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The Specifics of Examination of Basilian Monastic Complexes as an Architectural and Spatial Phenomenon

Abstract. The replication of architectural and spatial design of the Order of Saint Basil the Great monasteries in Western Ukraine cannot be addressed within a single scientific hypothesis focused on the unity of imagery, planning, and function. The architectural and spatial arrangement of the Basilian monasteries in Western Ukraine emerges as a non-homogenous fragmented phenomenon, which should be investigated with regard to chronological distinctions. The purpose of the study is to develop a methodology for the examination of the OSBM monastic complexes considering a variety of factors that have influenced the appearance, dissemination, growth, and disappearance of the Basilian centres. The general methodological approaches of the study are historical, morphological, culturological, and systemic. In addition, the following general scientific methods of inquiry were used: an examination of literature and documents, corpus, description, statistical method, analysis and synthesis, comparison, abstractisation, concretization, generalisation, and systematisation (classification and typology). Thus, five territorial and chronological scenarios have been highlighted within the Basilian architectural legacy in Western Ukraine. A relatively small number of papers dedicated to the design and planning aspects of the development of the Order of Saint Basil the Great monasteries are retroactive. Upon analysing the Basilian legacy in Western Ukraine, the material has been divided into three historical waves related to the development of monastic complexes. The authors of the paper have outlined the commonality of morphological features, dominant stylistics, and layout plans to examine the Order of Saint Basil the Great monasteries as an architectural and historical phenomenon. One important aspect of the subject is an interpretation of monastic complexes that factors modern conditions like the comfort of living, economic activities, organisation of mass prayers, the development of tourist infrastructure, etc. Therefore, a study of similar theoretical approaches to the functioning and interpretation of monastic complexes helped to outline three types of their interpretation in the modern context

Keywords: The Basilian Order, Church Union, the Dobromyl reform, baroque

INTRODUCTION

The Order of Saint Basil the Great (OSBM) monasteries in Western Ukraine are represented by a number of objects unevenly spread across the territory, with some now located in foreign countries. At present, the term “monastery” is defined differently in various sources – as a specially organised space, a centre without any specific architectural and spatial design. Moreover, since Western Ukraine encompasses the territory

of the historical Volhynia region, the Basilian affiliation, and identity of objects transferred to the Russian Orthodox Church in the early 19th century remain to be determined as such a transfer was often accompanied by gradual change in architectural and artistic essence.

Analysis of sources demonstrated two approaches toward the study of the Basilian legacy: historiographic,

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architectural, and art historical. Researchers try to address the issue of whether the notion of “Basilian architecture” can be formulated, requiring specific common traits and similarities. In a historiographic sense, such commonality is the belonging of a complex to OSBM, while in the architectural one – similarity of morphological traits of dominant stylists and planning structure is important. An attempt at a similar classification was made in the thesis by L. Chen “Architecture of the Monasteries of the Order of St. Basil the Great in Ukraine and Their Place in the Development of Ukrainian Architecture of the 17th-20th centuries” [1] proved the impossibility of building a system of clear generalises of the theoretical category “Basilian architecture”. That is why a need to identify the category of value of each monastic complex separately emerged. The study may be considered a basis for other studies which consider the architectural aspect of the OSBM legacy. It is important primarily due to the systematisation of material in the context of a combination of a purely architectural component with the set of data taken from historiographic literature and organised in chronological and evolutionary order.

A large part of knowledge which is directly linked to the architecture of Basilian monasteries is presented in different historical studies, describing OSBM complexes, their analysis and historiographic organisation. The most comprehensive work in this sphere is the collection of papers titled “Sketch of the history of Basilian order – of St. Jehoshaphat”, published in Rome in 1992 [2]. This collective paper presents a historical retrospective of the development of the Basilian order since its founding in Vilnius, up till the inter-war period when it developed in Ukrainian emigration.

I. Znak in the dissertation “Restoration of the Architectural and Spatial Structure of the Monasteries of the Order of St. Basil the Great in Western Ukraine” [3] developed scientifically justified provisions on the characteristic features of the architectural and spatial structure of OSBM monasteries based on historical stages and created a theoretical-practical model of the reproduction of architectural and spatial design of OSBM monasteries. The author has complemented to the methodology of studying OSBM monasteries and identified the main areas and parameters in the transformation of the architectural and spatial design of OSBM monasteries under modern conditions. In addition, an outline is provided for the characteristic elements of changes that the OSBM monasteries in Western Ukraine underwent in the late 20th-early 21st century.

O. Remeshylo-Rybczynska & I. Znak in the study “Style Peculiarities of the Ensembles and Complexes of the OSBM Monasteries in the XVIII century” [4] explored the social and political processes that happened in the modern Ternopil region and their impact on the development of the architecture of sacred complexes.

Qualifying study of O. Diachok “The Forming of the Architecture of Sacred Complexes Under the Influence of Social and Political Processes (on the example of Ternopil region)” [5] highlights the social and political processes that took place in the modern Ternopil region and their impact on the development of the architecture of sacred complexes.

M. Khokhon’s thesis “Formation of Defensive Structures in Western Ukrainian Monasteries of the XVII-XVIII centuries” [6] is dedicated to the research and preservation of the defence structures of Western Ukrainian monasteries. The paper conducts an analysis of the process of forming the defence structures of monasteries in this region.

Among modern studies on the history and theory of architecture, it is worth mentioning: L. Chen “Basil Monastery Complex in Uzhgorod” [7], O. Diachok “Architecture of Basilian Monasteries in the Process of Forming the Sacred Image of the Cities of Ternopil Region” [8], Z. Lukomska “Town-planning Legacy of Ivano-Frankivsk Region dated XVII – XVIII c.” [9], O. Lesyk-Bondaruk “Place and Role of Lutsk Monastic Ensembles in City Housing System” [10].

Such works as “Sketch of the history of Basilian order – of St. Jehoshaphat” [2] and M. Vavryk’s monograph “On the Basilian monasteries of Galicia and Carpathian Ukraine” [11] were analysed to conduct the research of the architectural legacy of OSBM. In addition, groups of studies considering OSBM complexes within the context of specific subjects were reviewed: defence architecture (O. Lesyk [12]), architectural historical direction (A. Vaskiv [13], O. Hodovaniuk [14], H. Lukomskyi [15], M. Kobryn [16], V. Rozhko [17], P. Rychkov, V. Luts [18] et al.), garden and park ensembles (V. Taras [19]).

MATERIALS AND METHODS

The general methodological approaches of the study are historical, morphological, culturological, and systemic. The historical research method was applied to examine the emergence, establishment, and development of OSBM monasteries in the territory of Western Ukraine in chronological order. Using the morphological method, the main characteristics of the monasteries were determined, based on the analysis of their external form and the identification of similar configurations, parameters, parts, and details. The cultural approach allowed following the development of the architecture of monasteries according to the development of the culture in which they have arisen. The concept of this approach determines the cause-and-effect relationships between the development of culture and architecture, identifies the prerequisites, factors, and influences on the specific features of the stylistic development of monasteries. The use of a systemic approach enabled the consideration of the examination of Basilian monastic complexes as a complete system.

The sources used to analyse the problems of modern interpretation of OSBM monastic complexes currently consist of several, relatively isolated parts, which require mutual synthesis. Each part was investigated separately in the context of specific studies.

The research on the development of architectural and spatial properties of the OSBM monasteries consists of several key stages. During the first stage, an overview of the chronological and historical development of monasteries was conducted based on the work “Sketch of the history of Basilian order of St. Jehoshaphat”, and papers by A. Vaskiv, O. Hodovaniuk, H. Lukomskyi, M. Kobryn, V. Rozhko, P. Rychkov, V. Luts. The second stage encompasses the



analysis of the statistical data presented in the research by the historian M. Vavryk. During the third stage, based on the findings of L. Chen, M. Khokhon, V. Taras, O. Diachok, O. Lesyk, L. Hnatiuk, & I. Znak on the specific architectural and spatial solutions of the Basilian monasteries, five main territorial and chronological scenarios within the Basilian architectural legacy in the West of Ukraine were formulated.

RESULTS AND DISCUSSION

The Basilian complexes of Western Ukraine are represented by a vast array of objects that are unevenly distributed throughout its territory. Today, a small part of them is located in Romania, Hungary, Slovakia, and Poland. According to Basilian researcher Roman Lukan, before World War II, there were 374 OSBM monasteries in the three Halychyna eparchies of Peremyshl, Lviv, and Stanislaviv [11]. Namely, before the Second World War, the Halychyna province had 18 OSBM monasteries [11], and the Transcarpathian province had 9 monasteries (including 2 in Slovakia, 1 in Hungary, and 1 in Romania) [2]. In addition, 34 monasteries of Basilian origin operated in Volhynia (Volyn and Rivne regions), yet since 1832 these monasteries have been subordinated to the Russian Orthodox Church. Another 4 of the 16 ancient

OSBM monasteries existed in the Kholm area until 1864. Thus, there were over 440 Basilian monasteries in Western Ukraine [3].

The highest concentration of landmarks is in Halychyna (the monastery of St. Basil in Pidgora (Fig. 1), Krekhiv monastery of St. Nicholas Basilian Fathers (Fig. 2), etc.), primarily in the territory of the present-day Lviv region (especially in the northern part). The uneven geographical distribution is combined with chronological and stylistic heterogeneity and is related to the specificity of the development and disappearance of Basilian centres. The oldest of them are located in Halychyna, Volhynia, and Transcarpathia. Their active development started in the 17th century, reflecting the specific features of the early stages of the Union Church's history. They are known for laconicism and a degree of reinterpretation of the compositional organisation of buildings following the examples of the Latin Church [20]. The monasteries of Volhynia, like the Basilian monasteries, ceased to exist in the first half of the 19th century and were part of the so-called Lithuanian province of the Order, which was marked by substantial centralisation of the structure and similarity with Roman Catholic orders (Carmelite and Jesuit).



Figure 1. The monastery of St. Basil in Pidgora (Ternopil region)

Source: photographed by the author



Figure 2. Krekhiv monastery of St. Nicholas Basilian Fathers (Lviv region)

Source: photographed by the author



In Transcarpathia, the architecture of the OSBM monasteries was strongly influenced by the Pannonian identity of sacred objects, typical for territories associated with the Hungarian cultural presence. Such objects are characterised by single high-rise dominant bell towers, designed mainly in the Baroque style with laconic sectioning, a lack of domes and the use of clocks or round windows (roundels) to complete the tower. The “Transcarpathian” and the “Volyn” style tended to repeat and imitate the Roman Catholic counterparts, but in a different morphological manner. This discrepancy is also related to the chronological shift of these two layers of legacy, where ontologically, the older “Volyn” style is still marked by the Renaissance influences, and the later “Transcarpathian” one primarily reflects the mature Baroque era with elements of classicist lactonise and order discipline.

The part of monuments located in Halychyna is the most fragmented and cannot be described within a particular stylistic and ideological trend. The origin of Halychyna objects is connected with several fundamentally different waves of transformative and construction activity with unique ecclesiastical, socio-political and economic foundations. Halychyna, which was the last of the Union of Brest (1596), when faced with the long-standing and well-established structure of the Basilian Order of the “Lithuanian province” (Lithuania, Belarus, Volhynia, the Right Bank), proved to be too different and heteronomous [1]. The preserved authentic traditions of Eastern monasticism, although suppressed by discrimination and “patronage” of the secular people, primarily Roman Catholic feudal lords (nobles), focused on the internal spiritual “programme”, while the Basilian (and other Catholic) orders, often had an extensive external social “mission”.

Paradoxically, this difference, including the dominance of Halychyna in terms of population, thwarted the initial plans to simply co-opt the newly-added monasteries into the “Lithuanian province”. A traditionally large number of small monasteries in Eastern Christianity, along with bigger ones, posed a challenge for the leadership of the Union Church. The consolidation and disciplinary reorganisation of the former Orthodox monasteries on the territory of the “Lithuanian province” took about a hundred years, during which the “Lithuanian” Basilian centres functioned primarily as large complexes designed to perform many “internal” (church services, prayers, economic activities) and “external” tasks (publishing, pilgrimage infrastructure, missions and preaching among the laity). These transformations coincided with a relatively favourable for the Union Church period of military and political prosperity of Rzeczpospolita, its ally and patron. The same was not true for the 18th century when the Lithuanian-Polish state was in decline and was largely influenced by external factors [21].

The impossibility of reorganising the Halychyna post-Orthodox monasteries into the “Lithuanian” model resulted in the preservation of diversity and multiplicity, which only intensified under the influence of class stratification and general economic decline.

When the Halychyna eparchies accessed the Union, the Lithuanian-Polish state was experiencing a period of recession, which escalated over the following decades. Limited economic resources and a general exclusive national policy

favouring the Roman Catholic denomination in Rzeczpospolita in the 18th century led to a decline in the development and reorganisation of the newly created Basilian monasteries. The situation did not improve after 1772 when Halychyna became part of Austria. The so-called Joseph’s Reforms of 1800 in Austria limited monastic life to a large degree, exacerbating the OSBM stagnation. At the end of the 19th century, Halychyna and Transcarpathia remained the only regions in the world (with a few exceptions) that still had functioning Basilian monasteries. However, they were in deep devaluation and close to disappearing altogether.

Only decisive reforms and effective external intervention (the so-called Dobromyl reform of early 1882) led to the rapid revival of the Order, which lasted until the 1930s [22]. Yet, due to the fundamental geopolitical changes that occurred in Eastern Europe and its transition to Soviet control, the OSBM monasteries in both the Ukrainian SSR and Poland were closed. The process of liquidation of Basilian monasteries was largely completed by 1947, although the finalisation of the process is attributed to the 1940s-1950s. The OSBM monasteries were repurposed for the medical, educational, museum, and other functions [2].

The sudden collapse of the Soviet system and the breakdown of the USSR, accompanied by an active revival of religious life, led to the resumption of Basilian life in Western Ukraine. Public enthusiasm and idealistic expectations surrounding religious institutions in the 1990s led to the addition of new monastic candidates to monasteries. The preservation of monastic centres in Western Europe and the Americas contributed to the influx of well-trained personnel into the restored structures [1]. Under these highly favourable conditions, many historical centres of the Basilians were restored and rebuilt.

Thus, Halychyna was characterised by three waves of the development of Basilian monastic complexes: the period after the transition to the Union – the 18th century, the period after the “Dobromyl reform” – the 1890s-1930s and the period after the resumption of the UGCC activities – to the 1990s-2000s. Each of these periods had a unique historical character, associated with a different stylistic worldview and, accordingly, cannot be considered as a uniform architectural phenomenon.

In this context, the architectural and spatial design of the Basilian monasteries of Western Ukraine appears as a heterogeneous and fragmented phenomenon, the research of which should be based on chronological periodisation and territorial stratification. Given the above, five territorial and chronological scenarios may be highlighted within the Basilian architectural legacy in Western Ukraine.

The first is the legacy of the “Lithuanian province” of OSBM in the Volhynia and Rivne regions, including the monastery in Buchach (Ternopil region) (Fig. 3). It reflects one of the earliest stages in the development of the Basilian Order, marked by a desire to imitate Roman Catholic orders in both organisation and, partially, in visual identification. Although documents and accounts of the Union Church leadership and the OSBM at the time emphasise a specific connection with the traditions of the Eastern Church and the legacy of St. At the time, the Basilian Order was seen as



a universal organisation of Union monasticism, an origin of bishops [4]. The architecture is dominated by elements of

basilica planning types, often with the introduction of bell towers previously not inherent in Eastern Christianity.



Figure 3. The monastery in Buchach (Ternopil region)

Source: photographed by the author

The second scenario is the first wave of the transformation of Halychyna monasteries after the accession of the Peremyshl and Lviv eparchies to the Union. It is marked by the struggle to preserve Orthodox inertia in the structure and ecclesiology of monastic life. Influenced by the decisions of the Synod of Zamość, ideological Latinisation continues on a more developed dogmatic foundation. However, substantial psychological attachment to the Eastern and folk traditions in the detailisation of sacred spaces pushed the Halychyna Basilian architecture toward a more synthetic search for a visual language where Eastern spatial identifiers (predominantly the domes of the main temples) remain relevant. In addition, the spatial structure of the Halychyna monasteries, which were characterised by a large number of subtle social micro-formations, was still connected to the Eastern Christian ontology, with a small number of adaptations to new organisational and disciplinary needs [1].

The third scenario is the enhancement of the Basilian presence in Transcarpathia, influenced by the tradition of the “Danube-Pannonian” stereotype of a sacred building, characterised by the unification of the image and the recurrence of semantic elements. The OSBM monasteries do not have special oriental features, as was the case in Halychyna. The architectural design of the spaces does not have an explicit Eastern-rite identity [7]. This feature of the Transcarpathian Basilian monasteries was quite irrelevant to the fragmented religious life of the region, distinguished by the presence of all three major branches of Christianity and substantial national and cultural diversity.

The fourth scenario of the architectural and spatial ontology of Basilian monasteries in Western Ukraine is the legacy of the rapid OSBM development after the so-called “Dobromyl reform” [16]. It is marked by the stabilisation of oriental symbolism and its interpretation as a valuable part of the general Catholic Universe. In the ecclesiological sense, the OSBM of those times was no longer considered a counterpart of Eastern monasticism in general due to the emergence of new Greek Catholic congregations, such as

the Redemptorists, the Studites, etc. Therewith, the spirit of Ukrainian patriotism emerges within the Order along with the specific Halychyna – associated orientalism as an antithesis to Polish Roman Catholicism.

The fifth scenario is the development of the architecture of the Basilian monasteries in the period after the revival of the Greek Catholic Church in the 1990s and 2000s. It is distinguished by further convergence of national and religious identity and high appreciation of specific eastern spatial identifiers with a mandatory pseudo-baroque component, evoking associations with the architecture typical of the Ukrainian nation-building narrative. Transformations are also taking place in the historic buildings returned to the OSBM. These changes are especially noticeable in those complexes that used the models or were substantially influenced by Latin Christian architecture, for example, some monasteries in Transcarpathia (Boronyavo Monastery of the Annunciation of the Blessed Virgin Mary of the OSBM, St. Nicholas Monastery of the OSBM in Mukachevo, St. Nicholas Monastery of the OSBM in the village of Maly Berezny, Basilian monastic complex in Uzhgorod [7]).

Thus, the set of data constituting the material under study has three dimensions of fragmentation: a) territorial (different variations of architectural and spatial solutions depending on a subregion of Western Ukraine), b) temporal (different architectural and spatial solutions depending on the time of construction) and c) inertial (different variants of architectural and spatial solutions depending on the degree of inertial force of the Eastern Christian tradition – stronger in Halychyna, weaker in Transcarpathia and Volhynia).

A separate important part of the research subject is the very interpretation of monastic complexes in modern conditions. Within the prevailing local discourse on this subject, both at the scientific and popular-journalistic levels, the dominant opinion presupposes complete reproduction of the authentic functions of the complexes. In post-Soviet conditions, this was often seen as a restoration of historical justice and correction of the distortions caused by the communist



regime. However, from the standpoint of the OSBM, monastic complexes as sacred objects and microsocial structures, at the turn of the 21st century, the reproduction of authentic functions could not become a mechanical process of returning to the pre-World War II situation. New requirements for living comfort, economic processes, the practice of mass “prayers”, parking spaces, and tourist infrastructure have shown that the historical OSBM complexes have entered a new phase of the transformation of their spatial structure, which will occur as a spontaneous and objective process.

In this sense, an essential part of the data involved in the objectives of this study of a wide range of analogues and theoretical reflections on the interpretation of monastic complexes in the modern context. Here, three types of interpretation are evident: the existence of the monastic function as a single or dominant one; in the second case, a combination of sacred and secular functionality; and in the third case – the repurposing of monastic buildings for non-religious functions.

CONCLUSIONS

It has been established that the source base for the study of Basilian legacy in Western Ukraine, especially in Halychyna, is in general specified by three waves in the development of Basilian monastic complexes: a) the period after the transition to the Union – the 18th century, b) the period after the so-called “Dobromyl reform” – the 1890s-1930s, and c) the period after the resumption of the activities of UGCC

in Ukraine – the 1990s-2000s. All periods were characterised by different historical-cultural layers with particular spatial and stylistic solutions, therefore the architectural legacy of the OSBM monasteries cannot be treated as a single architectural phenomenon.

Based on the study of the morphological features of the OSBM monasteries of Western Ukraine, five territorial and chronological scenarios were identified. It was determined that the set of data constituting the material under study has three dimensions of fragmentation: a) territorial (different variations of architectural and spatial solutions depending on a subregion of Western Ukraine), b) temporal (different architectural and spatial solutions depending on the time of construction) and c) inertial (different variants of architectural and spatial solutions depending on the degree of inertial force of the Eastern Christian tradition – stronger in Halychyna, weaker in Transcarpathia and Volhynia).

There are three types of interpretation of monastic complexes in modern architectural discourse: a) maintaining the existence of the monastic function as a single or primary, b) a combination of sacred and secular functions, and c) repurposing the monastic complex for non-religious functions.

The modern state of the resource and publicist base dealing with the subject of architectural and spatial design of Basilian monasteries allows highlighting promising areas of research, on top of outlining the subjects already covered. Namely, the subject of interpreting of the architecture of closed monastic ensembles under modern conditions.

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Особливості вивчення Василіанських монастирських комплексів як архітектурно-просторового явища

Анотація. Проблеми відтворення архітектурно-просторового вирішення монастирів Чину Святого Василя Великого на території Західної України не можуть розглядатись в рамках однієї наукової гіпотези, сконцентрованої на образній, планувальній, функціональній єдності. Архітектурно-просторовий уклад василіанських монастирів Західної України постає як неоднорідне і фрагментоване явище, дослідження якого повинно ґрунтуватися на хронологічному розмежуванні. Мета статті – розробити методику вивчення Василіанських монастирських комплексів, враховуючи різноманітні фактори та чинники, що вплинули на виникнення, поширення, розбудову та зникнення василіанських осередків. Загальними методологічними підходами дослідження стали історичний, морфологічний, культурологічний та системний. Окрім того, використано такі загальнонаукові методи дослідження: вивчення літератури та документів, вибірка, опис, статистичний метод, аналіз та синтез, порівняння, абстрагування, конкретизація та узагальнення, систематизація (класифікація та типологія). Було виділено п'ять територіально-хронологічних сюжетів у рамках Василіанської архітектурної спадщини на Західній Україні. Відносно невелика кількість робіт, в яких розглядаються проектно-планувальні аспекти розвитку монастирів Чину Святого Василя Великого, мають ретроактивний характер. На основі аналізу джерельної бази Василіанської спадщини у Західній Україні, матеріали було поділено на три історичні хвилі, що пов'язані з розбудовою монастирських комплексів. Для вивчення монастирів Чину Святого Василя Великого як архітектурно-історичного явища, авторами виділено спільність морфологічних рис, переважаючої стилістики, планувальної структури тощо. Окремим важливим аспектом досліджуваної теми є проблематика трактування монастирських комплексів у сучасних умовах, пов'язаних з комфортністю проживання, господарською діяльністю, проведенням масових відпустів, формуванням туристичної інфраструктури тощо. Тому, на підставі вивчення аналогів теоретичних підходів до функціонування і трактування монастирських комплексів, виділено три типи їх інтерпретації в сучасному контексті

Ключові слова: василіанський орден, церковна унія, Добромільська реформа, бароко