kissingen with Bishops Mikhail (Khoroshy), Mstyslav (Skrypnyk), Platon (Artemyuk), and Vyacheslav (Lisnytsky). During this meeting, it was agreed that the UAOC episcopate continues to be seen as the "organized hierarchical body of the UAOC headed by Metropolitan Policarp."¹³ The UAOC's further activity in emigration was based on the decisions of the Council of Bishops in Warsaw, which took place from March 11 to April 8, 1944.

Meanwhile, in the camps for displaced persons, Orthodox Ukrainians began active work to restore church and cultural life. Simple and unpretentious camp churches were built in various rooms (rooms, halls, former barracks). Churches were equipped with iconostasis, church attributes, and other necessary things for worship services. Church choirs were founded, and Sunday schools were opened.¹⁴ In some cities, Orthodox Ukrainians rented churches of other denominations for worship.¹⁵

Despite difficult circumstances, during 1945, parishes appeared in Augsburg (Holy Intercession Church), Regensburg (Holy Intercession Church), Landshut (St. Michael's), Ingolstadt (Holy Intercession Church), Bayrot (St. Prince Vladimir), New Ulm (Holy Intercession Church; St. Michael's), Hanover (Church of the Transfiguration), Essen (Great Martyr Demetrius

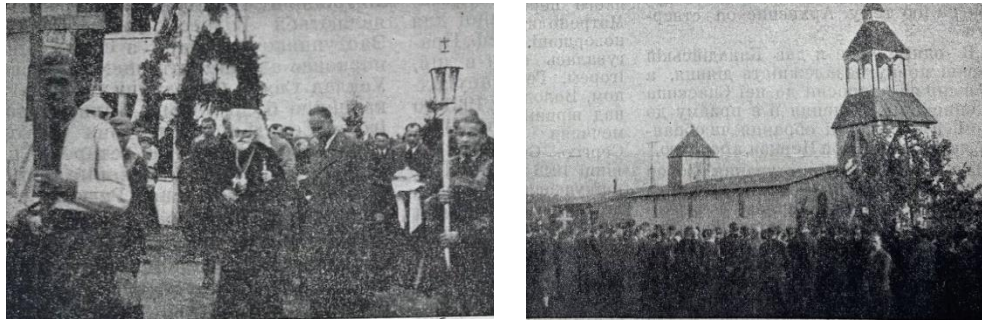
¹² Ivan Vlasovsky, *Essay on the history of the Ukrainian Orthodox Church*. Book IV, Part II (New York, 1975), p. 275.

¹³ Fortieth anniversary of the Ukrainian Autocephalous Orthodox Church in Germany, *Native Church*, (1985, Part 143–144), p. 2.

¹⁴ Alexander Voronin, *Historical way of UOAC*, (USA: Ukrainian Orthodox Society of St. Andrew the First-Called Resurrection Publishing House, 1992), p. 118.

¹⁵ Paladiy Dubytsky, archpriest, Ukrainian Autocephalous Orthodox Church in Germany, *Native Church*, (1952, Part 1), p. 6.

Solunsky), Folkenberg (Theophany), Korigen, Karlsruhe, and other areas of the occupation zones.¹⁶



Addition 1. Consecration of the Ukrainian church in Korigen. The church was consecrated by Metropolitan Polikarp (Sikorsky). October 28, 1945.



Addition 2. Iconostasis of the Ukrainian church in the Freiman camp (Munich).

For example, the foundation of the Holy Intercession camp Church in Augsburg is evidenced by the *antimins*,¹⁷ which is stored in the Volyn Orthodox Theological Academy in the collection of ancient *antimins*. It is noted that it was issued by Archbishop Igor (Guba) for Holy

¹⁶ Fortieth anniversary of the Ukrainian Autocephalous Orthodox Church in Germany, *Native Church*, Part 143–144 (1985), pp. 1–2.

¹⁷ *Antimins* – a consecrated kerchief with sewn part of the relics of saints and is on the throne in Orthodox churches. During the Divine Liturgy, the Sacrament of the Eucharist is celebrated in *antimins*. The Divine Liturgy cannot be celebrated without *antimins*.

Intercession camp Church on December 20, 1945. This gives grounds to conclude that from that time worship began in the church.

The Holy Intercession parish in Munich, founded in 1945, was one of the first religious communities of the Ukrainian Autocephalous Orthodox Church, established in Germany at this time. Much effort for the establishment of the church was made by Abbot Archpriest Paladiy Dubytsky. He published a short article about the history of the church's founding and the activity of the parish during its first years of formation in the journal *Native Church*.¹⁸ This article reports that after receiving half of the building on the ground floor in Dachaustrasse 9 in Munich, active Ukrainians began to build their church there, and regular worship services began in August 1945.



Addition 3. Arrangement of the Church of the Intercession of the Blessed Virgin in Munich. 1945.¹⁹

As Munich became the center of Ukrainian life in Bavaria, the parishioners of the Church of the Intercession appealed to Metropolitan Polikarp to appoint a bishop to their parish. According to the decision of the Council of Bishops of the UAOC, Archbishop Mikhail (Khoroshy) arrived in Munich. Thus, Munich became the seat of the UAOC Archbishop with jurisdiction over Ukrainian Orthodox parishes, and the Church of the Holy Intercession became its cathedral. In 1946, the Brotherhood of the Holy Intercession began its activities in the parish.²⁰ This was a good example for follow-up, and they later founded brotherhoods at other churches—which conducted

¹⁸ Paladiy Dubytsky, archpriest, Holy Intercession Parish in Munich, *Native Church*, (1965, Part 63), pp. 8–10.

¹⁹ The following worked on the production of the iconostasis: Fr. P. Dubytsky, prof. I. Rozgon, Y. Sayuk, K. Kopylovsky, M. Korkovets, V. Stanislaviv, M. Ostapchuk. The iconostasis and the church were painted by M. Mykhailevych (Ibid., p. 8).

²⁰ Ibid., pp. 8–10.

extensive cultural and educational activities, among others. It should be noted that their activities were regulated by statutes.²¹

From March 14 to 17, 1946, the first Council of Bishops of the UAOC in Germany (the second in emigration) was held in Esslingen near Stuttgart. The Council was dedicated to organizational matters, and the West European territory was divided for spiritual guidance and administration of the parishes. The English zone in Germany was headed by Metropolitan Polikarp (Sikorsky) and Bishop Hryhorii (Ogiychuk), who was vicar of Westphalia. The American zone contained eastern Bavaria, which was headed by Archbishop Mikhail (Khortytsky) with an office in Munich and northern Bavaria, alongside Bishop Volodymyr (Maletsky) whose office was at first in Bayreuth and later in Regensburg. There was also Württemberg-Baden with Bishop Platon (Artemyuk) in Esslingen and the camp in Ellwangen with Bishop Sylvester (Haievsky). In Austria, Bishop Mstyslav (Skrypnyk) was entrusted with the temporary care of the Province of Grossesen in Germany until the time of his transfer to France.²²



Addition 4. The first Council of Bishops of the UAOC in Germany in exile in Esslingen on March 14–17, 1946. Seated from left to right: Bishop Gennady, Archbishop Igor, Metropolitan Polikarp, Archbishop Mikhail, Bishop Sylvester; standing Bishops Hryhorii, Volodymyr, Mstyslav and Platon.

²¹ Ukrainian Orthodox Church in Germany. Fr. Anatoli Dubliansky papers. Box 2. Folder 20. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

²² Fortieth anniversary of the Ukrainian Autocephalous Orthodox Church in Germany, *Native Church*, Part 143–144 (1985), p. 2.

In addition, a decision was made to unite all Ukrainian Orthodox communities outside Ukraine into a single Ukrainian Autocephalous Orthodox Church of the Ukrainian people.²³ Thus, steps have been taken to structure the church in new conditions.

The hierarchs of the Ukrainian Autocephalous Orthodox Church began to provide their faithful, who were united in the parish, with their arch pastoral care. Meetings of the Council of Bishops and the Synod of the Ukrainian Autocephalous Orthodox Church in Germany continued. Thus, during 1946–1949, six meetings of the Council of Bishops and 12 meetings of the Holy Synod of the UAOC took place.²⁴

Thus, the religious life of displaced people in the camps began to take on organizational forms. Churches were established and the clergy of the UAOC, in addition to worship services, were engaged in the education of children in camp schools, teaching the Law of God. Various national, cultural, scientific, and ecumenical events were held.

In Aschaffenburg, from August 25 to 26, 1947, on the initiative of a group of “supporters of the Kiev canons of 1921,” the so-called “first church congress of the UAOC” took place and was attended by 67 people. On it, a part of the faithful separated from the UAOC, creating a cathedral-legal movement (“UAOC, formed in 1921”), led by Archbishop Hryhorii (Ohiichuk). The Ukrainian community condemned the split in the UAOC and regarded it as a harmful phenomenon. On October 23, 1947, the Council of Bishops of the Ukrainian Autocephalous Orthodox Church in Aschaffenburg also decided to consider the above-mentioned congress as an “illegal assembly” and to dismiss all its members from their positions in the UAOC. These actions negatively affected the state of the church in the diaspora.²⁵

Beginning in 1946, many Ukrainians left Germany. This emigration was caused by camp poverty, the economic disruption of the postwar years, unemployment, and more. This led Ukrainians to look for a better life in other countries. A wave of migration began, first to England, Belgium, and France, and later to the United States, Canada, Australia, Argentina, Brazil, and others. Some of the clergy also left Germany.

²³ Olena Podobed, “Ukrainian Autocephalous Orthodox Church in Germany (1945–1950)” in *Scientific notes of Ternopil National Pedagogical University named after Volodymyr Hnatyuk*, (Series “History”, Issue 2, Part 2, 2015), p. 58.

²⁴ Fortieth anniversary of the Ukrainian Autocephalous Orthodox Church in Germany, *Native Church*, Part 143–144, (1985), p. 2.

²⁵ Correspondence of His Beatitude Metropolitan Nicanor. 1951–1955. Fr. Anatoli Dubliansky papers. Box 1. Folder 1. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

Memoirs of Bishop Anatoly (Dublyansky) are valuable as they provide an opportunity to reconstruct the situation of the Ukrainian diaspora in Germany from that time. He notes that the culmination of the emigration of Ukrainians from Germany reached a peak in 1949-1951. The hierarch says that Bishops Gennady and Volodymyr left for the United States, Platon for Canada, and Sylvester for Australia. Bishop Polikarp also left Germany and went to France in April 1950, and Bishop Mikhail went to Belgium. Bishop Anatoly (Dublyansky) says that with the departure of Bishop Polikarp to France, the central administration of the UAOC moved there for some time. Only Bishop Nicanor stayed in Germany, but in 1951, he received a commission to go to Australia. However, due to a heart disease he was not able to go.²⁶

Metropolitan Anatoly (Dublyansky) also provides statistics on Ukrainian parishes and priests in the UAOC. As noted, he claims that there were over 70 Orthodox parishes in Germany in 1947. Later, after increasing emigration, liquidation, and consolidation of some displaced persons, the number of parishes decreased further. Despite the emigration, Bishop Anatoly (Dublyansky) commented that the UAOC's life in Germany had "stopped being a strong key, but it has not died out,"²⁷ because in 1951 there were 44 parishes and 27 priests.

In his remarks, Bishop Anatoly (Dublyansky) also mentions the existence of two deaneries of the UAOC on the territory of Germany: in Bavaria in the city of Munich (dean Archpriest Paladiy Dubytsky) and in the northern-western part of Germany in Essen (dean Priest Dmytro Vasylchuk).²⁸ As of 1958, he provides this list of clergies with the territories served by the priest:

1. Seine Exzellenz Erzbischof Nikanor Abramowitch – Metropolit der Ukrainischen Autokephalen Orthodoxen Kirche. Karlsruhe, Erzbergerstr 2c.
2. Oberpriester Demyd Burko – Stuttgart, Zuffenhausen, Ludwigsburg, Heilbronn, Mühlacker, Beblingen, Kirchheim.
3. Priester Andrij Bluznuk – Hannover, Braunschweig, Hildesheim und andere.
4. Dekan Oberpriester Palladij Dubitskyj – München, Ludwigsfeld, Rosenheim, Gauting.
5. Oberprisher Anatolij Dublalanskij – Niederbayern, Landshut, Regensburg, Passau, und Landkreis Erding in Oberbayern.
6. Oberpriester Theodor Dymor – Oerrel, Hamburg, Lübeck.
7. Priester Georg Gudrij – Dornstadt bei Ulm, Altersheim in Ruhestand
8. Priester Anton Gurskyj – Varel / Oldenburg, Altersheim.
9. Oberpriester Yuriy Hawryluk – Wetzlar in Ruhestand.
10. Oberpriester Mychailo Hiltajczuk – Neu Ulm mit Umgebung.
11. Oberpriester Theodir Luhowenko – Karlsruhe, Mannheim, Frankfurt am Main.

²⁶ Ukrainian Orthodox Church in Germany. Fr. Anatoli Dubliansky papers. Box 2. Folder 20. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

²⁷ Ibid.

²⁸ Ibid.

12. Priester Hruhorij Matwijenko – Nürnberg, Erlangen, Amberg.
13. Oberpriester Damian Ostapczuk – Augustdorf bei Detmold.
14. Oberpriester Semen Smereka – München.
15. Priester Damian Swyrydenko – Aalen, Goldshöfe.
16. Priester Iwan Szpakowycz – Ingolstadt.
17. Protopresbyter Hennadij Tymkowskyj – Dornstadt bei Ulm, Altersheim.
18. Dekan Priester Dmytro Wasylchuk – Nordrhein-Westfalen: Essen und mehrere andere Ortschaften.
19. Priester Ihnatij Worobec – Augsburg und Langweid. Foret bei Augsburg.
20. Oberpriester Iharij Zukowsky – (Neu Ulm) in Ruhestand.
21. Priester Georg Stscherbyna – Kaiserslautern und Pfalz.
22. Oberdiakon Leonid Korol – Karlsruhe.
23. Diakon Wolodymyr Onufrijczuk – München Ludwigsfeld.
24. Diakon Dmytro Werchiwskyj – Schwäbisch Gmünd.²⁹

Despite the above-mentioned factors, he also affirms that 1946-1949 was the time of greatest activity of the UAOC in Germany. In addition to the usual parish life, the arrangement of churches and worship services, he focuses on significant publishing activity. During this time, periodicals, liturgical literature, two catechisms and a short history of the Orthodox Church, a number of church calendars, etc., were published.

In the postwar period in some areas, where UAOC bishops were based, the printed organs of church administration were established, such as *Church Bulletin* (*Церковний вісник*) (Munich), *Christ's Community* (*Христова Громада*) (Mainz–Kastel), etc.³⁰ In 1948, two editions of the journal *Theological Bulletin* (*Богословський вісник*) in book form were published for the first time. The first edition was published in Augsburg with 96 pages and was edited by Neophyt Kibalyuk. The second edition was published in New Ulm, with 178 pages, and was edited by Archbishop Nicanor (Abramovich). *Theological Bulletin* was a publication of the UAOC and was supposed to be published monthly. Though, due to the monetary reform in Germany, the emigration of the majority of Orthodox Ukrainians, and the lack of material resources for the publication, it ceased to exist. In 1952, through the efforts of Anatoly Dublyansky, the journal *Native Church* (*Рідна Церква*) (1952-1988) was launched; it was published for 36 years.³¹ The journal was characterized by highly informative, scientific, and theological novelty. The chronicle

²⁹ Ukrainian Orthodox Church in Germany. Fr. Anatoli Dubliansky papers. Box 2. Folder 20. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

³⁰ Archive of the Ukrainian Free University in Munich. Fund. Periodicals of Ukrainian emigration (Germany) of the period (1945–1955) in the library and archives of the Ukrainian Free University (Munich). RTF file (1.5 MB). URL: https://old.archives.gov.ua/ArchUkr/Munich_Kirilenko.php.

³¹ Fulmes, *op. cit.*, p. 94.

of church life on the pages of the journal makes it a valuable source for the study of the activity of the UAOC in the immigrant community and the study of certain persons.³²

With the blessing of the Holy Synod of Bishops of the UAOC, the Theological-Pedagogical Academy (since 1948 named the UAOC Theological Academy) was founded in Munich on August 24, 1946, as a traditional higher theological school of the Ukrainian people for educating highly qualified pastors and preachers of the Word of God, as well as the education of highly qualified teachers for Ukrainian schools in the emigrant community.³³ It played an important role in the life of the Ukrainian diaspora in Germany. The Synod decided to approve its leadership: Prof. P. Kovaliv was appointed rector, Prof. Y. Moralevich was appointed acting dean of the theological faculty (according to the statute, this position could be occupied by a clergyman), dean of the pedagogical faculty was Prof. V. Petrov, the ruling curator of the Academy was Archbishop Michael, and the honorary curator was Metropolitan Polikarp.

Metropolitan Anatoly (Dublyansky) noted that, during its relatively short time of existence, the Theological Academy of the UAOC in Munich became the center of Ukrainian Orthodox theological scholarship and produced a number of valuable textbooks in various disciplines from 1946 to 1950. He mentions that in the 1949-1950 academic year the first graduation of students took place. The Academy had a Society of Theological Students, which published its journal *Theologian* (Богослов), and the Academy itself published six issues of its journal *Theological Academy Bulletin of the UAOC* (Бюлетень Богословської Академії УАПЦ). After a sizeable emigration in 1950, many of the academy's professors also left Germany, so its activities gradually ended.³⁴

Conclusion

As a result of the emigration of the hierarchy, clergy, and thousands of members of the Ukrainian Autocephalous Orthodox Church from Ukraine to Germany in 1944, a new phase of existence under emigration conditions began in the history of the Ukrainian Church. Despite

³² Vladyslav Fulmes, Mykola Tsap, archpriest, "Metropolitan Anatoly (Dublyansky) is the founder and editor of the journal "Native Church" in *Volynskyi blahovisnyk: theological and historical scientific journal of the Volyn Orthodox Theological Academy*, (Lutsk, № 2, 2014), pp. 355–364.

³³ Opening of the Theological and Pedagogical Academy in Munich, *Bulletin of the Theological and Pedagogical Academy*, (Bavaria, № 2, 1946), pp. 3–4.

³⁴ Ukrainian Orthodox Church in Germany. Fr. Anatoli Dubliansky papers. Box 2. Folder 20. Ukrainian History and Educational Center Archives. Somerset, New Jersey (USA).

certain difficulties, the Ukrainian Autocephalous Orthodox Church and its hierarchs played an important role in the life of Orthodox Ukrainians during this emigration by conducting pastoral, cultural, educational, and publishing activities. The stories of contemporaries, especially that of Bishop Anatoly (Dublyansky), contain valuable information—the research of which makes it possible to reconstruct the beginnings of Ukrainian Orthodox life in Germany and to investigate the activity and development of the Ukrainian Autocephalous Orthodox Church on its territory.

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