

Architecture development of temples and chapels of Christian theological-humanitarian educational institutions in Ukraine

Abstract

The article highlights the sacred component of architecture of theological-humanitarian Christian educational institutions. It researches the architectural and space-planning decisions of temples and chapels of theological-humanitarian educational institutions.

The objective of the research is to determine the major principles of architecture development common for the sacred core of theological-humanitarian educational institutions.

The research has been conducted by means of analyzing the historical experience of designing and constructing temples and chapels of theological educational institutions in Ukraine, carrying out field observations, systematizing the results of previous scientific researches, as well as analyzing the design decisions and the implemented projects. The methods of typological analysis, experimental design, and questionnaire-based survey have been applied in the course of the research.

The results of the conducted research helped to outline the major principles of architecture development common for the sacred core of theological-humanitarian educational institutions, determine the major factors influencing the architecture of temples and chapels of similar institutions, and offer the suggestions for designing temples and chapels of theological-humanitarian educational institutions in Ukraine.

Key words: architecture, sacredness, temple, chapel, education, science, theological seminary, theological-humanitarian university

1. Introduction

The development of the world civilization is based on the spiritual and material background, the development of theological and secular education, the harmony of faith and real opportunities, the general human values, and the specificity of the world view that is adherent to different social and religious communities. As a part of the Christian world, Ukraine is gradually returning to the spiritual origins of education, especially in the realm of humanitarian education [5].

The architectural and space-planning organization of the newly established theological-humanitarian educational institutions in Ukraine is based on the traditional types of theological educational institutions, in which temples are endowed with special spiritual and functional meaning. However, the dynamic development of architecture of theological and educational centers requires new approaches and knowledge of architectural and space-planning organization of temples and chapels located on the territories of educational campuses. It calls for the new humanitarian and high-tech architecture, which would be elaborated as based on the principles of faith and high level of general spirituality.

The development of architectural typology of temples belonging to theological-humanitarian educational institutions and their architectural and functional orga-

nization on the Ukrainian terrains are covered not sufficiently and, thus, require specialized research. The contemporary tendencies of designing and constructing temples of theological-humanitarian educational institutions in Ukraine are characterized by combining the traditional sacred architecture and the modern architecture of secular educational institutions. However, such approach is a very simplified model of architectural and space-planning organization of a temple in a theological-humanitarian educational institution and does not fully take into account the specificity of functional structure that includes both the sacred component and the academic purpose of a building. The problem of the complex approach to designing temples and chapels of theological-humanitarian educational institutions in Ukraine has not been reflected in the official regulatory documents and, thus, scientists are required to elaborate the theoretical basis of the methodology of designing temples and chapels belonging to this type. The analysis of modern architecture tendencies applicable to temples of theological-humanitarian institutions in Ukraine enabled the possibility of conducting the comprehensive research on the architectural typology of such temples, determining the major factors

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that have the most significant impact on the architecture development, establishing the basic architectural principles, and outlining the methodology of designing modern temples (chapels) of theological-humanitarian educational institutions in Ukraine.

2. The aim of the publication

The aim of the publication is to research and analyze the architectural specificity of temples and chapels of theological and theological-humanitarian institutions in Ukraine, determine the major principles of their architecture development, outline the key factors that have the most significant impact on the sacred core architecture, and make suggestions concerning the design of churches and chapels located on the territories of campuses of theological-humanitarian educational institutions.

3. The analysis of recent researches and publications

The architecture development of temples and chapels of theological and theological-humanitarian educational institutions has been researched by Ukrainian scientists, architects, historians, and theologians. Among them, it is necessary to emphasize the researches on theological educational institution architecture conducted by professor V. I. Proskuryakov [7][14], associate professor R. Z. Stotsko [7, 8, 9], associate professor O. I. Zhovkva [10]. The scientific works by the architects and scientists L. O. Shuldan [11], M.B. Yatsiv [12], O. V. Shcherbakov [13], and O. Yu. Dmytrash cover the topic of architecture of secular educational institutions [14]. Additionally, in some of the studies, R. Halyshysh describes the Ukrainian church architecture and the monumental and decorative art of the foreign communities [15]; Yu. I. Kryvoruchko investigates the theological foundations of sacred architecture [3]; V. I. Turchyn studies the bearers of traditions in the sacred architecture in Ukraine [2]; Blazejowski D. works on the problems of Ukrainian Catholic Clergy in Diaspora [16]; Ewa Weclawowicz-Gyurkovich works on the problems of Phenomenon of Polish religious architecture of the end of the twentieth century [17]; Beata Malinowska Petelenz studies the Temples of Europe and their cultural contexts [18]. Having analyzed the knowledge about temple and chapel architecture as a separate sacred and academic core

of theological and theological-humanitarian institutions, we need to emphasize that the topic has been studied only by a few architects and scientists. Its coverage lacks profoundness and calls for the further detailed research.

4. The main part

Without any exaggeration, theological-humanitarian educational institution is the temple of education, science, and spirituality in both figurative and literal meanings [4]. The complex of functional buildings of theological educational institutions inevitably includes a temple or a chapel. Moreover, a temple is the most significant building of the complex. In Ukraine, a temple has traditionally performed the function of the center of spiritual and social life and has been located on the main squares and streets of villages and cities. Different cultural, social, and commercial centers (like theatres, museums, libraries, educational institutions, governmental and administrative institutions, markets, shopping centers, recreational areas) have been constructed around the temple.

The symmetrical arrangement of buildings with respect to the axis on which a temple is located is the most logical characteristic feature of Christian theological-humanitarian educational institutions. It is connected with the symmetrical image of a temple itself and with the comprehension of the fact that theological-humanitarian institution in general is the temple of higher education. Such perception of the sacred object is characteristic for all regions of Ukraine. However, urban planning regulations, landscape, and functional purpose of the educational institution buildings complicate and sometimes even eliminate the possibility of designing the main facade with the clearly defined line of symmetry. The task becomes extra complicated when architects need to design a theological and educational complex, which includes buildings of sacred, educational, residential, economic, sports, and recreational character. While designing such building complexes in Ukraine, the symmetry of main facades is achieved with the help of the following decisions:

- a) main facade has the minimum possible width, i.e. buildings of the theological-humanitarian educational complex are arranged deep in the campus heartland and it can be defined as campus of the "deep" type (Ukrainian Catholic University at Stryiska Street, Lviv; Kharkiv Theological Seminary, Ill. 1);
- b) main facade has the significant width, i.e. buildings of the theological-humanitarian educational complex are arranged widthwise and it can be defined as campus of the "frontal" type. Buildings that constitute the main facade of the complex are visually balanced with respect to the center constituted by an axis of symmetry of the main building, which is the temple (Lviv Theological Seminary of Ukrainian Greek Catholic Church at Khutorivka Street, Ill. 2);
- c) main facade of the theological-humanitarian educational complex is arranged in a free order and the building complex can be defined as campus of the "free" type. Only the central entrance to the temple or the administrative building, which are visually emphasized to the largest extent, are symmetrical (Odesa Theological Seminary) [8].

From the spiritual and ideological perspective, as well as in the context of architectural and space-planning organization, a temple is the main and visually dominant building in the structure of the theological-humanitarian educational institution. This factor is defining for the urban planning decisions and for the formation of the general construction plan of theological-humanitarian educational institutions. A temple of theological-humanitarian educational institution is not freely accessible for parishioners. In many universities, seminaries, and academies in Ukraine, temples and chapels are constructed only for the internal usage. This limitation is also related to educational monastery complexes, where a temple or a chapel is always closed for parishioners. The accessibility of a temple located on the territories of theological-humanitarian educational institution for citizens of the city is determined by the administration of the educational institution and the local diocesan authorities [9]. As based on this circumstance, two types of temple location within the boundaries of a campus can be outlined:

1. *Theological-humanitarian educational institution with the free access to a temple* — educational institution is constructed on one of the main streets or squares of the city, residential district or quarter. A temple is the visual dominant feature of the theological-humanitarian educational complex and the street (square) in general. The main entrance to the temple is directed at the street or square and is not separated from the secular public space by any fence. There can be a few variants of temple location on the territory of the campus belonging to this type: a) the temple is located on the axis of symmetry of the complex without any attachment to buildings (the temple clearly identifies the nature of the institution; there is the possibility of conducting ceremonial walks around it and it is easily accessible for parishioners); b) asymmetrical location of the temple without any attachment to buildings (the temple is easily accessible for parishioners, there is the possibility of conducting cer-

emonial walks around it, and the campus buildings are arranged in the free order); c) asymmetrical location of the temple. The temple is integrated into educational and administrative buildings (free planning of the building complex, comfortable transition to the temple through covered walkways).

2. *Theological-humanitarian educational institution with an internal closed temple* — educational institution may be constructed on the main or peripheral street or square of the city, residential district or quarter. A temple is the visual dominant feature of the educational building complex. Its visual perception from the side of the street is limited. The temple is located in the center of the complex and its main facade is not related to the street (square). The temple is separated from the street by the buildings of the complex or the fence. Parishioners are allowed to access the temple occasionally through the territory or the buildings of the complex. Closed location of the temple also has a few variants: a) the temple is located in the center of the complex without attachment to buildings (ideologically and functionally, temple is the main building in the complex, there is the possibility of conducting ceremonial walks around it, there is a good visual connection between the temple and educational, administrative, and residential buildings of the complex); b) the temple is located in the internal space of the campus and integrated into one of the buildings (free planning of the campus space, transition to the temple directly from the educational buildings); c) the temple is integrated into the building and its altar part oversees the secular public space of the street or square (the temple visually identifies the sacred component of the educational complex, the temple is easily accessible via covered walkways and it does not occupy a separate area on the campus territory) [9].

The architecture of temples and chapels of theological-humanitarian educational institutions in Ukraine is developing in accordance with certain principles. Definition of these principles is the result of the comprehensive architectural studies of temples and chapels of theological-humanitarian educational institutions established by the largest religious groups and denominations in different regions of Ukraine. Thus, the architectural and space-planning organization of the sacred core of the theological-humanitarian educational institutions is based on the following principles:

1. Principle of sacredness — architecture of a temple or a chapel indicates the sacred nature of a building (planning, composition of elements, shape of domes, sacred symbols, interior paintings, and facade decorations).
2. Principle of adherence to a certain denomination and ecumenical nature — a temple or a chapel belongs to a certain religious group or denomination, which is reflected in its planning, architectural stylistics, and decoration of facades. Additionally, architecture of a temple or a chapel

Ill. 1. Building Complex of Kharkiv Theological Seminary (architect V. Pokrovsky)

Ill. 2. Building Complex of Lviv Theological Seminary at Khutorivka Str., Lviv (architects: E. Datsyshyn, Y. Goralevich, R. Stotsko, O. Hamar, Y. Verhola)



echoes the ecumenical values and smooths any sacred and ideological divergences in terms of space-planning organization and plot lines of paintings.

3. Principle of educational functionality – apart from the sacral function, a temple performs the function of being an educational space (main and side naves are designed as educational lecture halls with the corresponding equipment and multimedia devices. Additional lecture halls, a library, an iconic workshop, and a choral music classroom can be constructed in the additional spaces of a temple or in the basement).
4. Principle of transformative changes – spaces of a temple or a chapel are transformed to perform spiritual, educational, presenting and informational, as well as concert and theatrical functions (mobile enclosure constructions, transformer furniture, engineering equipment, systems of sound and lighting).
5. The principle of inclusion – architectural engineering equipment creates the conditions that are necessary for productive spiritual life and effective education of people with disabilities (equipment of parking spaces, ramps, elevators, toilets, wardrobes, special educational equipment, medical station).

The architectural and space-planning organization of theological-humanitarian educational institution in general and a temple (chapel) in particular is influenced by the set of factors. The major factors need to be outlined. The first among them is *religious-ideological factor*. Religion (from Latin “religio”, i.e. “connection”) is the special system of worldview and the world perception of a certain person or a group of people, the set of cultural, theological, and moral values that determine the behavior patterns of a person. The definition presupposes that religion is an ideology. Therefore, religious-ideological factor is the major determining factor influencing the formation of architecture of any sacred objects in any country. The statement is particularly topical for Ukraine that is characterized by the profound and stable religious traditions. There are many other important factors related to the formation of architecture of temples and chapels in educational institutions; however, religious-ideological factor is always prevailing. The reason is that the main functional purpose of sacred objects is the establishment and dissemination of a certain religious ideology. Temples of educational institutions are not an exception. The space-planning and stylistics of a temple clearly identify the sacred building itself (its affiliation to

a certain religious group or denomination) and the educational complex in general. By the characteristic plastic decorations on facades, dome shapes, color patterns, wall paintings or their absence, and availability of sculpture compositions, it becomes possible to determine the religious affiliation of the temple and the theological educational institution in general. Ill. 6 and Ill. 7 show the examples of the influence produced by the religious-ideological factor on the stylistics of temples in two theological educational institutions, which are the internal temple of Lviv Theological Seminary of Ukrainian Greek Catholic Church and the integrated temple-chapel of Evangel Theological Seminary in Kyiv. Stylistics of Lviv Theological Seminary temple echoes the traditions and canons of Eastern (Orthodox) Church. The ascetic and laconic architecture of the temple-chapel of Evangel Theological Seminary identifies the institution as belonging to the protestant Christianity.

The second factor influencing the architecture of temples of theological-humanitarian educational institutions is the *functional factor*. The functional factor is the one that determines the space-planning conception of not merely the temple, but the sacred place where, apart from liturgies, different lectures, laboratory and practical classes in theological disciplines, history of church, seminars, conferences, exhibitions, and concerts on religious topics are being conducted. The bright example of how the functional factor determines the architecture of university temple is the Church of St. Sophia, which is located on the territory of Ukrainian Catholic University campus at Stryiska Street, Lviv (ill. 8). The Church of St. Sophia, the Holy Wisdom of God, is a special holy place for Ukraine. It unites three temples, namely the crypt of the Holy Sepulcher, the lower Church of Pope St. Clement, and the main Church of St. Sophia, the Holy Wisdom of God, together with the pastoral center. The crypt and the lower temple are the spaces where students study the history of Christianity and the history of Ukrainian churches. The architecture and the iconographic patterns of the main church reflect the state of modern Ukrainian Greek Catholic church. The church is historically and spiritually connected with the churches of St. Sophia in Con-

Ill. 3. Temple of Lviv Theological Seminary (architect Y. Goralevich)
Ill. 4. Temple-chapel of Evangel Theological Seminary, Kyiv (architect I. Kovalenko)



Ill. 5. Church of St. Sophia at Ukrainian Catholic University, Stryiska Str., Lviv (architect I. Bereznytsky); a) Church Exterior, b) Church Interior

stantinople, St. Sophia of Kyiv and temple of St. Sofiya in Rome. Its architecture represents and creatively combines the architectural shapes of classic Byzantine temple, traditional Ukrainian wooden church architecture and elements of Lviv sacred architecture dating back to the period of Renaissance and the Medieval ages. Ill. 8 depicts the interior of the main church during the scientific conference on the topic of sacral music.

The pastoral center is located at the temple entrance and such position represents its main function, which is educational and enlightening activity in the sacred space of the Church of St. Sophia. All rooms of the pastoral center have the necessary educational and library equipment, such as furniture, screens, projectors, traditional and electronic data warehouses, computer classroom [12]. Another important factor that is taken into account during the process of constructing the sacred core of theological-humanitarian educational institution is the *social-demographic* one. The social and demographic situation in the particular region and residential area is the starting point that determines the capacity of an educational institution and a temple or a chapel. The church authorities, the Ministry of Education or some private institutions research the quantity of followers, parishioners observing religious rituals, the social picture of a region, a town or a village and make their decision concerning the necessity of constructing and the educational capacity of a new theological-humanitarian educational institution. While calculating the required capacity of the sacred core, they consider the quantity of places that would be equal to 70% of the quantity of students, lecturers, priests, and administrative authorities of the institution. Additional 10% of places are added for guests and participants of scientific conferences, exhibitions, concerts, etc. For institutions with up to 50 students, constructing a chapel is sufficient. If the quantity of students is up to 300, a temple is constructed. If the quantity of students exceeds 500, a temple and one or two chapels at residential or academic buildings are constructed. The bright example is constituted by the chapels of the Lviv Center of Higher Theological Education and Formation. The Center unites Lviv Theological Seminary of Ukrainian Greek Catholic Church and the philosophic and theological faculty of the Ukrainian Catholic University. The Center with 700 students has

a temple with 300 places and two chapels with 150 places each. One chapel is integrated into residential building; another one is the part of educational spaces of the academic building.

The next factor that significantly determines the architecture of temples (chapels) of theological-humanitarian educational institutions is the *natural-climatic factor*. The natural-climatic factor in architecture and construction is one of the main factors that impacts literally all constituent components of a building starting from its foundations and finishing with decoration of facades. Based on this factor, the regional and national architecture of buildings and constructions with different functional purpose is being elaborated. For such special functional buildings as theological-humanitarian educational institutions, the natural-climatic factor becomes particularly important. This is connected not only with the strict requirement to ensure the appropriate microclimate, insolation in lecture halls, conference halls and other closed and open educational spaces. Theological-humanitarian educational institution outlines additional requirements for designers that are related to the peculiarities of serving liturgies and other numerous ceremonial acts of worship. Depending on the natural and climatic conditions of the region, the development of architecture of theological-humanitarian educational complexes unfolds in accordance with its unique pattern. In most cases, such architecture has the features of symbolically stylized folk architecture (ill. 6, 8), since “folk” nature has been evolving for centuries under the defining impact of the natural-climatic factor. It is necessary to emphasize that with the development of modern technologies in construction and energy saving the impact of the natural-climatic factor becomes levelled down and some bold modern designs of temples in campuses of theological-humanitarian educational institutions come in place. Among them, we can list the following: design project of the temple of Ukrainian Catholic University in Lviv by the architect I. Kuzmak (ill. 9), design project of the academic building with the chapel at the Institute of the Humanitarian and Social Sciences at Lviv Polytechnic National



Ill. 6. Design Project of Temple at Ukrainian Catholic University, Lviv (architect A. Beliaev)

Ill. 7. Design Project of Academic Building with Chapel at the Institute of the Humanitarian and Social Sciences at Lviv Polytechnic National University (architects: V. Proskuryakov, R. Stotsko, D. Kutsan)

University by architects V. Proskuryakov, R. Stotsko, D. Kutsan (ill. 10). However, such practice has not been widespread in the real implementation of building projects and the natural-climatic factor remains one of the major ones.

The last factor that significantly influences the architectural and space-planning organization of temples (chapels) of theological-humanitarian educational institutions is the *economic factor*. Theological-humanitarian educational institutions are mainly the educational institutions of the church and the Ministry of Education of Ukraine in different proportions. However, there are institutions that belongs exclusively to church or are fully private. Obviously, the financing of such institutions and the construction of temples depend directly on the financial possibilities of the church, the Ministry of Education, or private owner. Religious communities and denominations are not commercial profitable organizations and are funded solely by donations of parishioners and benefactors. Therefore, the church financial status depends on the quantity of parishioners actively observing religious rituals, the quantity of parishes, and the material status of the parishioners themselves. The studies have proven that theological-humanitarian educational institutions of Greek Catholic and Protestant churches in western and central regions of Ukraine have the best financing and, consequently, the most rapid dynamics of architecture development of university temples and chapels [13]. This phenomenon is explained by the largest quantity of parishioners actively observing religious rituals per one parish, as well as by the active benefactors' support and the financial aid from abroad. Contrary to this, despite having the largest quantity of parishes, Orthodox churches in Eastern Ukraine have the small percentage of parishioners actively observing religious rituals and, consequently, the small financial revenues. Because of this, temples of theological educational institutions in Western Ukraine are more modern and better equipped for conducting their educational activity (ill. 6-9). In Eastern Ukraine, they are mainly involved in maintaining the proper condition of old temples (ill. 1). As based on the outlined development principles of the sacred core of theological-humanitarian educational

institutions and the main factors influencing the architectural and space-planning organization of temples and chapels, the following set of recommendations for their design can be determined:

- Sacred core (temple, chapel) is an inseparable component of theological-humanitarian educational complex;
- Architecture of a temple (chapel) should identify the educational institution as being theological-humanitarian. For this purpose, a temple should be designed as visually noticeable from different angles of secular space of a street, a square, a part, etc.;
- A temple should be designed as the main building of the educational complex with comfortable access to it from academic and residential buildings. It is necessary to design covered or underground walkways;
- In front of a temple, there should be a square for serving liturgies and other ceremonial acts of worship in the open air;
- A temple building should be multifunctional. Apart from the sacred purpose, spaces and rooms of temple should satisfy the educational needs of the institution and be comfortable for holding conferences, exhibitions, theatric, and concert events;
- A temple design should ensure the possibility of conducting ceremonial walks around the building. If there are covered walkways connecting a temple with other buildings, there should be wide cross aisles in them;
- It is necessary to integrate internal spaces of chapels into academic, residential, and administrative buildings of the educational institution. A chapel can have the two-level design with an access to the choir balcony from another floor of an academic or residential building;
- Entrance to an integrated chapel should be designed from a wide hall or a recreational space. In case of necessity, such spaces become a continuation of a chapel and allow housing relatively large quantity of students, lecturers, and priests.

Conclusions

In the independent Ukraine, together with the revitalization of the community spiritual life and the formation of new spiritual schools, the architecture of Christian theological-humanitarian educational institutions is being dynamically developed. Temples and chapels are the sacred and ideological core, as well as the architectural dominant feature of new theological-humanitarian educational complexes. As the result of the comprehensive research of the architecture of temples and chapels of theological-humanitarian educational institutions, the following principles of sacred architecture development have been determined: principle of sacredness, principle of adherence to a certain denomination and ecumenical nature, principle of educational functionality, principle of transformative nature, and principle of inclusion. The enlisted principles serve as the basis for designing the architecture of temples or chapels of theological-humanitarian educational institutions.

Apart from the basic principles, the architectural and space-planning organization of the sacred core of theological-humanitarian educational institutions is influenced by a few factors. The main factors are as follows: religious-ideological factor; functional factor; social-demographic factor; natural-climatic factor; economic factor. The enlisted factors determine the architectural differences of temples and chapels of theological-humanitarian educational institutions belonging to different Christian denominations in western, central, and eastern regions of Ukraine.

As based on the outlined principles of development of sacred theological-humanitarian educational institutions and the main factors that significantly impact the architectural and space-planning organization of temples and chapels, the set of recommendations for designing the sacred core of modern theological-humanitarian educational institutions in Ukraine has been suggested. These recommendations would be useful for architects and will contribute to the development of architecture of not only the sacred core, but also the architecture of the educational campus in general.

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- Ill. 3. Campus of Deep Type – drawing by the author.
- Ill. 4. Campus of Frontal Type – drawing by the author.
- Ill. 5. Campus of Free Type – drawing by the author.
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