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ARMENIAN CHURCH ARCHITECTURE IN THE 21ST CENTURY

Despite traditionalism being a stylistic peculiarity of the Armenian Architecture, the current situation intends to review and regenerate the inherited values. However form and content in Architecture are alternating and church architecture is not an exception. In spite of the fact that world church design practice has passed to typological: codex order for a long time, modern church design processes in Armenian Architecture are in compositional concept which is reflected in theoretical references, such as the collaborative book of Paulo Cuneo¹ in the best case. The problem is pressing because in the post-Soviet period there has been no confirmed codex in Armenia yet.² Moreover, hereby the use of international parallels is not efficient, because of the fact that every country or religious unit has their own beliefs³. That is why the modern church design should derive from contemporary experience developing in Armenia.

A sufficient material of the latter is documented in this study, on behalf of 189 newly built churches attended in the spring-summer months of 2013. It's important to mention that although there are around 30 new churches which are built after the mentioned date⁴: 2014-2016, however they do not effect the conclusions of the presented research and are unrelated to the instances of this study.

The documentation of the newly built churches and chapels are carried out in diocese order existing nowadays in the Republic of Armenia. Every church is documented according to construction date, location, architectural type, the constructors and sponsor(s) of design, construction and operation. Included as evidence are all dedication inscriptions which fix the reign and other details. Due to mention is that Ejmiadzin being the center of the Catholicosate of All Armenians is the first and not included in the system of dioceses.

THE HOLY SEE ST. EJMIADZIN is the Holy center of all Armenians, hereby are constructed new sanctuaries dedicated to the event of the 1700th anniversary of the proclamation of Christianity as the state religion in Armenia, such as: 1. St. Tiridates⁵ open alter church (arch. Jim Torosyan) and 2. St. Grigor Lousavorich (i.e. Gregory the Illuminator) Gate way (arch. Romeo Julhakyanyan). Both of the structures built beside each other at the main entrance of the Holy See. Other undertakings dedicated to the same

¹ See **Paolo Cuneo**, 1989, 712-832.

² Compare: **Tigranyan E. A.**, 1989.

³ Compare: Time-Saver Standards for Building Types, 461-489, as well: Ernst and Peter Neufert, 579-585 etc.

⁴ This is according to the records of the Holy See architecture office at Ejmiadzin.

⁵ Tiridates III is Arsacid king of Armenia (287-330) who first proclaimed Christianity in 301.

occasion are: 3. St. Vardan and St. Hovhannes Mkrtych⁶ baptistry (arch-s J.Torosyan and R.Julhakyany), 4. St. Hreshtakapetats church (arch. J.Torosyan) and the hall for lighting vocative candles as a mausoleum for the Catholicoses of All Armenians (arch. Aslan Mkhitaryan). All the buildings are special undertakings bearing the stylistic stamp of the modern World and the Armenian architecture of the contemporary period.

A. THE ARARAT DIOCESE, includes the area of Ararat valley and the Capital – Yerevan

Yerevan. The region is in the South central part of the contemporary Armenia. The newly built sanctuaries include the following constructions: 1. St. Haroutium (i.e. Holy Resurrection) in Nerkin Dvin (arch. Baghdasar Arzoumanyany), 2. St. Gevorg (i.e. St. George) in Maramarashen (Arch. Hrachya Gasparyan), 3. St. Astvazdadzin (i.e. Holy Mother of Lord) in Arevshat (arch. David Kertmenjian), 4,5- St. Gevorg and St. Thaddeus churches (arch. Anahit Tarkhanyan) in the city of Masis, 6,7- St. Hovhannes (i.e. St. John) and St. Astvazdadzin churches in Artashat (arch. Artak Ghulyan) and Ararat cities successively. There are 13 new churches in Yerevan, some of them are built and others are still under construction. Moreover: the Cathedral (n. 8) dedicated to St. Grigor Lousavorich (arch. Stepan Kyurkchyan), 9. St. Vardanants of Yerablur for the victims of the Karabakh conflict (arch. A. Mkhitaryan) and 10. The Catholicos residence church, there are: 11. Chapels (n.s 11, 12) at the Police academy, 13. St.Targmanchats⁷ at Senior “Ayb” school and other seven churches (no.s 14¶20) in different quarters. The information of the latter is available in the Internet.⁸ Almost all of the mentioned churches are distinguished for their monumental architecture with traditionalistic features, as well as successful synthesis of Arts.

B. SHIRAK AND ARTIK DIOCESES with the central cities of Gyumri and Artik.

Besides the cathedral at Gyumri named after St. Hakob Mtsbnatsi⁹ (n.1, arch. B.Arzoumanyany), there is another new church of St. Sargis (i.e. St.Sergius, n 2) in the city. Other churches of the region are of small-cruciform -domed- type built at different villages, such as: 3. St. Amenaprkich (i.e All Savior) in Spandaryan, 4. St. Sargis at Eghnajur, 5.St. Vardan in Lernakert, 6. St. Hogi (i.e. Holy Siphrit) in Gharibjanyan, 7. St. Khach (i.e. Holy Cross) in Haykavan, 8.St. Khach in Zuyg - Aghbyur and others in 9. Kagavakar etc. The total number is 14 churches. Architecturally notable is the cathedral of Gyumri.

C. GUGARK DIOCESE with the central city of Vanadzor is in the Central-Northern region of Armenia.

17 new churches and chapels are built in the region as follows: 1. St. Haroutune church of Spitak (i.e. Holy Resurrection, arch. B. Arzoumanyany), 2. St.Sargis in Tashir, 3. St. Grigor Narekatsi in Alaverdi, 4. St. Amenaprkich in Shenavan, 5. St. Sargis in Lernapat, 6. St. Kiraki (i.e. Holy Sunday) in Eghegnut, 7.8- St. Astvazdadzin and a memorial church dedicated to the Spitak Earthquake tragedy in Arevashogh, 9. St. Grigor Narekatsi

⁶ The baptistry has two halls one is dedicated to St. Vardan (387¶451): a military leader who martyred for christianity at 451. The other is St. Hovhannes Mkrtych i.e. St. John the Batist.

⁷ St. Targmanchats is in behalf Of Sahak Parthev and Mesrop Mashtots who translated the bible into Armenian.

⁸ See Wikipedia: «Churches in Yerevan» and other sites.

⁹ i.e. Iacubus Nizibinus, see for the name «Historia Christiana Vetrum Patrum, Parisiis, M.D.LXXXIII.

cathedral of Vanadzor (arch. Rouben Azatyan), and 10. St. Mankants (i.e. Holy Children) in Vanadzor, 11. St. Mariam Astvadzadzin in Sarchapet, 12. an open altar nearby “Kotradz-Zham” church¹⁰, dedicated to the 90th anniversary of the Holy Battle of Gharakilisa (arch. R. Julhakyan) etc. The Cathedral of Vanadzor and St. Mankanots church are very original and notable for their wall paintings.

D. ARMAVIR DIOCESE with the central city of Armavir in the Central-Western region of Armenia

Hereby being built are 13 churches including: 1. St. Amenaprkich chapel in Musaler, 2. St. Ghazar (i.e. St Lazarus) in Medzamor, 3. St. Vardan in Baghramyan, 4. St. Hovhannes in Argavand, 5. St. Astvadzadzin and, 6. St. Thukh-Manuk¹¹ chapel in Shahumyan, 7. St. Haroutune in Parakar (is a basically reconstruction of the church existed before), 8. St. Astvadzadzin in Ptghunk, 9. St. Barsegh Kesaratsi (Basil of Caesarea)¹² in New-Kesarya neighbourhood, 10. St. Khach in Berkashat, 11. St. Anna church in Aghavnatun, 12. St. Gevorg in Aygeshat (a modernization of the old church from XIX c.), 12. St. Sargis in Armavir center (the church is a reconstruction of the former chapel) etc.. The Shahumyan and Aghavnatun churches are notable for their interior wall-paintings. Churches of Berkashat, Armavir and Aygeshat are distinguished for their skilfull ornamentation.

E. SYUNIK DIOCESE with the central city of of Goris. The region is the southeast region of Armenia.

There are 15 newly built sanctuaries in the area including: 1. St. Vardan in Tegh #2. St. Mesrop Mashtots¹³ main church in the city of Kapan (arch. Ardzroun Kalikyan), 3. St. Astvadzadzin in Shaki, 4. St. Narek in Balak, 5. St. Asvadzadzin in Ardzvanik, St Poghos –Petros (i.e. St. Peter and Paul) in Uydz, 6. St. Khach in Ashotavan, 7. St. Hovhannes in Jakaten, 8. St. Gayane in Davit Bek , 9. St. Stepanos church in Darpas, 10. St. Tiridates in Goris, 11. St. Martyros (i.e. Holy Martyr) in Tolors, 12. St. Hripsime in Geghanush, 13, 14. St. Astvadzadzin and St. Hakob (i.e. St. James) churches in Kajaran, 15. St. Astvadzadzin in Vachakan. The mentioned are chapel-like buildings, architecturally notable ones are the main church of St. Mesrop Mashtots, the chapels in Davit Bek, Tolors villages and specially the church in Darpas for its wall paintings and ornamental details.

F. ARAGADZOTN DIOCESE with the central city of Ashtarak is in the North-Western area of Armenia.

The following 16 newly constructed sanctuaries are: 1. St. Astvadzadzin at Nor Edesya (arch. Telman Gevorkyan), 2. Unnamed chapel nearby Tegher monastery, 3,4. St. Stepanos and St. Grigor Narekatsi chapels in Chknagh, 5. St. Grigor Narekatsi in Ghazaravan, 6. St. Astvadzadzin in Ernjadap, 7. St. Asvadzadzin in Agarak, 8. St. David’s Cross memorial in Mughni, 9,10,11. St. Grigor Lusavorich, St. Thaddeus and St. Grigor chapels in Ashnak village, 12. an open-altar memorial on Yerevan- Ashtarak highway,

¹⁰ Translates as the broken church.

¹¹ Translates as «Dark Haired Holy Child».

¹² See the link : http://www.catholic.org/saints/saint.php?saint_id=261

¹³ Mesrop Mashtots is the inventor of the Armenian Alphabet and scientist celebrated for his works and vietue.

13, 14. St. Hakob and St Grigor Narekatsi chapels in Vardenis, 15. St. Khach-St. Yerrordutyun-St. Louys¹⁴ open alter complex and open-sky museum nearby the city of Aparan, 16. a memorial church dedicated to “Mothers who lost their sons” etc. The mentioned sanctuaries are chapels, notable ones among them are the churches in Nor Edesya and Chknagh villages.

G. KOTAYK DIOCESE with the central city of Dzaghkadzor resort and Abovyan city. While the new churches were of medium size at the beginning, the last decade witnessed the construction of notably glorious cases on behalf of the following sanctuaries: 1,2. St. Hovhannes Avetaranich Cathedral complex in Abovyan and the sacristy of the Dzarougian family¹⁵, moreover, 3. St. Amenaprkich inn at Nor Hajn (all 1,2,3 churches are designed by arch. A.Ghulian). Other notable sanctuaries from the region are the following churches: 4. St. Prkich (i.e. St. Savior) in Charentsavan, 5. St. Vardan in Byureghavan, 6. Hovvuts (i.e. Holy Shepherd) Memorial Church at the cemetery of Hrazdan’s Vanatour neighbourhood, 7. St. Astvadzadzin in Arinj, 8. St. Varvara in Balahovit’s cemetery, 9. St. Nahatakats (i.e. Holy Martyrs) in Theghenik, 10. Thukh-Manuk in Jrrat, 11. St. Khach in Ptghni’s cemetery, 12 and 13. are private chapels dedicated to St. Grigor Narekatsi and St. Astvadzadzin at Kotayk and Dzoraghbyur villages, 14. St. Astvadzadzin in Jraber, 15. St. Haroutyune in Nurnus, 16. St. Thukh-Manuk in Argel, 17. St. Grigor Lousavorich in Zar, 18. St. Katoghike (i.e. episcopal) church in Jrvezh (reconstructed from an old church built in 1835-1865, arch. D.Kertmenjian), 19. St. Sargis in Eghvard. Architecturally notable ones are 1, 2, 3, 4, 7, 8, 9, 10, 15, 18.

H. GEGHARKUNIK DIOCESE, centered by Sevan and Gavar cities, is in the

Central-Eastern boundaries of Armenia. 24 new sanctuaries built are as follows: 1. St. Arakelots (i.e. Holy Apostles) church of Vazgenyan Seminary, 2 and 3. St. Khach and St. Astvadzadzin churches in Gavar, 4. St. Astvadzadzin in Dzovazard, 5 and 6. St. Astvadzadzin and St. Gevorg in Zolakar village (the latter is a basically a reconstruction of an existing church), 7. St. Hreshtakapetats (i.e. St. Archangels) in Vardenik, 8. St. Hovhannu Karapet (homologous to St. John the Baptist) in Artanish 9. St. Sargis in Dzaghkunk, 10. St. Khach at Jambarak, 11. St. Hovhannes Mkrtich (i.e. St. John the Baptist) in Vardenik, 12. St. Grigor Narekatsi in Dzovazard, 13. St. Gevorg in Saroukhan (is basically a reconstruction of a former church existed), 14. St. Stepanos in Nerkin Getashen, 15. St. Grigor Lousavorich in Karmir (private church), 16. St. Astvadzadzin in Medz Masrik, 17. St. Sargis in Drakhtik, 18. St. Grigor Narekatsi in Vaghashen, 19. St. Haroutune in Armaghan highland village, 20. St. Grigor Narekatsi in Varsar, 21. St. Astvadzadzin in Dzovinar (is a basically reconstruction of an existing church), 22. St. Hakob private chapel in Gegharkunik, 23. St. Hreshtakapetats Cathedral in Sevan (arch. A. Ghulyan) etc. The notable ones are the following: 1, 7, 9, 11, 16, 19, 23.

I. VAYOTS DZOR DIOCESE with the central city of Vayk.

The region is a prosperous area in the South-East of Armenia. The territory has famous medieval complexes. In the period of independence the following sanctuaries have been

¹⁴ i.e. Holy Cross-Holy Trinity- Holy Light a conceived combinations of three sacristies.

¹⁵ The church and the sacristy, as well as many other churches sponsored by Dzarougian family.

built: 1. St. Astvadzadzin in Martiros, 2. St. Trdat in Vayk center (arch. Ar. Kalikyan), 3. St. Anna church in Malishka, 4. St. Sargis church in Elpin, 5. St. Astvadzadzin in Aghavnadzor (arch. Sargis Gurzadyan), 6. St. Gayane chapel in Kechut, 7. St. Gayane church beside the resort city of Jermuk. The latter is built in a place not far from a chapel with the same name, but both are protected. All the churches of the region are notable for their architecture and especially the church of Jermuk.

J. TAVUSH DIOCESE, is the North-Eastern region of Armenia centered by Noyemberyan

The following 17 sanctuaries were built within the last decades: 1. St. Gayane church in Voskevan, 2. St. Amenaprkich church in Ijevan city, 3. St. Astvadzadzin in Movses village, 4. St. Astvadzadzin at the central cemetery of Noyemberyan, 5. St. Anna in Bagratashen bordering village, 6. St. Vardan in Aknaghbure, 6. St. Astvadzadzin in Kirants, 7. St. Grigor in Barekamavan, 8. St. Astvadzadzin in Koti, 9. St. Gevorg in Lusadzor, 10. St. Sargis in Voskepar, 11. St. Astvadzadzin in Sarigyugh v., 12. a memorial open altar on the highway by Dilijan resort, 13. St. Hovhannes in Ijevan, 14. St. Hakob chapel in Ayrum, 15. St. Khach in Sevkar, 16. a small chapel in Nerkin Dzaghkunk, 17. St. Davit in Khashtarak, 18. the cathedral of St Hovhannes in the center of Berd (arch. A. Ghulyan), 19. St. Sargis in Berkaber (basically a reconstruction of an existed church), and other two chapels in Aygepar and koghb villages. Notable are the Cathedrals of Berd and Movses village.

K. ARTSAKH DIOCESE, is the region of NKR.

The territory consists of many geographic subdivisions which are involved in this study as a whole. Within the last decades many sanctuaries have been built and reconstructed and some are distinguished by some armory. In Stepanakert center and surrounding towns and villages built following sanctuaries have been built: 1,2. St Hambartsman (i.e. Holy Ascension) and Aghavno St. Nahatakats (means Holy Pigeon of Martyrs) churches at Kashatagh, 3. St. Astvadzadzin in Askaran (arch. S. Gurzadyan), 4. St. Sargis in Haroutunagomer of Martakert area, 5. St. Sargis in Eghdzahogh of Shoushi area, 6. St. Nerses Medz (Nerses the Great) in Martuni, 7. St. Hakob in Stepanakert center, 8. St. Anton in Zaglik of Martakert area, 9. St. Gevorg in Medz Shen, 10. St. Astvadzadzin in Vaghuhas of Martraker area, 11. St. Ghazaros in Getingomer of Martakert area, 12. The church of Shoshkavank, 13. St. Stepanos in Khach-Mach village, 12. Church in Khachen village, 13. The Cathedral of Stepanakert which is under construction, and others.

The chapels at armories of the region have been constructed in the last decades . The most notable among them are the following: 14. St. Gevorg in Nerkin Horatagh Artillery batalion of Martakert area, 15. St. Vardan at Armed Forces Main Headquarters of NKR, 16. St. Gevorg in the territory of the 7th Division of the Ministry of Defense, 17. St. Khach at Haykazov Artillery Division, 18. St. Vardan on the territory of the 4th Division of the Ministry of Defense, 19. St. Zorats (i.e. Holy Army) in Aghdam AAS (Anti-Aircraft System) Army division, 20. St. Khach at Mount Ara 41th Artillary Devision, 21. St. Khach in AAS (Anti-Aircraft System) Army Division of Shushi area etc.

CONCLUSIONS:

Church building activities carried out during the reign of His Holiness Garegin II is a constituent part of Armenian modern culture, without which it is impossible to have an

idea about the contemporary Armenian Architecture since the period of Independence. Regarding the notable quantity of the erected churches, and in order to avoid reiterating the names of churches, the systematization presented below adopts a coding method, where every church is mentioned by the first letter of the diocese¹⁶ it belongs to, followed by its number in the list of churches. Actually, the presented classification is for codex promotion reasons, and as a development and fixation of new features of the contemporary Armenian architecture. In comparative sense with the existing traditional churches the classification is as follows:

In the existing church classification for fixing the following new features:

1/ Some new spatial layouts of available praying halls (see T10, S12, Am5, Gu8).

2/ Contemporary use of the “Big churches” (see MK13, T15, V2, K9, Gu9, P1, Ad20, Ad19, Ad18, Ad17, Ad15, Ad12, Ad9, Ad6, Ad5, E3, E2, E1).

3/ The renaissance of wall painting (see T3, V3, K9, K6, S10, S9, Am11, Am5, Gu14, Gu11, Gu9, Gu8, Gu4, Sh1).

4/ The progress of sculpture and khachkar craftsmanship (see MK3, MK1, T11, T10, T4, T2, T1, V6, V1, G10, G8, K9, K8, K7, K6, K5, K4, Ag3, S10, S9, Am11, Am9, Am6, Am5, Am4, Gu8, Gu7, Gu5, Sh14, Sh1, Ad20, Ad19, Ad18, Ad17, Ad13, Ad12, Ad10, Ad6, Ad5, Ad3, Ad2, Ad1, E3, E2, E1).

5/ Respreads of “open alter” churches (see Ag16, Ag10, Ag9, Ag8, Gu11, E1).

6/ The spread of some instances of apse-like morphology or form within church portals (see MK3, V6, Gu4).

For adding the following categories in existing church classifications :

“Community church centers” of Armenian diaspora which have different space-use programs than the samples of churches in Armenia.

2. New types of churches which have not been before, such as the following:

a. Private churches and churches of individual establishments, armory churches of Artsakh (MK) region (see: Armory chapels of MK, K16, K11, Ag9, S4, Ad 22, Ad21).

b. Church types of different size settlements.

i-Large (see: T3, V6, V2, V1, G5, K19, K18, K 15, K14, K1, S10, S2, Am12, Am11, Am 2, Gu7, Gu4, Gu3, Gu1, Ad16, Ad10, Ad2, Ad1),

ii-Medium(see MK3, MK1, T14, T5, T4, V3, G19, G18, G15, G8, G1, K13, K12, K7, K6, K5, Ag4, Ag3, S9, Am11, Am8, Am5, Gu13, Gu10, Sh14, Sh8, Sh7, Sh6, Sh5, Sh3, Ad7, Ad4, Ad3),

iii-Small or chapels (see MK5, MK14, T 13, T12, T6, V5, G22, G20, Ag14, Ag13, Ag12, Ag5, S8, S7, S5, S3, S1, Am7, Gu 17, Gu16, Gu6, Gu5, Sh4, Ad14),

iv- Churches out of settlements (see: MK2, T11, T10, S11, Sh9).

v- Churches for special ceremonies such as memorial churches, wedding churches, candle lighting chapels etc. (see: MK14, MK 4, G13, G6, G8, K10, K8, K5, K3, K2, Ag15).

¹⁶ The names of the dioceses abbreviated in the study: 1. The area of Holy See as : E, 2. Ararat as: Ad, 3. Shirak as: Sh, 4. Gugark as: Gu, 5. Armavir as: Am, 6. Syunik as: S, 7. Aragadzotn as: Ag, 8. Kotayk as: K, 9. Gegharkunyats as: G, 10. Vayts Dzor as: V, 11. Tavush as: T, 12. Artsakh as: MK.

vi- Typical or uniform churches constructed in the same size and manner in many places (see MK11 and 12, MK8, T7, Am3, Am1, Gu14, Sh11).

vii- Basically reconstructed churches which are mainly three nave basilicas (see: MK10, MK8, T2, T1, G21, G17, G14, G12, K17, Ag11, S16, S15, S14, S 13, Ag 11, Am6, Gu15, Sh12, Sh10, Sh2) .

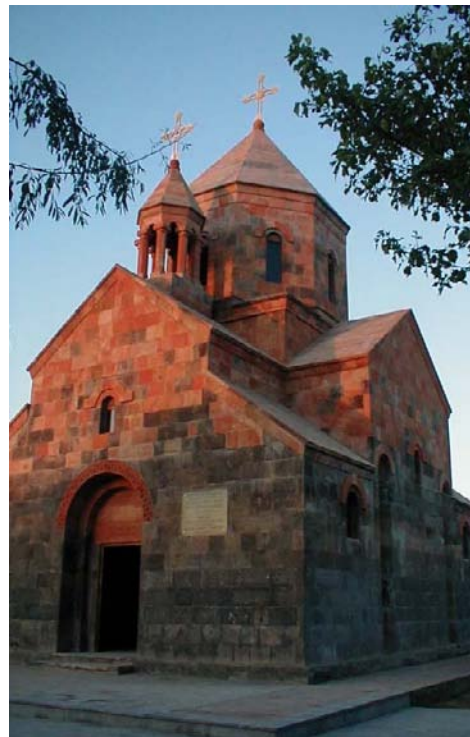
viii- Domed halls type churches having lantern in place of dome (MK 6, 7, 9, G15) .

The newly built churches in mainly traditional trend. There are some examples of modernist, rational, eclectic styled constructions too (see: V5, Ag6, Ag4, S12, Am9, Am4, Gu12, Gu 7, Gu3, Ad13, Ad11, E3, E2, E1).

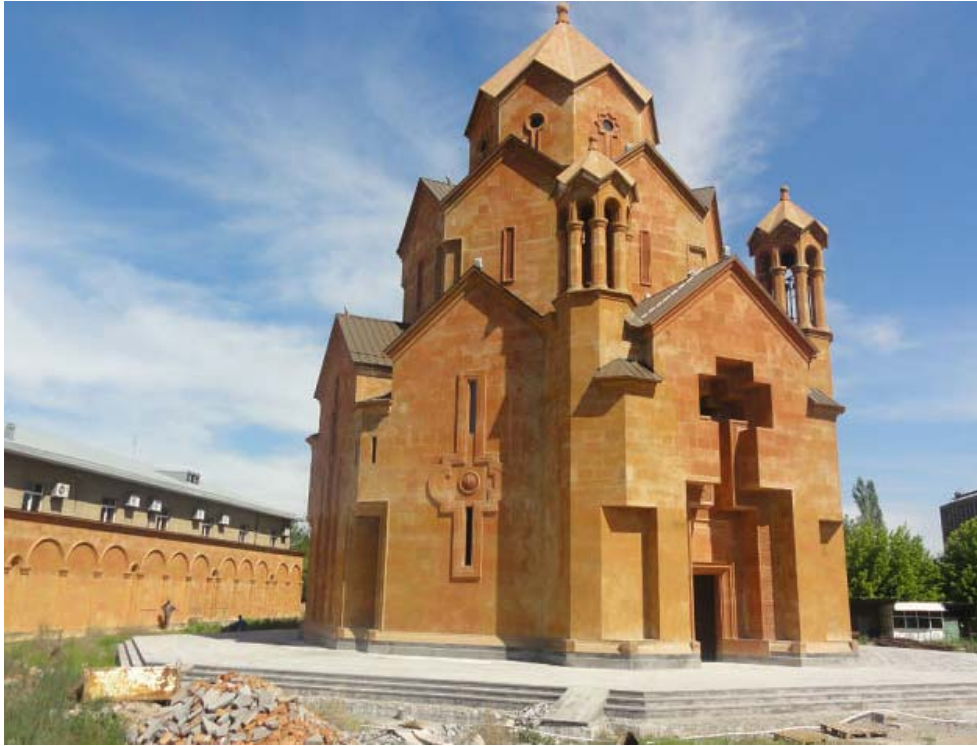
The investigated churches should be classified not only according to their compositional values, but also according to their typological features. It means that on behalf of functional properties they should be classified according to the following kinds and types of churches: 1. Basilica churches (typical, mono nave, three nave). 2. Domed basilicas having two and four columns. 3. Centric churches of traditional and combined types. 4. Multi apse churches. 5. Domed hall churches by cupola and lantern types. 6. Cruciform domed type churches. 7. Open Altar churches. 8. Multi hall churches. 9. Churches for special ceremonies. 10. Armory churches. 11. Private and churches within the territories of private establishments. 12. Sacristy type churches. 13. Diaspora churches and complexes.



Holy See St.Ejmiadzin, St.Hreshtakapetats Church



Arevshat, St. Astvazdadzin church



Masis, St. Thaddeus church



Erevan, "AYB" school, St. Thargmanchats church

ARMENIAN CHURCH ARCHITECTURE IN THE 21ST CENTURY...



Gyumri, St Hakob Mtsbnatsi church



Spitak, St. Haroutune church



Vanadzor, St. Grigor Narekatsi Cathedral



Vanadzor, St. Makants open alter chapel.

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Ճարտարապետության դոկտոր

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21-ՐԴ ԴԱՐՈՒՄ**

ԱՄՓՈՓՈՒՄ

Որքան էլ հայկական ճարտարապետությունը դավանում է ավանդականության սկզբունքներին, այնուամենայնիվ, այսօրվա իրականությունը թելադրում է վերանայել պատմականորեն ընդունված եկեղեցիների դասակարգումը եւ ընդարձակել այն նոր կատեգորիաներով: Ըստ էության, ձեւի եւ բովանդակության փոխկապվածության սկզբունքով ճարտարապետությունը հարավոփոխ է, որտեղ բացառություն չէ եկեղեցաշինությունը: Խնդիրն այն է, որ Հայաստանում նոր եկեղեցիների նախագծման բնագավառում պետականորեն հաստատված նորմեր դեռեւս չկան: Ինչպես նաեւ տրամաբանական չէ միջազգային նորմերի ներմուծումը Հայաստան, քանզի յուրաքանչյուր երկիր կամ կրոնական գերատեսչություն ունի իր դավանական հավատամքը: Հայաստանում ժամանակակից եկեղեցու նախագծումը անհրաժեշտաբար պետք է հիմնվի տեղական մշակված նորմերի վրա, որ օրգանապես պետք է միահյուսի ժառանգական դասակարգումներն ու արդի կյանքի տվյալները: Վերջինիս համար հիմք կարող է ծառայել անկախության տարիներին կառուցված 200 եկեղեցիների փաստավավերագրական ուսումնասիրությունը, որ կատարվել է ներկայացվող աշխատությունում՝ հանգելով հետեւյալ նախանական արդյունքների:

1 Դասակարգումներում ամրագրել աղոթասարահի տարածության նորարարական մեկնաբանության մի քանի օրինակների գոյությունը, «Մեծ եկեղեցիների» ժամանակակից կիրառությունը, որմնակարչության վերագարթոնքը, խաչքարային արվեստի աննախադեպ վերելքը, «Բաց խորան» եկեղեցիների տարածումը եւ այլն:

2 Գոյություն ունեցող հայկական եկեղեցիների դասակարգումներին ավելացնել հետեւյալ կատեգորիաները

ա. Սփյուռքի համայնքային եկեղեցիները, որոնք իրենց ընդգրկած մակերեսների ծրագրով եւ ֆունկցիաներով միանգամայն տարբեր են քան հայաստանյան օրինակները:

բ. Պրակտիկայում ի հայտ եկած եկեղեցական աննախադեպ տիպերը, ինչպես օրինակ՝ սեփական և որոշ հաստատությունների պատկանող, քաղաքային եւ զանազան կարգի բնակավայրերի, արտաբնակավայրային, հատուկ գործառնությունների համար նախատեսված եկեղեցիները եւ այլն:

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ЦЕРКОВНАЯ АРХИТЕКТУРА АРМЕНИИ В XXI ВЕКЕ

РЕЗЮМЕ

Несмотря на то, что армянская архитектура сохраняет верность традиционным принципам, тем не менее реалии сегодняшнего дня диктуют необходимость пересмотра исторически сформировавшейся классификации церковных зданий и дополнения её новыми категориями.

Проектирование современной церкви в Армении должно быть основано на нормах, разработанных на местной основе, которые должны органически совмещать и традиционные классификации, и современные данные. Основой для этого может стать документальное изучение около 200 церквей, построенных за годы независимости, которое позволяет прийти к следующим предварительным выводам:

1. Необходимо закрепить в классификациях некоторые новаторские интерпретации молельного зала: современное применение «больших церквей», возрождение фресок, распространение церквей типа «открытый алтарь» и др.

2. К существующим классификациям армянских церквей необходимо добавить следующие категории:

а) общинные церкви диаспоры, которые по своим функциям определённо отличаются от таковых в Армении.

б) появившиеся на практике не имеющие предшественников типы, как например, частные церкви, церкви, принадлежащие каким-либо учреждениям, а также городские, или церкви вне населённых пунктов, с особыми функциями.