

## FUNCTIONAL QUALITIES OF LVIV'S NEWEST CHRISTIAN CHURCHES

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**Abstract.** The article considers the problems of Lviv's newest sacred architectural buildings, namely their functional qualities. It is proven that among the main reasons why religious people rarely attend liturgies can be a lack of time or a general reluctance to visit the church, giving priority to other matters.

The following principles of the designing of church educational institutions are given: denominationalism and ecumenism; multi-education; sacredness; worldliness; inclusiveness; flexibility and mobility; traditionalism and modernity.

The main functional zones are distinguished, which include the entrance zone, sanctuary, entertainment and recreation, educational, dining, residential, commercial, administrative, technical, household, exhibition and auxiliary groups of objects.

The necessity of searching for new ways and means of spreading spiritual knowledge in society is indicated. It requires new methods and approaches in the design of institutions of religious activity. Special attention is paid to the needs of people with disabilities.

Public spaces are divided into functional and cultural and educational spaces.

Types of location of public spaces in churches are described, they are: part of the floor, in a specially built building, with a specially decorated entrance, under the open sky, part of the building.

The topic of public space in temples is considered. It is noted that the building of the spiritual retreat center, which combines various social functions, is designed in such a way as to ensure the comfort of visitors and the smooth operation of all functional processes. The internal organization of space plays an important role in this. The interior is the final addition to create an artistic image and overall harmonious composition.

In the study, the functions of sacred architecture are determined: (commercial function, social/public function, religious function, etc.). It is determined that the church, as a building, is historically something more than a religious building. It is proposed to design the temple as multifunctional and to develop it not only as a religious building, but also as a public area. Recommendations on the architectural solution of sacred buildings are given, an overview of individual examples of modern sacred architecture in Lviv is given. The functional properties of modern churches in Lviv are analyzed.

**Key words:** functional properties, modern churches, sacred architecture, cult building, public function.

**Introduction.** Along with obtaining independence from the Soviet Union, new opportunities in the construction of sacred architecture opened up for Ukraine.

Although there are many wonderful examples of historical sacred architecture of different styles and eras in Lviv, there was and still is an urgent need to build new churches. After all, the city has significantly expanded over the past half century, the population has increased, and the demand for sacred architecture has not disappeared, even after the socialist regime. Also, the Church itself is interested in increasing the number of new parishioners.

**Analysis of research sources and recent publications.** In modern sacred architecture, this issue has been discussed by many scientists. The question of the shape and appearance of modern sacred architecture is considered by such scientists as: Hnatiuk L., Kyuntsli R., Stepaniuk R., Chaplinskyi Y., Rodoslav Zhuk., Bezv M., Kryvoruchko Y. etc.

The theme of the symbolism and tradition of the sacred architecture of Ukraine is revealed in the works of such scientists as Y. O. Doroshenko, R. O. Pustovoit, M. Bezv, L. Hnatyuk.

Authors who analyze the role of the Church in society: Podorozhnyi Y. A., Rybachuk M., Dyachok O. M. The public function of modern Ukrainian churches is considered by: Stotsko R.Z., Proskuryakov V. I., Kucher A. M. etc.

The following authors Yatsiv M., Shevchuk G., Hnidec R. considered features of the constructive solution of temples, as well as their acoustics and lighting.

There are many studies and publications on the topic of sacred architecture of Ukraine, but almost all of them consider historical temples.

You can also mention Julian Chaplinskyi's video blog, namely the lecture "Think the city: the crisis of modern sacred architecture" [1], however, this work is more concerned with the formative qualities of temples.

Currently, there are not many studies that would reveal the functional qualities of modern Lviv churches, which indicates the relevance of this topic.

**Purpose and objectives.** The purpose of the article is to analyze the problems related to the multifunctionality of churches, to analyze the operational and functional qualities of the newest churches in Lviv.

**Methods.** The Internet, literature, and interviews with temple visitors will be used to collect data. For the study, churches built only in Lviv, and in the period from 1990 to 2021 were examined.

**The base material and results of research.** Throughout history, the Ukrainian church, as a building, was not only a place of worship, but also a center of public activity, a cultural and educational space. Fraternities were concentrated near the church, which created printing houses, hospitals, and homes for the elderly. The sacristy performed the functions of a bank and a library [2].

In the scientific works of modern Ukrainian researchers on the topic of sacred architecture, mainly the architectural-figurative component of the temple is highlighted, without considering the social role of the temple in the life of Ukrainians. Such scientists as V. Kutsevich, Yu. Kryvoruchko, T. Hevryk, V. Semchyshyn, O. Horbyk, M. Yatsiv and V. Tregubov, V. Proskuryakova and V. Kutsevich studied these issues in more detail [3-5].

In his work "Architectural typology of spaces for public activities in the churches of M.-D. Nimtsiv" scientists V.I. Proskuryakov, A.M. Kucher consider the topic of public space in temples.

According to scientists, it is much easier to design and build a church and public space at the same time and in a complex. The experience of Ukrainian colleagues abroad has long proved the possibility and expediency of such a practice [2].

In the work of scientists, there are examples of church projects by the Ukrainian architect M.-D. Nimtsiv, and on this basis, a classification of types of spaces for public activities in the complexes of Ukrainian churches was carried out. The following types of location of public spaces in churches are described, such as: part of the floor, in a specially built building, with a specially decorated entrance, under the open sky, part of the building [2].

Scientists divide public spaces into functional and cultural and educational ones.

Functional elements include: cabinets, offices, communications, technical, warehouse, sanitary facilities, wardrobes, multifunctional halls, stages, theaters and others. According to the genre of cultural and educational activity, public spaces are divided into societies, unions,

organizations, places of enlightenment, theaters. Here you can hold meetings, rallies, theater performances, evenings, holidays, ceremonial events, and solve organizational issues [2].

The authors believe that in churches it is necessary to form both spaces aimed at the cultural enrichment of believers, such as theaters, cinema halls, libraries, and more functional and organizational spaces, such as halls, offices, youth organizations, etc. [2].

Regarding the spatial planning solution, according to the authors, public buildings should be joined with the temple so that they do not infringe the integral perception of it as a sacred building [2].

The authors also pay attention to the needs of people with disabilities, in particular, they indicate the need to equip ramps and allocate separate places in the parking lot.

We agree with the authors regarding the classification of types of location of public spaces at the temple, as well as with their conclusions concerning the cultural and educational function of sacred buildings.

The church also performs a spiritual and educational function in society. In the church building, both educational institutions and circles, as well as premises for catechesis, retreats, or consultations on religious and other issues can be concentrated.

The topic of religious enlightenment is considered in the work of K.T. Golubchak "Architectural and planning organization of spiritual and retreat centers of the Ukrainian Greek-Catholic Church". The author believes that the need for the formation and transmission of spiritual knowledge and relevant values in society, and therefore, the urgent need to find new ways and means of spreading them in society, requires new methods and approaches in the design of institutions of religious activity [6].

The scientist reveals the topic of the retreat centers in the church building. According to the author, the architectural-spatial organization of the spiritual-retreat center is a complete structural system that requires a comprehensive study and consideration of two important aspects: the stages of formation of planning and volumetric-spatial elements and canonical elements and symbols of the sacred space [6].

"In 2011, the Patriarchal Pilgrimage Center of the UGCC issued a directory with detailed information on the main pilgrimage centers of Ukraine. For Ukraine, spiritual retreats are a relatively new practice, and therefore little-studied", it is indicated in the work [6].

Having conducted an overview of world examples of spiritual retreat centers, the author concludes that a characteristic feature of modern sacred buildings and spiritual retreat centers is additional space for various spheres of social activity, such as leisure, recreation, creativity, education and health promotion, which within of the complex provide a full-fledged spiritual development of the individual [6].

The scientist singled out the main functional zones, which include the entrance zone, sanctuary, entertainment and recreation, educational, dining, residential, commercial, administrative, technical, household, exhibition and auxiliary groups of objects.

The work presents the principles of designing spiritual and retreat centers, in particular the principle of focusing on the spiritual component, the principle of prioritizing sacred elements in the selection of design spaces, the principle of differentiation based on the potential of visitors (target audience), the principle of interconnection of design spaces with the functional purpose of the building, the principle of integration and the principle of interfaith tolerance – these are some of the principles that should be remembered by designers of psychiatric hospitals and recreation centers [6].

The building of the spiritual retreat center, which combines various social functions, is designed in such a way as to ensure the comfort of visitors and the smooth operation of all functional processes. The internal organization of space plays an important role in this. The interior is the final addition to create an artistic image and overall harmonious composition [6].

We agree with the author that additional space for various spheres of social activity, including creativity and education, recreation and rehabilitation, is important for religious centers.

In our opinion, it is worth paying attention to the principles of designing spiritual retreat centers, such as the principle of differentiation based on the potential of parishioners.

The work "Architecture of Roman Catholic Educational Institutions of Modern Ukraine" by R. Stotska, formulates the basic principles and presents practical recommendations for the design of a church spiritual and educational institution in Ukraine.

The work presents the following principles of designing church educational institutions: denominationalism and ecumenism; multi-education; sacredness; worldliness; inclusiveness; flexibility and mobility; traditionalism and modernity. It is noted that the center of religious and humanitarian education as an architectural complex is a union of units of spiritual and humanitarian education of all levels in Ukraine, making a single architectural ensemble with the church as its main ideological and visual object [7].

We share the author's view on inclusiveness, global enlightenment and ecumenism when designing church educational institutions.

In general, the functional purpose of a sacred building can be conditionally divided into three points:

1. *Religious function.* Carrying out liturgies, rites and sacraments. The religious function is the main, defining one for a sacred building. Therefore, a successfully designed church should have good conditions for holding these events, that is, should have good acoustics, planning, lighting, microclimate, etc.

This item should also include catechism, the provision of various consulting services related to religious topics.

Since the Christian religion includes a missionary component, the church, as a Christian building, also faces the task of increasing the number of parishioners, where various architectural solutions can be of great help.

2. *Social/public function.* The temple, as a place of regular gathering of the community, should also perform a significant social function. Considering that most people, choosing a temple, pay attention to the proximity of the temple location [8, 9], residents of the residential area can gather in temples for conversations and discussions. The temple building may have special places for meetings and discussions, public debates, and performances [8, 10, 11].

This also includes charities and various rehabilitation services.

3. *Commercial function.* The temple can rent out various premises, places in the parking lot, serve as a place for music concerts and other events. It can also contain various public facilities, that is, a library, offices, a refectory, a gym, an educational institution and clubs for young people etc.

Every vicar of the church is interested in increasing the number of visitors to his church. However, new visitors are not necessarily people who have recently converted to a particular denomination. There are many people who identify themselves as Christians, but for one reason or another do not often go church.

In the Pew Research Center study "Choosing a New Church or House of Worship", a survey was conducted about the religious life of the US citizens. Although the survey was not conducted among Ukrainians, its data are valuable for us due to the certain universality of this issue.

"More than one in five Americans (22%) attend religious services no more than a few times a year, but they say there was a period in their lives when they attended the church more often. When they were asked an open-ended question about why religious attendance has declined, nearly half pointed to practical problems as the reason. This includes one in five who say they are too busy to attend religious services regularly (for example, because of their work schedule) and one in ten who say that going to church is not high on their personal priority list (for example, because they are "disaccustomed themselves from it" or "too lazy" to attend regularly)" [9].

So, among the main reasons why religious people rarely attend liturgies, one can single out lack of time or the usual reluctance to visit the temple, giving priority to other matters.

"Today, the church is expanding its functions: parishioners not only attend services, but also gather for seminars, communicate, organize exhibitions and holidays etc. Therefore, when planning the space of the temple complex, it is necessary to take into account the appearance of new functional auxiliary premises" [9, 11].

Given this it is expedient to design a multi-functional temple and develop it not only as a religious building, but also as a public area. It is desirable to provide recreational space, premises and activities for young people, as well as more secular premises, such as a refectory or a library. After all, such a church will serve not only as a venue for liturgies. Believers in such churches often stay even after the Divine Service, and the church itself begins to play a more important role in their lives.

The reason for the higher level of attendance at churches in the past can be attributed to the fact that earlier the church building played a significant social role in the life of the believer and the community. The architectural design and planning of the church should also contribute to the strengthening of social bonds among its parishioners and encourage a more active religious life. Therefore, it is important to provide premises for meetings, discussions and debates, public libraries, etc. in the temple complex [8, 9]. Such expected things as the friendly and fascinating environment of the building, its original design and shape can help in the popularization of the temple [10].

It is worth noting that the church, as a building, is historically something more than a religious building. Historical sacral complexes are also centers of education and philosophy, libraries, community centers, and even defense structures. Therefore, there is nothing exclusively modernistic in the idea of a multifunctional temple.

Foreign experience in designing a modern sacred building with a developed public space: Korean Presbyterian Church, USA, 2013 [12] (Fig. 1). Architects: Arcari + Iovino Architects.

The church hall has a capacity of 380 parishioners and is acoustically designed to host musical concerts and performances in addition to traditional functions. Due to its multifunctionality, believers gather before and after the service. In this two-story building there is a picture gallery, where the works of the parishioners are exhibited. In the basement there are three children's chapels for different age groups (Fig. 2 and Fig. 3). The recreation area also has an indoor basketball court and a kitchen. The monolithic vertical ribs of the sanctuary allow diffused light to enter the space through openings from the floor to the ceiling. Together with the ceiling system, they improve the acoustic quality of the performance [12].



Fig. 1. Korean Presbyterian Church in the USA

Among the modern Lviv churches with the most developed public function, we can single out: Church of the Nativity of the Holy Virgin, St. John Paul II Square. Denomination: UGCC. Architect: Radyslav Zhuk. End of construction: 2000.

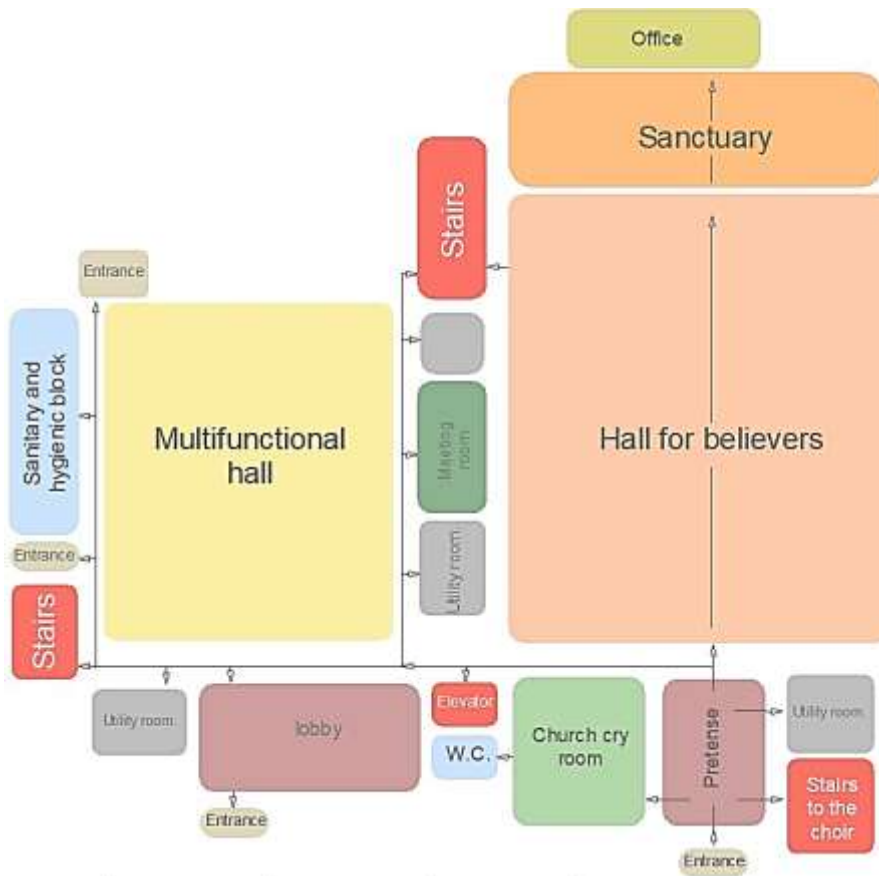


Fig. 2. Korean Presbyterian Church in the USA. Functional zoning of the 1st floor. The author's design

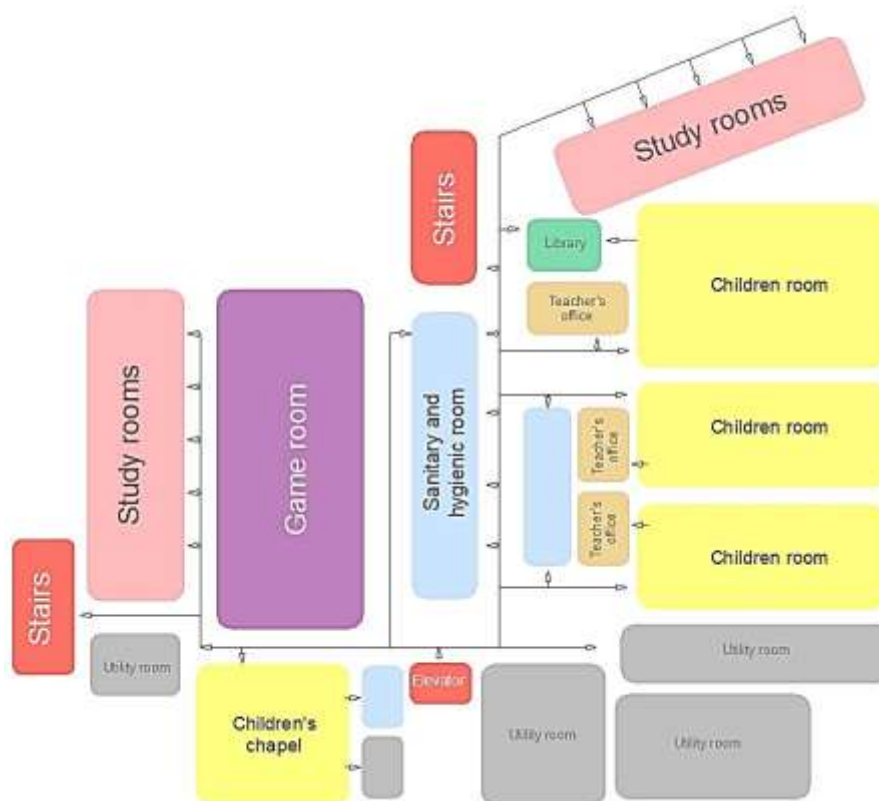


Fig. 3. Korean Presbyterian Church in the USA. Functional zoning of the basement floor. The author's design

The church is located at the intersection of two main streets and compositional axes of Sykhiv and is one of the key elements in the formation of the general panorama of the district (Fig. 4). At the same time, the church is an important public area and a meeting place for many residents of the Sykhiv district. In general, this is a rather multifunctional complex. The territory of the temple includes many premises that are aimed specifically at young people. In addition to the Sunday school, there are also various creative clubs here, the assembly hall is used for showing films, and classical music concerts are sometimes held in the church hall [13, 14]. Even the facade of the building is used in an original way: from time to time, a movie projector is broadcast on it [15].

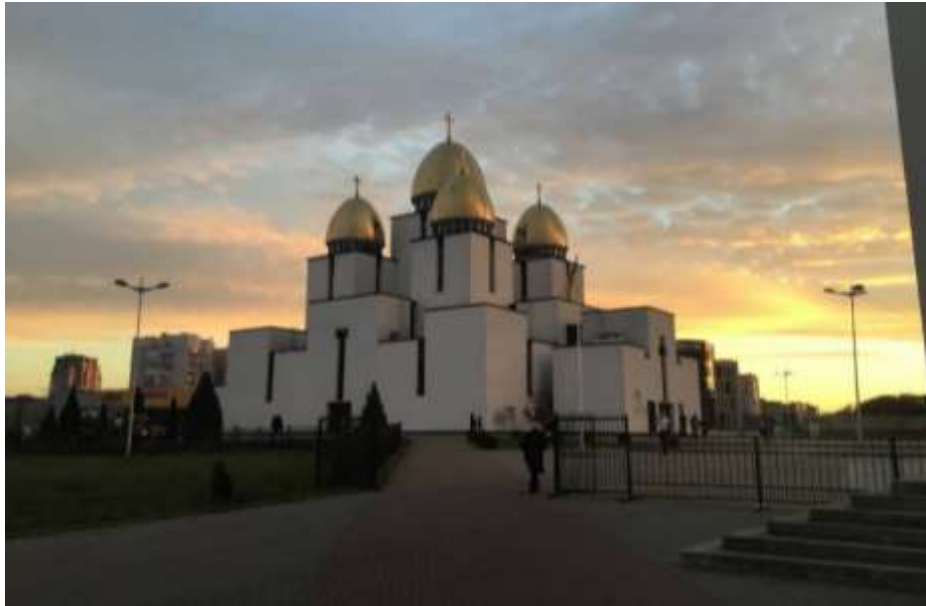


Fig. 4. Church of the Nativity of the Holy Virgin. Side view

The premises of the administration, school, and clubs are located in the basement of the church, and thus do not conflict with the architecture of the church (Fig. 5).

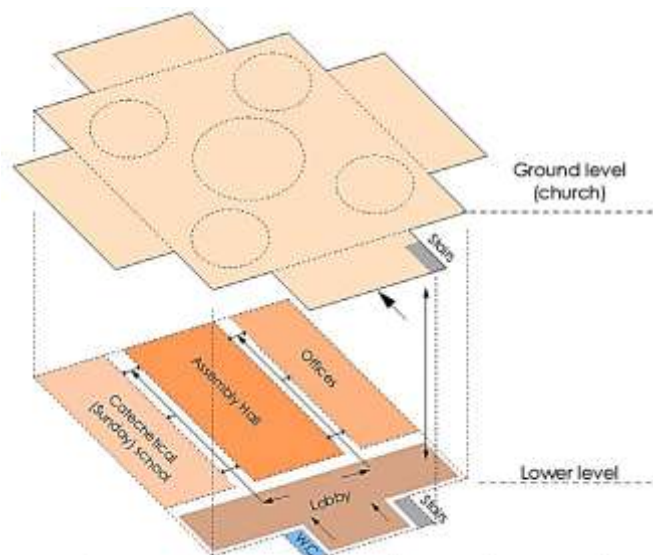


Fig. 5. Scheme of functional zoning of the Church of the Nativity of the Holy Virgin. The author's design

Golgotha House of Prayer (Fig. 6), Skrypnyka Str., Sykhiv. Denomination: Protestant church. End of construction: 2006.





Fig. 6. Golgotha House of Prayer. Author's photo

Today, the building of the House of Prayer and the seminary is one of the largest spiritual institutions in the Western region. The prayer house project was developed by Ivan Kovalenko and G. Kalinin.

The premises of spiritual educational institutions are also integrated into the building of the House of Prayer.

They comprise a library with an administrative office, five classrooms, a service hall, a computer room and a reading room. The building also has a dormitory, dining hall, gym, and recreation rooms [16, 17].

The temple fulfills its public function very well. Some people who walk around the territory do not even call themselves Protestants, but say that they come here regularly.

Chapel of St. Luigi Orione (Fig. 7), Abraham Lincoln St. Denomination: UGCC. Architect: Mykola Rybenchuk. End of construction: 2007.



Fig. 7. Chapel of St. Luigi Orione. Author's photo

The chapel is part of the monastery complex of St. Luigi Orione, which also includes a temple designed by the Swiss architect Mario Botta, and a monastery. If the previous examples were entire sacral complexes with large territories, so this chapel is an example of the arrangement of a developed public space even in a small building. Despite its small size, the chapel is very multifunctional. One building contains both the hall itself for believers and premises for young people: a catechetical school, a gymnasium, offices for the youth community, as well as administrative premises and a rehabilitation center [18].

**Conclusion.** So, based on the conducted review and research, we can conclude that in modern Lviv churches it is necessary to develop their public function more widely, as on the territory of the



church believers would like to see a library, conference hall, children's groups, etc. At the same time, it is desirable to improve the church territory. However, it is important to maintain a balance so as not to make Christian churches look like ordinary multifunctional centers.

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## ФУНКЦІОНАЛЬНІ ЯКОСТІ НОВІТНІХ ХРИСТІЯНСЬКИХ ХРАМІВ ЛЬВОВА

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**Анотація.** Стаття розглядає проблеми новітніх сакральних архітектурних будівель Львова, а саме їх функціональні якості. Доведено, що серед основних причин, чому релігійні люди можуть рідко відвідувати літургії можна виділити брак часу або ж звичайне небажання відвідувати храм, надаючи пріоритет іншим справам.

Наведено наступні принципи проектування церковних освітніх закладів: конфесійність та екуменічність; мультиосвітність; сакральність; світськість; інклюзивність; гнучкість та мобільність; традиційність та модерн.

Виокремлено основні функціональні зони, які включають вхідну зону, святилище, розважально-рекреаційну, освітню, їдальню, житлову, комерційну, адміністративну, технічну, побутову, виставкову та допоміжну групи об'єктів.

Вказано на необхідність пошуку нових шляхів і засобів поширення духовних знань у суспільстві, вимагає нових методів і підходів в проектуванні закладів релігійної діяльності. Приділено особливу увагу на потреби осіб з обмеженими можливостями.

Громадські простори поділяють на функціональні та культурно-просвітницькі. Описано такі типи розташування громадських просторів у церквах, як: частина поверху, у спеціально збудованому будинку, зі спеціально оформленим входом, під відкритим небом, частина будівлі.

Розглянуто тему громадського простору у храмах. Зазначено, що Будівля духовно-реколекційного центру, що поєднує в собі різні соціальні функції, спроектована таким чином, щоб забезпечити комфорт відвідувачів і безперебійну роботу всіх функціональних процесів. Важливу роль у цьому відіграє внутрішня організація простору. Інтер'єр є фінальним доповненням для створення художнього образу та загальної гармонійної композиції.

У дослідженні визначено функції сакральної архітектури: (комерційна функція, соціальна/громадська функція, релігійна функція тощо). Визначено, що церква, як будівля історично є чимось більшим ніж релігійна споруда. Запропоновано проектувати храм багатофункціональним та розвивати його не лише, як культову споруду, але й громадську зону. Надано рекомендації щодо архітектурного вирішення сакральних споруд, наведено огляд окремих прикладів сучасної сакральної архітектури Львова. Проаналізовано функціональні властивості сучасних храмів Львова.

**Ключові слова:** функціональні властивості, сучасні храми, сакральної архітектури, культова споруда, громадська функція.

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