

**Date of publication: May 30, 2022**

**DOI: [10.52270/26585561\\_2022\\_14\\_16\\_114](https://doi.org/10.52270/26585561_2022_14_16_114)**

## **Historical Sciences**

# **CHURCH ARCHITECTURE OF RUSSIA IN THE XIX-TH CENTURY**

**Volkova, Ekaterina Alexandrovna<sup>1</sup>, Volkov, Mikhail Vladimirovich<sup>2</sup>, Selezneva, Valeria Nikolaevna<sup>3</sup>, Volkov, Sergey Nikolaevich<sup>4</sup>**

<sup>1</sup>Doctor of Historical Sciences, Associate Professor, Voronezh State Technical University, 84, 20 years of October Street, Voronezh, Russia, E-mail: volkne@bk.ru

<sup>2</sup>Voronezh State Technical University, 84, 20 years of October Street, Voronezh, Russia

<sup>3</sup>Voronezh State Technical University, 84, 20 years of October Street, Voronezh, Russia

<sup>4</sup>Voronezh State Technical University, 84, 20 years of October Street, Voronezh, Russia

## **Abstract**

The article discusses the style of church architecture that existed in Russia in the XIX-th century. It is shown that this style is the richest heritage for the study and revival of the traditions of Ancient Russia. Particular attention is drawn to the need for the possible application of the successful experience of temple construction, accumulated in Russia in the middle of the XIX-th - early XX-th centuries, in the course of implementing state policy. The material of the article allows us to trace the style directions of the architecture of romanticism, which was formed in the context of ancient Russian architecture and folk peasant art.

**Keywords:** church, construction, power, society, priest.

## **I. INTRODUCTION**

At present, temple construction is underway throughout Russia, which is an important step towards recreating the spiritual foundations of society. Over the past ten years, the number of new churches has been continuously growing, and the destroyed churches are being restored. The most striking example of the rise in temple construction is the restoration of the Cathedral of Christ the Savior in Moscow in just 5 years.

Carrying out such large-scale architectural, construction and restoration work requires the development of scientifically based programs and projects, the success of which can be largely facilitated by the study and implementation of the experience of Russian church architecture of the XIX-th century. It is noteworthy that for many decades of the XX-th century, all architecture was outside the interests of researchers. The fact is that temple architecture as an object of scientific research belongs to interdisciplinary areas. It requires not only the application of the methodologies of architectural and construction, historical and art history, social and political sciences, but also the involvement of concepts traditionally related to the sphere of religion.

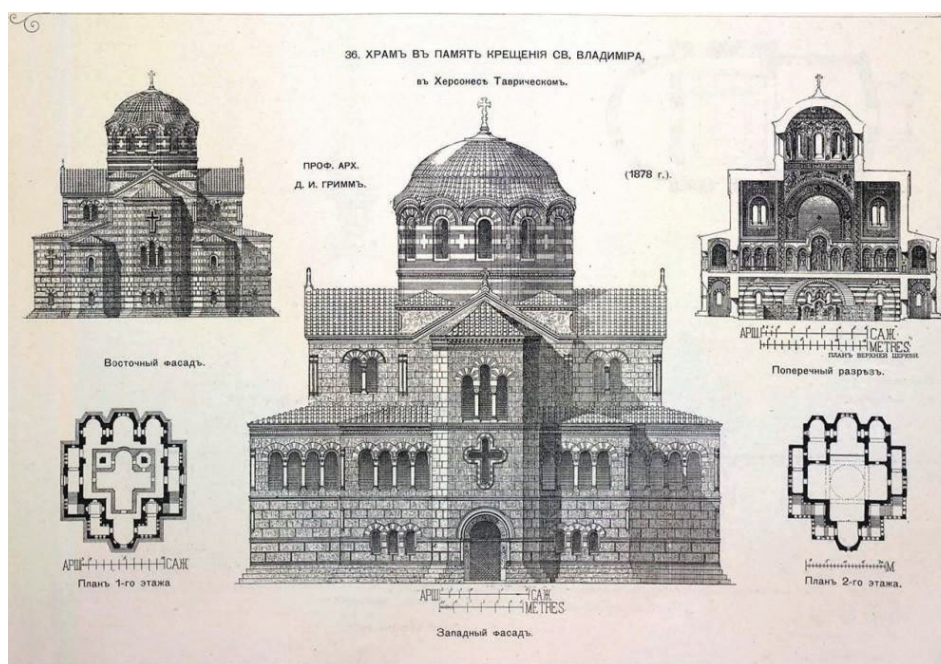
## II. METHODOLOGY AND RESULTS

The methodological basis of the article was the principles of complex and system analysis. The material was considered in line with the historical interpretation. The complexity in the approach to the problems consisted in attracting sources related to the history of the Church and engineering and construction sciences. The systematic approach was expressed in their correlation with the special system of cathedral construction identified in the course of the study.

One of the methodological tools used in the article was a comparative analysis of cathedral-type churches. This approach helped to clarify the common features inherent in the cathedral architecture, and set off the characteristic features of the Churches separately.

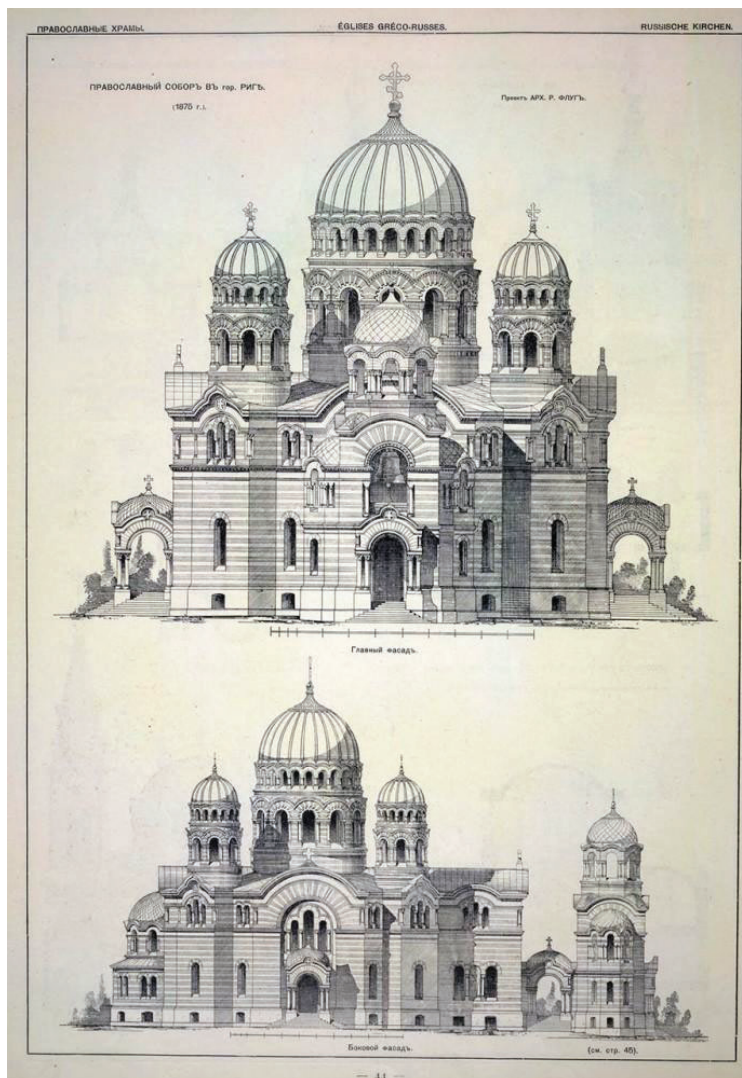
The development of architectural forms of cathedral churches in the second half of the 19th century. went along with the course of the entire church construction along the line of "ancientization" of samples. It is conditionally possible to distinguish three directions in which the cathedral type of churches developed.

In the 70s - 80s. XIX-th century One of the leading trends in temple architecture was the direction that revived Russian architecture of the 17th century in its forms. Many of the cathedral churches built in this style retain the five-domed composition and develop the architecture of the Ton era. Such temples include the Cathedral in the name of St. Vladimir on Koltsovskaya Street in Voronezh, a cathedral in Maloyaroslavets, a cathedral in the name of the Kazan Icon of the Mother of God in the Kazan Convent in Danilov (architect V. A. Kosyakov), a cathedral in Omsk and many others. This direction, rich in a wide variety of temples, is known for its deep study of ancient architecture. Such architects as N. V. Sultanov, M. T. Preobrazhensky and others managed to approach the ancient Russian architecture in their work.



An offshoot of this trend is architecture, which freely combines the decor of the 17th century, the building techniques of modernity and the most diverse forms that are not inherent in antiquity. The architecture of these temples can be conditionally designated as eclectic. Among the temples of this type, one can name the St. Petersburg churches of the Resurrection of Christ of the All-Russian Alexander Nevsky Brotherhood of Sobriety (G. D. Grimm, G. G. von Goli - 1904 - 06), the Epiphany on Gutuevsky Island (V. A. Kosyakov, B. K. Pravdzik - 1891 - 97) and others.

The Byzantine direction was the second major trend in architecture at the turn of the century. It also had temples, in the architecture of which the influence of the Ton school was noticeable. Such buildings include the already mentioned Cathedral of Christ the Savior, the Pokrovsky Cathedral in the Khotkovsky Monastery near Moscow (A. A. Latkov - 1899 - 1906) and others. In this direction, temples predominate, in the forms of which it is difficult to recognize the Ton school. (For example, the Naval Cathedral in Kronstadt, the Cathedral of St. Alexander Nevsky in Sofia (A. N. Pomerantsev). The third path that temple architecture followed was the path of reviving earlier eras of ancient Russian architecture. Such, for example, as the architecture of Vladimir-Suzdal Russia, which was mentioned when considering the Transfiguration Cathedral in Diveevo. The cathedrals built in this style include the Transfiguration Cathedrals of the Valaam and Ugreshsky monasteries, partly the Ascension Cathedral of the Holy Cross Exaltation of the Jerusalem Convent (Domodedovsky District, Moscow Region) and others. In the cathedral churches of this type, the influence of the Ton school was preserved, which manifested itself in the symmetry of the volumes of these cathedrals, in their details, in the five-domed composition, and much more.

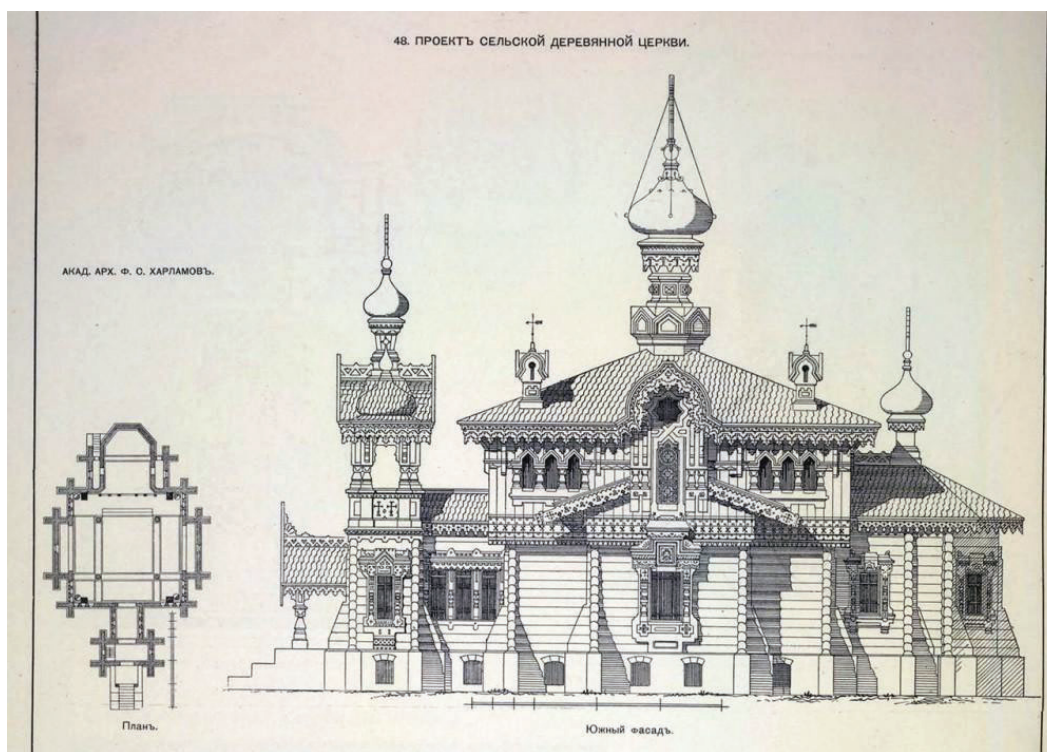


End of the XIX-th century - the beginning of the XX century is distinguished by a variety of stylistic hobbies, even in the constant typology of cathedral churches. In this era in the cathedral construction there was no idea of some samples.



Art of the turn of the XIX-XX centuries in Russian historiography it is customary to designate the term "modern", which, like "historicism", is distinguished by retrospective aspirations. The modern period has clear chronological boundaries: from the end of the 1880s. until 1914, the beginning of the First World War, and then the revolution in Russia (1917), which interrupted the natural development of art. Art Nouveau is also characterized by the historicism of artistic thinking, but of a special kind.

In this short but intense period of artistic life, there were various stylistic trends, art schools and creative associations. In terms of content and forms, they not only differed significantly from each other, but also pursued different goals. Nevertheless, they had one thing in common - an anti-eclectic orientation, that is, the desire to overcome the chaos of eclecticism in the art of the previous time.



The statement of the most famous architect of the modern era A. Shchusev, set out in the publication "Thoughts on the freedom of creativity in religious architecture" (Zodchy, 1905 № 11), is interesting: "... they (restorers) ... force us not to create in the Russian style freely, remembering only the general the idea, the silhouette of the building and its connection with the area and the taste of the inhabitants, but to copy and memorize all sorts of profiles, crosses and other little things and then Italianize them in your own way in order to give them a cheap culture of the XX-th century. Architects need to catch and feel the sincerity of antiquity and imitate it in their work not by copying old forms and correcting them, that is, by spoiling them, but by creating new forms in which the idea would be expressed so sincerely and so beautifully, as in the old days, the idea ... for which the building was built ". In the neo-Russian direction of the second half of the 1900s, in temple architecture there is no longer a desire for a purely external imitation of ancient Russian originals. Taking one of the themes of ancient Russian architecture as a basis, architects create compositions that only associatively resemble prototypes. However, the development of the past without penetrating the essence of the religious idea inherent in them, which was the root cause of their creation.

Architecture developed rapidly, but did not have time to fully develop its capabilities. The previous stage of the time of the reign of Nicholas I, on the contrary, is distinguished by unity and completeness: through it, the paths of architecture of the turn of the century were opened. Gradually, the architects turned to a deep and comprehensive study of the ancient Russian heritage.

### III. CONCLUSION

Now there is a need for a close study of the cathedral architecture of the XIX-th century, which provides an example of a whole system. The policy of cathedral construction was developed and carried out on the scale of Russia, which emphasizes its significance for the present.

Cathedral construction of the XIX-th century shows the wide possibilities of building on a small number of highly professional samples, but without their literal replication. In the XIX - early XX centuries. a huge number of cathedral churches of the XIX-th - early XX-th centuries were erected, having individual features and local color, but retaining a common internal unity in the direction and development of architectural thought.

The task of strengthening the state on the basis of the unity of faith naturally led Russian temple building to the revival of its ancient traditions. The Russian style in cathedral churches has become a logical transition from the architecture of classicism to new forms, which are a creative understanding of the church building of Ancient Russia. Variations of the type of the cathedral church, developed by K. Ton, were not copies of ancient models, but introduced the architecture of the 19th century into the mainstream of the development of the national style.

### REFERENCE LIST

Borisova E. A. (2006) Russian Russian architecture of the second half of the XIX century. M.: Infra-M. P.173. (in Russ)

Ershov B.A., Lubkin Y.Y. (2016) The activities of the Russian Orthodox Church in countering extremism and terrorism in modern Russia. Historical, philosophical, political and legal sciences, cultural studies and art history. Questions of theory and practice. Vol. 11-2. Pp. 97-99. (in Russ)

Ershov B.A., Perevozchikova L.S., Volkova E.A., Ahromeeva J.V., Frolova E.V. (2018) Cooperation between church and medical institutions in Russia. Abstracts & Proceedings of INTCESS. 5th International Conference on Education and Social Sciences, 5-7 February 2018- Istanbul, Turkey. Pp. 363 - 367. (in Engl)

Ershov B.A., Perepelitsyn A., Glazkov E., Volkov I., Volkov S. (2019) Church and state in Russia: management issues. 5th International conference on advances in education and social sciences. Abstracts & Proceedings, e-publication. Pp. 26-29. (in Engl).

Ershov B.A., Zhdanova T.A., Kashirsky S.N., Monko T. (2020) Education in the university as an important factor in the socialization of students in Russia. 6th International Conference on Advances in Education. Abstracts & Proceedings. Pp. 517-520. (in Engl).

Fursov V.N., Ershov B.A., Lubkin Y.Y. (2016) The participation of the Russian Orthodox Church in the patriotic education of the young generation in modern Russia. News of the Voronezh State Pedagogical University. Vol. 1 (270). Pp. 147-150. (in Russ)

Ikonnikov A.V. (1978) The Stone Chronicle of Moscow. Moscow: Moscow Worker. 352 p. (in Russ)

Kirikov B. M. (2006) Architecture of St. Petersburg of the late XIX- early XX century. Eclecticism. Modern. Neoclassic. St. Petersburg: Colo. 448 p. (in Russ)

Laitar N.V. (2009) Modern Orthodox Church architecture of Russia. Trends of stylistic development and typology of temples. St. Petersburg. 174 p. (in Russ)

Lyubimov L.D. (1974) The Art of Ancient Russia. M.: Enlightenment. 336 p. (in Russ)

Malkov Y.V. (1997) Old Russian wooden architecture. M.: Ant. 200 p. (in Russ)

Milyukov P.N. (2007) Essays on the history of Russian culture. Moscow: Culture. P. 131. (in Russ)

Miz N.G. (1996) Research and educational activities of the Orthodox clergy in the pre-revolutionary Primorye. Culture of the XXI century: Man. Society. Cosmos: Materials of the 1st conf. 2nd ed., add. Vladivostok. Pp. 135-141. (in Russ)

Nashchokina M. V. (1998) Architects of Moscow Art Nouveau. Creative portraits. M. 315 p. (in Russ)

Ozhegov S.S. (1984) Typical and repeated construction in Russia of the XVIII-XIX centuries. Moscow: Stroyizdat. 168 p. (in Russ)

Punin A.L. (1981) Architectural monuments of St. Petersburg: The second half of the XIX century. L.: Lenizdat. 256 p. (in Russ)

Saveliev Yu. R. (2008) The Art of Historicism and the state order. The second half of the XIX - the beginning of the XX century.: Coincidence. 400 p. (in Russ)

Shchenkov A.C. (2003) About the artistic problems of church building at the turn of the XIX-XX centuries. Architectural heritage. Vol. 45. M. Roskhos. Pp. 220 -224. (in Russ)

Tic A.A., Vorobyeva E. V. (1986) The plastic language of architecture. Moscow: Stroizdat. 312 p. (in Russ)

Tumanik A. G. (1998) The largest Orthodox churches in Siberia. Novosibirsk. 206 p. (in Russ)

Znamensky P.V. (2000) History of the Russian Church. M.: Krutitsky Patriarchal Compound. The Society of Lovers of Church History. 464 p. (in Russ)

## ЦЕРКОВНАЯ АРХИТЕКТУРА РОССИИ В XIX ВЕКЕ

**Волкова Екатерина Александровна<sup>1</sup>, Волков Михаил Владимирович<sup>2</sup>, Селезнёва Валерия Николаевна<sup>3</sup>, Волков Сергей Николаевич<sup>4</sup>**

<sup>1</sup>Доктор исторических наук, доцент, Воронежский государственный технический университет, ул. 20-летия Октября, 84, Воронеж, Россия, E-mail: volkne@bk.ru

<sup>2</sup>Воронежский государственный технический университет, ул. 20-летия Октября, 84, Воронеж, Россия

<sup>3</sup>Воронежский государственный технический университет, ул. 20-летия Октября, 84, Воронеж, Россия

<sup>4</sup>Воронежский государственный технический университет, ул. 20-летия Октября, 84, Воронеж, Россия

### Аннотация

В статье рассматривается стиль церковной архитектуры, существовавший в России в XIX веке. Показано, что этот стиль является богатейшим наследием для изучения и возрождения традиций Древней Руси. Особое внимание обращено на необходимость возможного применения успешного опыта храмового строительства, накопленного в России в середине XIX - начале XX вв., в ходе реализации государственной политики. Материал статьи позволяет проследить стилевые направления архитектуры романтизма, которая формировалась в контексте древнерусского зодчества и народного крестьянского творчества.

**Ключевые слова:** церковь, строительство, власть, общество, священник.

### СПИСОК ЛИТЕРАТУРЫ

Borisova E. A. (2006) Russian Russian architecture of the second half of the XIX century. M.: Infra-M. P.173. (in Russ)

Ershov B.A., Lubkin Y.Y. (2016) The activities of the Russian Orthodox Church in countering extremism and terrorism in modern Russia. Historical, philosophical, political and legal sciences, cultural studies and art history. Questions of theory and practice. Vol. 11-2. Pp. 97-99. (in Russ)

Ershov B.A., Perevozchikova L.S., Volkova E.A., Ahromeeva J.V., Frolova E.V. (2018) Cooperation between church and medical institutions in Russia. Abstracts & Proceedings of INTCESS. 5th International Conference on Education and Social Sciences, 5-7 February 2018- Istanbul, Turkey. Pp. 363 - 367. (in Engl)

Ershov B.A., Perepelitsyn A., Glazkov E., Volkov I., Volkov S. (2019) Church and state in Russia: management issues. 5th International conference on advances in education and social sciences. Abstracts & Proceedings, e-publication. Pp. 26-29. (in Engl).

Ershov B.A., Zhdanova T.A., Kashirsky S.N., Monko T. (2020) Education in the university as an important factor in the socialization of students in Russia. 6th International Conference on Advances in Education. Abstracts & Proceedings. Pp. 517-520. (in Engl).

Fursov V.N., Ershov B.A., Lubkin Y.Y. (2016) The participation of the Russian Orthodox Church in the patriotic education of the young generation in modern Russia. News of the Voronezh State Pedagogical University. Vol. 1 (270). Pp. 147-150. (in Russ)

Ikonnikov A.V. (1978) The Stone Chronicle of Moscow. Moscow: Moscow Worker. 352 p. (in Russ)

Kirikov B. M. (2006) Architecture of St. Petersburg of the late XIX- early XX century. Eclecticism. Modern. Neoclassic. St. Petersburg: Colo. 448 p. (in Russ)

Laitar N.V. (2009) Modern Orthodox Church architecture of Russia. Trends of stylistic development and typology of temples. St. Petersburg. 174 p. (in Russ)

Lyubimov L.D. (1974) The Art of Ancient Russia. M.: Enlightenment. 336 p. (in Russ)

Malkov Y.V. (1997) Old Russian wooden architecture. M.: Ant. 200 p. (in Russ)

Milyukov P.N. (2007) Essays on the history of Russian culture. Moscow: Culture. P. 131. (in Russ)

Miz N.G. (1996) Research and educational activities of the Orthodox clergy in the pre-revolutionary Primorye. Culture of the XXI century: Man. Society. Cosmos: Materials of the 1st conf. 2nd ed., add. Vladivostok. Pp. 135-141. (in Russ)

Nashchokina M. V. (1998) Architects of Moscow Art Nouveau. Creative portraits. M. 315 p. (in Russ)

Ozhegov S.S. (1984) Typical and repeated construction in Russia of the XVIII-XIX centuries. Moscow: Stroyizdat. 168 p. (in Russ)

Punin A.L. (1981) Architectural monuments of St. Petersburg: The second half of the XIX century. L.: Lenizdat. 256 p. (in Russ)

Saveliev Yu. R. (2008) The Art of Historicism and the state order. The second half of the XIX - the beginning of the XX century.: Coincidence. 400 p. (in Russ)

Shchenkov A.C. (2003) About the artistic problems of church building at the turn of the XIX-XX centuries. Architectural heritage. Vol. 45. M. Roskhos. Pp. 220 -224. (in Russ)

Tic A.A., Vorobyeva E. V. (1986) The plastic language of architecture. Moscow: Stroizdat. 312 p. (in Russ)

Tumanik A. G. (1998) The largest Orthodox churches in Siberia. Novosibirsk. 206 p. (in Russ)

Znamensky P.V. (2000) History of the Russian Church. M.: Krutitsky Patriarchal Compound. The Society of Lovers of Church History. 464 p. (in Russ)