



DOI: 10.21005/pif.2019.37.B-01

## **PROBLEMS OF MAINTENANCE OF SACRAL BUILDINGS ON AN EXAMPLE IN SMALL CITIES AND VILLAGES OF WESTERN PODILLYA**

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### **ABSTRACT**

The analysis and the state of preservation of sacred buildings in small towns and villages on the lands of Galitsky Podillya is carried out. It has been found that because of the lack of Roman Catholic parishes and Jewish religious communities in this area, a large number of churches and synagogues are in an abandoned state, abandoned temples collapse. The temples, which became subordinate to the local Greek-Catholic or Orthodox communities, are restored, often uncontrolledly rebuilt.

Key words: churches, restoration, sacral architecture, synagogues.

## 1. INTRODUCTION

The sacred monuments of architecture and urban planning are important components of the cultural heritage of the Ukrainian people. The great concentration of sacral architecture buildings are located on the territory of the Galician Podillya, most of them located in small towns and villages and require immediate restoration. In the context of pan-European values, the preservation of historical monuments is extremely relevant.

## 2. ANALYSIS OF RECENT RESEARCH AND PUBLICATIONS

The research is based on the publication of the most notable Ukrainian art historians of the twentieth century Lukomskyi H., Holubets M., Vecherskyi V. [4], Voznytskyi B., Tymofiinko V., Lohvyn H., Hovdenko M., Mohytych I., Melnychuk B.[5] etc., as well as contemporary scholars of sacred architecture: architects, art historians, historians: Bevz M. [2], Kryvoruchko Yu., Sliptsov O., Taras Ya. [8], Rybchynskyi O., Ursu N., Poliukhovych D., Bystrytska E., Duda I. and others. However, the problem of preserving sacred buildings in small towns and in the villages of the Galitsky Podillya is still unclear.

**The purpose** of the article is to investigate the state of preservation and introduction into the scientific circulation of data on sacred buildings located in small towns and villages of Galitsky Podillya, which require immediate restoration.

For the study of this topic were used **methods** of physical examination, analytical, historical, comparative analysis, materials from archival sources and Internet resources. Analysis of scientific works allowed to identify a number of issues studied.

## 3. FORMULATION OF THE PROBLEM

In the genetic code of Ukrainian cities and towns, each central street led to the shrine. Churches, synagogues became important constituents and dominant parts of urban ensembles and rural landscapes. At the turn of the nineteenth and twentieth centuries, sacred buildings of various denominations began to grow in the Podillia lands. Today, temples are different in size, of their historical, cultural and artistic value, built in different techniques are nevertheless unique, have their own individual characteristics and form a unique image of settlements [1, 2].

## 4. PRESENTING MAIN MATERIAL

The ethnic historical and geographical regions of the Galician Podillya include the land of the Ternopil part of the Western Podillya on the west bank of the Zbruch River [5]. Once the Podil regions served as the boundary between the two empires - the Russian and Austro-Hungarian, were part of the Second Rzeczpospolita, the USSR and were always at the center of complex historical processes. Destruction caused by two world wars often led to the destruction of the architectural heritage. During the reign of atheistic Soviet Union, the temples suffered the greatest abuse and destruction, most of them were converted into warehouses. After the independence of Ukraine, the sacral buildings were returned to the believers; The Greek Catholic communities restored and arranged their temples, and the Catholic churches and synagogues, which appeared to nobody needed, began to "die." Sometimes the churches were converted for the needs of other denominations, changed the appearance of the buildings and the volume-planning solution, but this is rather an exception.

A large number of temples in need of restoration and renewal are found in the Borshchiv district of the Ternopil region. (Figure 1). Among them - in the settlement Melnitsa-Podilsk is situated a modest, devoid of tower, the church of St. Henry, built in 1861. To the south of Borshchiv, among the picturesque hills covered with forests, the village of Visichka

is situated. In the village have at once two monuments, which are distorted by time and people - the wooden church of St. Nicholas and a semi-ruined Catholic church. St. Nicholas Church (1763) is a characteristic work of the Podillya school of folk architecture, it belongs to the monuments of national significance and, as if, protected by the state (guard. № 648/1) [9, 10].

However, today, it lost it's authentic appearance through the built stone bubenice instead of the original wooden; above the fear of the church was clogged with a metal "sarcophagus", under which the wood is further spoiled. Near the wooden church there is a dilapidated, semi-ruined Catholic church.

In the village Dzvunyachka Borshchivsky district, along with a well-ordered Greek Catholic masonry Trinity Church (1889), there is the Church of the Mother of God of Angels (1894), heavily damaged during the Second World War. In Soviet times it was used as a warehouse, milk receiving point, cafe "Romashka", and with the achievement of Ukraine's independence, the church was used as a sports hall. Today, the building with strange completions is empty, continues to collapse and requires restoration. The same fate happened with the Catholic church in Zalissy, in which there was a warehouse in the Soviet years, and the castle church of the Immaculate Conception of the Virgin Mary in the village of Kryvche (1650). The churches in the villages Strilkivtsi and Turilche are also almost ruined [8].



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Fig.1. Important architectural objects of Borshchiv district ( photo by A. Bondarenko [10]):

1 - church of St. Henryk in Melnitsa-Podilsky; 2 – St.Nicholas church in Vysichka village; 3 – Catholic church in Vysichka village; 4 - Catholic church in Dzvunyachka village; 5 - the Catholic church in Zalissy village; 6 - the Catholic church in Kruvche village; 7 - the Catholic church in Strilkivtsi village; 8 - the Catholic church in Turilche village (1871 p.); 9 - Church of John the Theologian in the village of Ivan-Puste.

The monument to the Podolsk School of Folk Architecture, protected by the state (guardian number 1566/1), is the wooden church of John the Theologian, located in the village of Ivan-Puste [2]. Today, only the first tier of walls remained in the wooden, above - the building was covered with a tin, made completion to the altar part. As you can see, the security number did not prevent the peasants from distorting the building by inefficient repairs.

Analyzing the state of preservation of the temples in the Gusyatsky district, we find information about the destroyed in the 1970s Baroque church of trinitarians of the XVIII century in the ancient village of Grimailiv (Figure.2). However, some researchers believe that the church is not destroyed, but strongly rebuilt to the existing Church of the Protection of the Blessed Virgin Mary (1806) [10].

Comparing the old and the present figures one can assume that this is one and the same building with a figured pediment and decorative baroque elements on the facade, but more evidence is needed to confirm this fact [3].

In Grimailiv village there are also remains of the synagogue of the XVIII century, which is located on the high bank of the river Gnulka. The building without a roof, the walls reaching 1.3 m in thickness give us reason to believe that the shrine once also served as a defense structure (Figure 3).





Fig.2. Church of the Protection of the Virgin Mary in the village of Grimayil: 1 - the old image of the Trinitarian church (photo by Y. Ung [5]); 2 - the current state of the Pokrovsky church (photo by A. Bondarenko [10]).

There are several other attractions in the city of Gusyatin, which can't not to be mentioned in this article. The Church of St. Onufriy, built at the end of the XVI century (other sources indicate the date - the first half of the XVII century.) Is a monument of urban development and architecture of Ukraine (security number 687/0) [10].

The stone building belongs to the group of religious buildings of the defensive type; It consisted in a plan of rectangular nave, to which from the east, north and south adjoined rounded coney-apse, and from the west - square in terms of two-tier volume of the former defensive tower (the upper defensive tier of the tower did not survive). Unfortunately, today the church, which was supposed to be protected by the state, was distorted by the superstructures, "decked" by glowing stainless steel, its roof was crowned with "golden" baroque baths, windows and cornices of the defensive church were "decorated" with stucco, in front of the entrance a pseudo-classical portico with a balustrade was built (Figure.3). Eclectic nonsense - so we can characterize the building of the once defensive temple.



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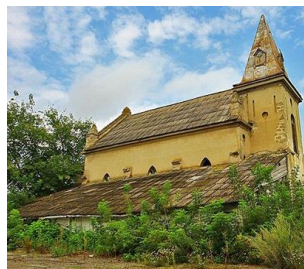
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Fig.3. Temples of the Gusyatin District:

1-Synagogue in Grimailov (photo by A. Bondarenko [10]); 2-Church of St. Onuphrius in Gusyatin (photo by the author); 3-Synagogue in Gusyatin (photo by the author); 4-Church of the Nativity of the Virgin Mary in Zhabyntsi village (photo by A. Bondarenko [10]); 5-Church in Kotsyubintsy (photo from [4]); 6-church in the village of Lychkivtsi (photo from [6]); 7-church in the village of Maidan (photo from [6]); 8-Trinity Church in the village of Maidan (photo by A. Bondarenko [10]); 9-church in Samoluskivtsi village (photo from [8])

The synagogue in Gusyatyn, built in the late XVI - early XVII century in the Renaissance style, is also a monument of urban planning and architecture of Ukraine (security number 689/0) [Monuments of Ukraine: History and Culture, No. 2-3, 1999, p. 138]. The synagogues, together with the castle, the Onufriev church and the Bernardine church, were included in the system of fortifications of the city. The building is rectangular in plan, with attached one-storeyed rooms for women and school. The walls of the building complete a high attic with an arcade. Under the First World War, all Jewish buildings in the city were destroyed; the synagogue also suffered significant damage. The restored building in the 1920s and during the Second World War destroyed the western and northern extensions, the ruins and the western wall completely collapsed. In the 1950s extensive conservation and restoration works were carried out, and in 1979 a museum of local lore was opened in a restored building. Since 2002, after the museum was evicted, the building was empty and gradually collapsed (Figure 3).

The Neo-Gothic Church of the Nativity of the Virgin Mary, built in 1860-1862, in which the last restoration was carried out in 1930, dies in a small village of Zhabinka in the Gusyatinsky District. After the Second World War, the church turned into a collective farm, which began its destruction.

After the proclamation of Ukraine's independence in a small village there was no Roman Catholic community, so there was no one to return the temple. According to the version of the 2014 project "Ukraine Incognita" the church has become one of the ten «most original and most beautiful Gothic temples in Ukraine»[4]. However, a few years ago a roof collapsed in the church, which significantly accelerates the destruction (Figure.3). The church in the village of Kotsyubintsy, Gusyatinsky district, was built in 1902. In the Soviet time, a club was placed in the church, therefore the building was not badly preserved [7]. In 1992, the temple was transferred to a small Roman Catholic community, however, the church requires a thorough restoration.

Not far from Gusyatin in the village of Lychkivtsi is the ruin of the Church of the Immaculate Conception of the Virgin Mary of the early eighteenth century in the late Renaissance style (Figure.3). No one needs a small village church built in 1897-1902, a wooden Trinity Church (1700?) covered with a tin, located in the village Maidan and a 19 th-century churchyard, which has grown up with warehouse extensions in the village of Samoluskivtsi, all have the same sad fate left by people and ruined (Figure.3). The same situation is with rural churches, where there are no Catholic communities - the churches are empty in Zalischytsky (in the villages of Vinyantska, Lisovcy, Tovste, Ustechko, Urygenkivtsi, Chervonograd) and in the Chortkiv district (in the villages of Vasilkov, Kolindiani, Rosohach, Tarnavka, Mukhavka).

## 6. CONCLUSION

The analysis shows that, in the Halych Podillya, in small towns and villages, there is a large number of abandoned temples, which vary in size, age, historical and cultural value. Most of them are churches and synagogues, because in the historical context, there are almost no Roman Catholic and Jewish communities on this territory. Because of impossibility of maintenance and restoration of the building turn into ruins and the process is unsustainable. However, they all deserve to be saved, because they are important constituents and dominant parts of urban ensembles and rural landscapes. Therefore, it is necessary to implement measures for the preservation of sacred objects not only through state institutions, but also through the involvement of public associations involving interested citizens in the protection of the cultural heritage of their city or villages.

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