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Evolution of the Sacred Architecture Development in Western Podillya

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Abstract. The purpose of the study is to determine the peculiarities of the sacred buildings and structures construction at each historical stage of the development of Western Podillya and the influence of socio-political factors on its sacred architecture. For the first time the article analyzes and reveals the regularity between the architectural planning of sacred objects and the socio-political factors that influenced them.

1. Introduction

The new civilization direction of Ukraine's development and resolving the political and national cultural problems also require revision of our political, historical and cultural heritage. The concern for the sacred architectural heritage, that holds its high historical and cultural value and has had a significant impact on the course of national history and the development of culture and art, is immensely important and relevant. The object of our research is the sacred architecture of Western Podillya - historical-geographical region of Ukraine, its development at various historical stages of the region development and the influence of socio-political factors on church construction.

2. Statement of the basic research material

The unique historical-geographical region of Ukraine, Western Podillya, is located in the Volyn-Podilsk Upland (Volyno-Podilska vysochyna), along the left bank of the Dniester River. Traces of people living in this area date back to the Early Paleolithic era (more than 100,000 years ago). Due to the historical-architectural and artistic heritage of Podillya region, Kamianets-Podilsky and Ternopil are of great tourist value. For instance, only in Ternopil region there are more than 1300 archaeological sites, 449 of them are of local, and 6 – of national importance. According to the data of the Department of Culture, Tourism and Resorts of the Khmelnytsky Region State Administration, there are 97 architectural sites in Kamianets-Podilsky. However, there are other lists that indicate the greater quantity of them. For example, within the territory of National Historical and Architectural Reserve "Kamyanyets" there are 145 architectural sites.

Podillya region was located at the crossroads. This contributed to an early settlement and a great concentration of architectural sites and the urban planning at each historical stage. Being the part of the Ancient Ukrainian state, the region served to defend its western borders. Due to its position at the crossroads of slavery routes, there was need for protection from the invaders and it caused the construction of fortification buildings and structures. Since 1199 Podillya region was the part of the Kingdom of Galicia-Volhynia, which successfully resisted the aggression of the Yotvingians, Lithuanians, Hungarians, Poles and Tatars. Despite the extremely difficult circumstances, culture was developing and new cities, defensive fortifications, palaces and churches were building there [1].

After the Kyivan Rus collapse, Podillya region had become a constituent part of different countries for almost six centuries. Political events in the Ukrainian and world history resulted in the Ukrainian territory splitting. The factors that determined the life of the Ukrainian people at that time depended on the policy of Poland, Hungary, Austria, the Austro-Hungarian Empire, the Russian Empire and the Soviet Union



within the Ukrainian territory. The diverse and dramatic Ukrainian history is the consequence of these influences.

The social deprivation of the Ukrainians, the oppression of the Orthodox Church led to the Cossack uprising in 1648 that broke out on the Ukrainian territories under the leadership of Bohdan Khmelnytsky. The hostilities between the Zaporozhians and the Poles, continuous fighting, frequent raids of the Cossacks on the land of the region caused considerable destruction. Peasant's revolts against landowners and the nobility also led to the conversion of castles into the fortress, the fortification of Roman Catholic churches, churches, synagogues, monasteries, and so on. At the same time, the city fortifications were built. The patronage of magnate families promoted the strengthening of the defense capability of cities and the rapid settlement of the region. All urban settlements in Western Podillya were characterized by defensive purposes.

The contemporary history of the region wasn't less dramatic: being divided between different states, the Western Ukrainian territories were still backward provinces of other empires. Since September 1939, Podillya region became a part of the Soviet Union and was subjected to violent repressions. The Second World War also led to considerable destruction within the area. City of Ternopil was completely destroyed, and the post-war Stalin's repressions did not omit the region. However, historical circumstances did not lead to assimilation, but caused rising of the spiritual potential of the region, the preservation of language and cultural traditions, religiosity, and national identity. After Ukraine has proclaimed its independence, the revival of national culture, the restoration of existing and the construction of new religious buildings began. All historical periods are connected with specific socio-political factors that had a direct impact on the development of the sacred architecture in Western Podillya.

Unfortunately, there are very small number of the sacred buildings that belong to the historical period of the Kyivan Rus in Western Podillya. This period is represented by burial mounds, fortresses, shafts, cave temples – the remnants of the ancient Kyivan Rus art and culture. Archaeological surveys give us reason to believe that the development of most settlements can be identified with the Kingdom of Galicia-Volhynia flourishing, which was a part of the Kyivan Rus. However, the excavations indicate that the people's settlement in this area traces back to the early Paleolithic era. Thus, six sites of the earliest period are of national significance: there are the sites of the early Paleolithic era in Velyky Hlybochok village of Ternopil district and in Buhliv village of Lanivtsi district, site of the Chernyakhiv culture – burial mound in Cherneliv-Ruskyi vaillage of Ternopil district and the settlements in Kobyllya village of Zbarazh district, ancient Kyivan Rus settlement near Gorodnytsa (Bohyt) village and Krutylyv (Zvenyhorod) village of Gusyatyln district. Traces of the Chernyakhiv culture, the Trypillya culture and the culture of Indo-European corded ware culture were found on the territory of Ternopil region. Archaeologists have found sites of the late Paleolithic era, sites of the Trypillya, Gava-Holigrady, Lypytsk, Slavic, Old Kyivan Rus cultures, sites of the late Feudal period, and the treasure of Roman coins on the territory of Kasperivtsi village of Zalizhchyky district. The cultural and historical significance of Kasperivtsi is not completely defined nowadays, although the place is of extremely considerable value as the first stratified settlement of the Mousterian culture in Ukraine. Mesolithic site (8 thousand years BC), settlement of the Trypillya, Chernyakhiv, Luka-Raikovetska, ancient Kyivan Rus cultures, burial mound of the VIII-IX centuries are found on the outskirts of Zbarazh. Archaeological sites of Trypillya culture and the sites of Kyivan Rus were found in Nagoryanka village of Chortkiv district [2].

There are well-known sites of religious cults in Ternopil region. These include cave buildings, churches, small monasteries, and others. For instance, in Stinka village of Buchach district a cave temple was found, which had been cut down in the travertine rocks of the Dniester Canyon during the pagan period. In Borshchiv district, which takes one of the first places in Ukraine by the number of historical, cultural and natural sites, there are the oldest sites of the region's architecture (28 sites of national and 96 of local significance): 10 ancient Kyivan Rus settlements, the Trajan's Wall, ancient Slavic pre-Christian cave temple near Monastyrok village and others.

Near the small Krintsiliv village, which is attached to Krutylyov, there is the Hermit Wood (Pushcha Vidlyudnyka), known as the "Zbruch cult center", or "Country of the wizards" with a chapel. The Zbruch cult center consisted of ancient fortresses-sanctuaries Zvenygorod, Bohyt and Govda. Their flourishing dates back to the IX-XIII centuries after the expulsion of the wizards from Kyiv. The spiritual center of ancient paganism moved here. In its spiritual significance, the Nadzbruchansk sanctuaries had the same significance as the renowned religious center of the Baltic Slavs – the Temple of the Sviatovyd in Arkona (Germany). Shafts of the settlement near Zvenygorod village are registered in the list of architectural and urban planning sites of national significance under the security number 1563/0 [3]. According to the

researchers' concepts, there was an idol, probably of the god Sviatovyt, which was found in 1848 in the waters of the Zbruch near Husyatyn. The Zbruch idol Sviatovyt is a IX century sculpture, one of the rare monuments of the Slavic pagan cult, a three-meter quadrangular pillar. Each side of the deity is divided into three parts – heaven, earth, and the beyond, (Figure. 1). The original of this statue is currently kept in the Archaeological Museum of Krakow (Poland) [4]. Such archaeologists as I. Rusanova, B. Tymoshchuk, M. Yahodynska in their researches defined the Zbruch cult center as one of the largest pagan religious and cultural centers of the Slavs [5]. Ancient Zbruch settlements had a peculiar structure. They performed not so much a defensive function, but the sacred one. Shafts were surrounded by sacrificial fires, that was not typical for that time. There were grounds with idols, ritual moats, pits, wells and bread ovens.



Figure 1. Map of the location of the main settlements of the Zbruchcult center (performed by Borys Yavir Iskra). Contemporary copy of the idol, set near Sataniv village

The ancient Kyivan Rus cult complex, which consists of a cave temple, a monastery, and a pool for consecrated water is located in Rukomysh village. The Trypillya settlement, which is a well-known archaeological site, was found in Koshylivtsi village of Zalishchyky district. In 1870, the first archaeological excavations in eastern Galicia were carried out here, which led to the further researches of the Trypillya culture. Archaeological excavations indicate that many pagan sanctuaries and temples along the banks of the Dnister are located near the flooded Bakota village in Kamianets-Podilsky region. Many years ago, the ancient city Bakota was the capital of Podillya, an important political and administrative center during the princely times.

Since 1199, Western Podillya was a part of the powerful Kingdom of Galicia-Volhynia. Danylo Halysky's town-planning policy was focused on the territory of the Rus-Polish-Lithuanian border and its fortification due to the inevitability of border conflicts. In the XIII century, new well-fortified cities were built, which were essential in terms of the intensive struggle to strengthen the princely power, against frequent hostilities between princes. At that time, the development of stone construction began, in large cities there were masonry princely palaces, stone temples, and defensive constructions. Starting with 1241, due to the Mongol-Tatar invasion, the city also acquired functions of strengthening against the Hordeans. Nowadays on the territory of the region relics of the ancient chronicle cities may be observed – capital city Terebovlya, ancient Kremenets, the center of the principality – Shumsk, Danyliv city (near Stizhok village of Kremenets district), ancient Berezhany, Mykulyntsi and Zbarazh, Kamianets (nowadays Kamianets-Podilsky). Well-known city of Yazlivets was located on the trade route from Lviv to Moldavia during the Lithuanian-Tatar fights. The fortified cities Buchach and Pidgaitsi emerged, probably, in the XII-XIII centuries.

On the right bank of the Zbruch river, in the east of Borshchiv district, there is an ancient Zbruchanske village (a former name Novosilka). In the village there is one of the oldest in Ukraine and the only one preserved church of the period of the existence of the Kingdom of Galicia-Volhynia in Ternopil region – the church of the transfer of the holy mosques of St. Nicholas or St. Nicholas Church (Figure 2). An ancient temple of the XIV century is registered in the list of architectural monuments and urban-planning of national significance under a security number 1565/0. This is a rare ancient type of religious building. The temple consists of a plan of a rectangular nave and a semicircular apse, equally wide as the nave.

Between the ceilings of the apse there was an additional battleground, which was destroyed during several unsuccessful restorations, which indicated the defensive nature of the building. From the outside, the longitudinal walls of the building are lightened up with a dead arcade [6].

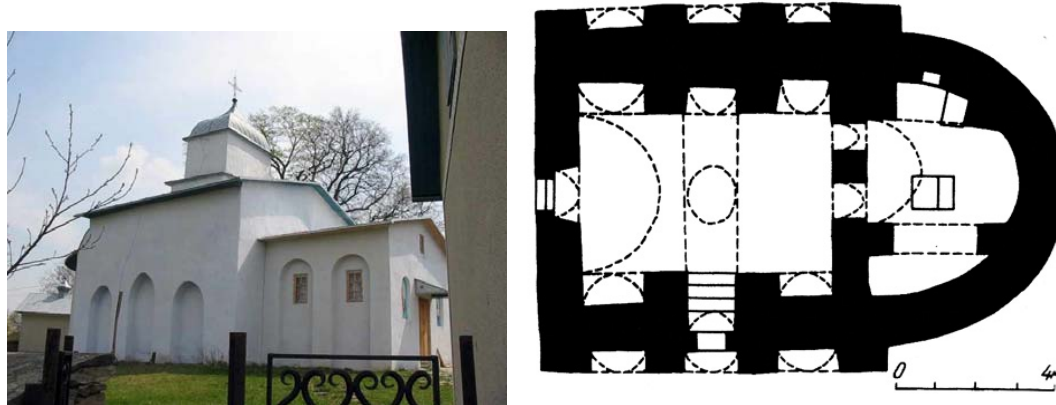


Figure 2. St. Nicholas Church in Zbruchanske village. A photo is from open sources

Well-fortified monasteries, which were built on the main roads of the region or near the cities, were of defensive nature and great strategic importance. The most famous monasteries of that time functioned in Pochaiv of Kremenets district (1240) and in Ulashkivtsi village of Chortkiv district (1315). In 1368, Prince Danylo Ostrozky founded the Tatarynetsky Monastery on the territory of modern Obychi in Shumsk district. In the XIII century in the chronicle town Chervonogorod (today Nyrkiv, a village of Zalishchyky district) a castle was built. Near Terebovlya in Pidhoryany on a high mountain there are ruins of a large monastery, which was founded, apparently, in the XII century. In the historical and architectural essay "Kamianets-Podilsky" there is a proved hypothesis of existence of the XII century Orthodox Resurrection monastery within Rus folwarks in Kamianets. However, the buildings of all the monasteries that preserved to these days belong to the end of the XVI century and later. There are no monasteries of princely times in the region. According to historical sources, we know that large cities and Orthodox monasteries, along with their defensive functions, played the role of cultural and educational centers of the principality.

As it is stated in the research, little is known about the sacred architecture of Western Podillya during the time of the Kingdom of Galicia-Volhynia existence. Despite the proliferation of church building, the region cannot boast a large amount of churches of this epoch. They are not even preserved in the reconstructed form. Data from archaeological research do not suffice for the exact reconstruction of princely buildings. However, the remnants of the temples of the Kingdom of Galicia-Volhynia along with the annals data make it possible to state that on the lands of Podillya region there were strong traditions of the Kyivan Rus architectural style. One of the important moments in the history of this period is the commencement of the stone church building on the territory of Western Podillya.

Even under the reign of Yurii II (1323 – 1340) in the cities of Kingdom of Galicia-Volhynia, Latin churches were built, Roman Catholic parishes were organised, Catholic element was strengthened. After his death, the onset of Catholicism in Ukrainian Orthodoxy began. Some of the lands of the Kyivan Rus, a country that differed from Poland both ethnically and culturally, were attached to Poland. It was possible to save power over the annexed country only through forcible spreading of Latin Catholicism, instead of Eastern Christianity. Under the care of the Polish Latin-Catholic state, Dominicans and Franciscans moved on to the Galician Rus, setting up a dense network of their monasteries everywhere.

During this period, within all Podillya regions, the churches, monasteries, which remained till today, were built on the projects of invited foreign architects. Some of them are in an emergency condition, some of them are in satisfactory condition and still functions today. Thus, in 1554, in Berezhany, for the patronage of the Polish gentry Mykola Seniavsky, the Trinity castle church-burial mound (security number 641/2) that was part of the Berezhany castle was constructed. In the same city in 1600 the Roman Catholic Church of the Nativity of the Virgin Mary (security № 642/2) was built in Renaissance style with elements of Gothic style on the Paul of Rome's project at Adam-Hironim Seniavsky's expense. The church currently belongs to the Roman Catholic community of the city, once had a defensive function, since there were walls with loopholes, which are partially preserved today. The St. Nicholas Church of the Bernardine Monastery (security № 643/1), which was built in 1630-1683 on Ursula Zofia's initiative,

who was the daughter-in-law of the former owner of the city, from Krotosky Seniavsky family, was part of Berezhany fortress line. In Bishche village of Berezhany district, there are ruins of the Church of the Assumption of the Virgin Mary (security № 1555/0) built in 1644-1653. The church used to be a defensive construction, combining both Romanesque and Renaissance styles. Magnate Stanislaw Pototsky Revera, the Polish nobleman, village constable and statesman of the Polish-Lithuanian Commonwealth, together with his wife Anna Mohyla were founders of the Assumption Church (security № 1556/0) in Pidhaitsi (Pidhaitsi district). The stone building, constructed in 1653, has three stages with a porch, a square nave, and an apse which is granular outside and round inside. The peculiarity of the church is a device on its roof – a combat bypass with an arcade, which has no analogues among the Ukrainian architectural monuments. The ruins of the Church of the Assumption of the Virgin Mary (security № 660/0) in Yablunivka (village of Buchach district) date to 1589-1590. The temple is built of sandstone in Gothic and Renaissance styles. In the same way the church (security № 688/1) and the monastic cells (security № 688/2) of the Bernardine Monastery were built in Husyatyn in the XVI century, which along with the defense wall (has not survived) were creating a closed defense perimeter. Its founder, Martin Kalynovsky, was a statesman, a politician and a military leader of the Polish-Lithuanian Commonwealth. In Zbarazh, the Roman Catholic Church (security № 662/1) and the monastic cells (security № 662/2) of the Bernardine Monastery were built by the Ukrainian prince Yurii Zbarazky in 1627 on the project of architect Yohan Hants from Silesia. By its construction type it was a fortified monastery, which was a part of Zbarazh city fortifications. These days it is a functioning monastery of the Bernardine Order of the Roman Catholic Church. The ruins of the ancient St. Antonii Church in the late Gothic forms with the Renaissance features dated from the XV century to the beginning of the XVII century, are located in Zaliztsi (village in Zbarazh district) (security № 1588/0). The Roman Catholic parish was founded in the city by the Polish nobleman Yan Kamenetsky. The Franciscan Monastery in Kremenets was founded by Lutsk bishop Martsin Shyshkovsky in 1606 at the parochial one-nave wooden Church of the Assumption of the Virgin Mary at the foot of the Kremenets castle. Over time the monastery turned into the whole building complex, enclosed on three sides by the stone wall and ditches with the drawbridge in front of the gate tower. During the liberation war of the Ukrainian people the Franciscan Monastery was destroyed, but later it resumed its functioning. The shrine appearance acquired nobler baroque appearance after the reconstruction in the XVIII century by the painter and the monk of the Jesuit Order Pavlo Hizhytsky. Today the monastery complex includes the St. Nicholas Cathedral (security № 668/1) (1636-1832), monastic cells of the XVIII century (security № 668/2) and the gate bell tower. In 1832, during the times when Kremenets area was the part of the Russian Empire, the cathedral became an Orthodox St. Nicholas Cathedral and now it belongs to the Moscow Patriarchate. In Pidhaitsi we can find the ruins of once magnificent church of 1634 in the late Gothic style with the Renaissance features (security № 1558/0). Constructed of sandstone, cross-formed, one-nave with side chapels, the church used to have a defensive value, as evidenced by the defensive tower on the main facade. Sophiia from Zamikhov [6] signed the major document on the construction of the new Catholic Church instead of the old and ruined one.

As we can see from the research, Polish attempts to conquer and catholicize the Christian lands brought a new stage in Western Podillya sacred architecture development. Its key feature was the construction of Roman Catholic churches, monasteries on this territory and a lot of European artists and architects had been invited for this purpose. The founders of these shrines were Polish and Lithuanian magnates, city and village owners, and also Ukrainian princes who had converted to Catholicism. Catholic noblemen willingly and numerously were founding and improving the monasteries of different monastic order. They often were used as a prestigious burial place for the founders and their families. Almost all sacred buildings had pronounced defensive character.

As an attempt to prevent Eastern Galicia from the conversion to Catholicism, the Ukrainian Greek Catholic Church emerged in 1596 with its Eastern Byzantine ceremony based on the unity of Catholicism and Orthodoxy.

The unauthorized separation of the Moscow Mitropolis in 1458 and the establishment of the Moscow Patriarchate in 1589 became a powerful accelerator of the union. The established church formation deffered from the classical Orthodoxy and from the Roman Catholicism, and it had a great influence on the development of the sacred architecture of the region. With the support of the pope and partly of the Polish government, the Uniate Church quickly rebuilt its organization. The Basilian Order has devoted all its activities to the adoption of the uniaticism by means of schools, book publishing and missionary. The church during the enslavement period replaced the state institution for the Ukrainians. The Christian church had become an inspirational ideological base, an object of creativity and an art customer.

However, the Poles as well continued to build their churches under the influence of the new Western-European cultural influences. The XVI – XVIII century period was represented by the wonderful examples of Baroque sacred architecture of Western Podillya.

The XVIII century gave its contemporaries an extremely beautiful and unique architectural monument of the late Baroque era, which has no equal examples in greatness in Ternopil region – the Church of the Most Holy Trinity in Mykulyntsi. The construction of the modern church began in 1761 funded at the Liudvika Pototska's expense. Researchers believe that the author of the project is the earl August Friederick Moshynsky, a Polish public figure. The church was named after the Holy Trinity at its consecration in 1779, and a year later, there was the friary of the missionary fathers of the Saint Vincent Order established. Strong and high defensive walls surround the church and the monastery, which are located on the right side of the church facade. Monks served the parish from 1780 to 1785. In the time of Austrian government in 1785 the monastery was closed, the monks left Mykulyntsi, the monastery and the church became parochial. The monastery premises were converted into the shelter for the poor. In 1895 after the fire, the church was damaged, but later it was repaired. The restoration and repair of the temple was also held in 1926-1929 under the leadership of Vitold Minkevych. In Soviet times, the building was adapted for practical needs. With the communists' arrival the church was closed, monastic cells and operating rooms were converted into residential buildings and the defensive wall was disassembled for construction material. As a result, accommodations underwent a significant reconstruction. After 1945, the church was used alternately as military quarters, granary and salt storage. Some of the wooden sculptures were transported to the Lviv Art Gallery in the Olesky castle. In December 1989, the church was transferred to the local Catholic community. The building was partially renovated by the project of the architect Zenovii Lohush. Former monastery buildings are preserved only with little changes. The stone fence of the complex is almost lost [8].

Today the Trinity Church is an architectural monument of state value (security number 681) [9]. Located on the elevated plateau, the temple is well perceived from all four sides (Figure 3). The building is a three-nave basilica with a semicircular two-level deambulatory. The naves are covered with the cross-shaped vaults; the middle one has a semicircular completion. The curvilinear facade has a dynamic plastic and the silhouette that distinguishes this church among the other Baroque sacred buildings of Eastern Galicia. The three-dimensional composition of the building is step-pyramidal, formed by the combination of simple shapes and volumes of different sizes. The church has a rich architectural decoration which is concentrated on the main facade and is completed with a small tent-shaped dome harmonizing with a main facade curved line. The facade decoration includes different stone sculptures, decorative vases, developed cornices, pilasters and alcoves.



Figure 3. Church of the Most Holy Trinity in Mykulyntsi (performed by Oksana Diachok)

The establishment of the Ternopil Cathedral of the Dominican Monastery (security № 637/1), which was built in 1749-1779, is attributed to August Moshchynsky (by another version – to Yan de Vitte, architect).

The first name of the Roman Catholic church is the Church of St. Vincent Ferrer belongs to the late-baroque architectural style. The founder of the shrine was Yosyph Pototsky. The building, which was

constructed like a three-nave basilica, has a clear main facade with two towers. The combination of the oval central nave with the side ones can be found only in few world temples. There is a closed 'Italian' yard between the monastery and the church. For more than two-hundred years of history the church had always been in the centre of all historical and political city events, had been playing an important role in popularizing Christian values, had been the center of enlightenment and culture. The church was destroyed for several times, but despite everything it survived and revived. Today, the sanctuary belongs to the Ukrainian Greek Catholic Church diocese.

In the XVIII century in Kremenets area the greatest temple of the Pochaiv monastery was built – the Cathedral of the Assumption in the late Baroque style. From 1713 to 1832, when the Pochaiv monastery belonged to the Greek Catholic Church, the largest development of the architectural ensemble took place. The three-dimensional complex composition was radically changed by the project authors: G. Hoffman, the brothers Polieyovski and K. Kulchitsky.

Buildings in the terrace form were placed on the slopes with a gradual increase to the main accent – the Assumption Cathedral, which is located on the highest point of the Pochaiv Hill.

Podillya land is extremely rich in Baroque sacred buildings and structures. Among them, many monuments in 1999 entered the state register of national cultural heritage as the monuments of city planning and Ukrainian architecture. They include churches and monastic buildings in the cities: Buchach, Berezhany, Borshchiv, Husyatyn, Zbarazh, Kremenets, Pochaiv, Shumsk and Kamianets-Podilsky [10].

Sacred buildings in the classicism style may be found only on the territory, which in the early XIX century was under the rule of the Russian Empire. In the style of early classicism, the Bishops' House was built (security № 672/4) in the Pochaiv Lavra in 1825. The building is rectangular and has a different facades height. The monastery gate carcass (security № 672/6), is built in 1835 by the architect Mykhailivsky. The main facade of the monument is constructed in the shape of the four-columned portico of the Doric Order (Figure 4).



Figure 4. Pochayiv Lavra in XXI century (photo from the open sources)

The sacred architecture during the second half of the XIX century – the beginning of the XX century can be characterized by the different styles combination, the revival of European and national architectural traditions – Neo-Gothic, Neo-Renaissance, Neo-Baroque and Neo-Classicism. The stylistic direction of the Neo-Gothic is best represented by the Ternopil Parish Church (1904–1908, destroyed in 1954), architect T.-M. Taliovisky; the rebuilt church in Chortkiv (arch. Yan Sas-Zubrytsky); the Church of St. Anthony (1872) in Losiach (village in Borshchiv district). The Church of St. Anne (1875) in Ozeryany (Borshchiv district, Lviv architect Adolf Kun).

Under the Viennese and Lviv architects' influence at the turn of the XIX and the early XX centuries the modernist style has spread throughout West Podillya. Buildings with sophisticated details, decorative

castings and forged bars, wooden and stone carvings, mosaic decoration were decorating the city centers of Ternopil, Buchach, Zalischyky, Pidhaitsi, Skalat, Kamianets-Podilsky. However, this style was not typical for the sacred architecture. Only in the Pochaiv Lavra the Trinity Cathedral (security № 672/2) was built in 1912 as an interpretation of Old Russian architecture (architect O. Schusiev, with the participation of the arch. A. Rukhliadev and the artist S.S. Lukasevych). The building has a cubic volume and is decorated with mosaics on the three sides by M. Rerikh. Art historians believe that, despite the undeniable artistic value, the Trinity Cathedral violated the artistic integrity of the Pochaiv Monastery architectural ensemble.

The totalitarian period on Western Podillya territory, was extremely dramatic, as well as throughout Ukraine. Acts of vandalism in relation to sacred shrines have got incredible scales. With the atheistic regime arrival, the churches had been destroyed and adapted for the economic needs. Monastic cells and operating premises had been converted into residential buildings and defensive walls were disassembled for construction material. Until 1989 by dirty methods, the Communist regime had been fighting with Christian churches. After the Ukrainian independence in 1990-2000, there were the massive construction of new churches and restoration and rebuilding of the old ones. Nowadays, about 200 religious buildings were erected and restored in Ternopil. The construction process has not been completed yet.

3. Conclusions

Exploring of the features of the sacred buildings and structures construction at every historical stage of Western Podillya development shows that socio-political factors had a direct impact on the sacred architecture of the region. Archaeologists studies give us a reason to believe that the development of the most settlements began with the heyday of the Kingdom of Galician-Volyn.

After the Kyivan Rus collapse for almost six centuries the Podillya land was a part of foreign states. The Polish annexation of the Galician Rus part has provoked the process of establishing the Western European construction tradition in sacred architecture.

It has been determined that some magnate families, firstly Russian and later Polish and Lithuanian, played crucial role in the sacred objects construction.

It is proved that at the beginning of the XVIII century the elite stone construction was carried out by the architects with European architectural education. At that time, churches, monasteries, and temples, which currently have the highest artistic value, were built in all the areas of Western Podillya.

As the research shows, the recent history of Western Podillya as well as the history of the whole Ukrainian people was extremely dramatic. Two world wars, the atheistic power of the totalitarian period caused significant destruction of sacred shrines. During the Ukrainian independence a rapid process of temples building and restoring has begun.

Western Podillya sacred monuments analysis is not complete, it needs a further research, but it gives us grounds to claim that the land is rich in sacred shrines with the highest architectural and spiritual value.

Considering the above, we can state that West Podillya sacred monuments inherited and continued the Kyiv Rus cultural traditions, but they are also closely connected to the Western European culture.

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