Construction of the Aleksandro-Nevsky Temple in Irkutsk, as aspect of spiritual safety of the region, through broadcast of historical memory in architectural forms

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Abstract. In article questions of continuity of architectural styles and continuation of traditions in approaches to construction of Temples in the territory of the Pribyakalsky Region of the Russian Federation on the example of the Temple to the Saint Blessed prince Alexander Nevsky in Irkutsk are considered. Need of preservation and transfer of universal values, traditions, historical events, myths and legends it became significant for people as for community, the nation, the people at the end of XX – the beginning of the XXI centuries. The decree of the president of the Russian Federation in 2009 accepted the document which is called «About Strategy of national security of the Russian Federation till 2020». The document mentions a number of aspects of life of society, including: confessional consent; investments into the human capital; preservation of cultural and spiritual heritage; spiritual safety, preservation of historical heritage, etc.

1. Introduction
Questions of construction and architecture of orthodox monasteries and Temples in Eastern Siberia became subjects of the scientific analysis and discussions more than once. It is predetermined by a number of components: the importance of Orthodoxy for the population of the region, importance of activity of Russian Orthodox Church and its representatives, unusual approaches at construction, and also architectural features. Thus certain territories of Eastern Siberia, in a section of the considered perspective, also differed from each other. Emergence of these differences was influenced by a number of factors: time of development and mass settling by the alien Russian population – the main carriers of Orthodoxy, population density and, respectively, settlements, remoteness from the diocesan center, security with the qualified priests, etc.

2. Materials and methods
The basis of work was formed by formational and civilization methods of studying of this problem. During their use we managed to consider historical aspect of Temple culture and continuity in construction approaches.

In research were applied, both general scientific, and special scientific methods. Methods of collecting, the analysis and synthesis of material, and also methods of induction and deduction which allowed to build logical chains from the general to the particular and vice versa concern to the first. Among special methods of historical science it is possible to call comparative-historical, given the chance to consider history of construction of geographically remote Temples. The town-planning and spatial analysis of a capital construction project were used as highly specialized methods of architectural research.

3. Results
In Greek the word Church sounds as «Eklessiia» – meeting, in the New Testament Church – meeting of the God's people (In the New Testament, the Church is an Assembly of the people of God). For these meetings the specialized rooms arranged by special rules since ancient times began to be used. During formation of Christianity as religious institute, special rules for liturgical rooms – an architectural canon were created. So there were new treasured Temples. The Temple architecture became a separate genre of art because represented huge field of activity both on elaboration of architectural receptions, and on visualization of the semantic contents through architecture [1; 2; 4].

In Russia after adoption of Orthodoxy there was widely demanded, a construction temple-monuments, in honor of the most various outstanding events [10]. Among these events military victories had huge value: the Temple of the Cover on Nerli built in 1165 by the Saint prince Andrey Bogolyubsky in memory of a victory over the Volga Bulgars and in honor of the Izyaslav's son, who was killedin in battle; on 1380 after a victory over Tatars on Kulikovo field the prince Dmitry Donskoy in memory of the lost soldiers the Temple for the sake of the All the Saints «that on Kulishkahk» is under construction in Moscow; in honor of a victory over Swedes in the Poltava fight and in memory of the lost soldiers in St. Petersburg in 1709 the Sampsonovsky Church, the Cathedral of Christ the Saviour in honor of a victory in Patriotic war of 1812 and others is under construction [8].

Among a number already constructed and Temples of Pribaykalsky Region under construction, it would be desirable to stop attention on the Temple for the sake of the Saint Blessed prince Alexander Nevsky in Irkutsk which construction is planned to begin soon. Formed in 2000. Arrival to a name of the St. blessed prince Alexander Nevsky settles down in the wooden adapted room which is in an emergency state. Except the main destination as religious construction in which Church services are daily made, arrival is also engaged active educational catechetical, social and charity.

On the project the new building of the Temple has to combine social functions of a monument and function of the Temple, representing a construction which would connect all listed meanings [3, pp 20-27; 5; 6, pp 7-75; 7, pp 180-183]. The main idea of this construction is put in association of the Temple and a belltower into one monolithic volume forming a prepotent vertical in a city silhouette. The uniform volume of a construction includes stilobat in which office and household rooms, coming to the end with a promenade, high one-storeyed Temple which is getting married a belltower are hidden.

Need of creation of uniform volume which characterizes this religious construction as a monument, is dictated by its memorial function, uncharacteristic for the majority of Temples as, on a design plan one powerful construction of religious appointment which does not have any barriers to visual perception will be better perceived and associated with a monument, than the fenced territory having the accompanying household constructions round the building.

To support visual aspiration up, characteristic for religious constructions of orthodox faith, the volume of the Temple has well readable pyramidal volume. At placement of architectural object in the developed building an important factor is placement of a structure on the land plot. On the master plan of the project it is visible that the construction settles down in the center of the land plot. The existing use of the land plot is not defined, but the territory assumed under building is used as space for walking of dogs. The triangular platform has gardening on perimeter which remains the project. The foot and footpath network covers all approaches to the Temple, and builds a vertical of visual perception of monolithic volume of a construction from all directions.

Such arrangement of the building on a site allows to create necessary visual effect of a monumental construction with memorial function as which in this case the building of the Temple acts. Respectively, in the town-planning plan, the Temple will dominate in surrounding building, due to preservation of the land plot from building and will enrich with the silhouette an urban environment of the left coast of the city.

Thus, the form of this religious construction, its arrangement on a site and fundamental nature of shape is dictated by function of a monument to the blessed prince, whose name is associated with military victories and a state policy in the past. The five-domed Temple, with helmet-shaped domes one of which towers over others, at the expense of the pyramidal volume of the element of keeled kokoshniks constructed on repetition, creates an image of the military team headed by the prince which rose in defense of the Fatherland.

The volume of the Temple begins with a powerful stilobat which is from far away perceived as the first step of this volume. The construction as though grows from the earth and directs up, gradually narrowed silhouette. In a stilobate office and household and public places are located: educational the catechetical center, the assembly hall, a video hall, library with a reading room, the museum, rooms for humanitarian
aid and a cell. The center of composition of this level is the Temple for daily service on 100-150 parishioners [5, pp 54-57] with the hall for a baptism.

Public places along with the Temple will play an important role in spiritual and moral education of both the adult, and children's population of this district of the city that there corresponds to implementation of orders of the Sacred Synod of Russian Orthodox church and the Patriarch the main function educational the catechetical center consists in carrying out the catechetical and spiritual and moral conversations and occupations within Sunday school, and includes some offices for possibility of simultaneous training of religion (or religious education) children of different age and their parents. For the same purposes in the project of the Temple the video hall and library with a reading room are provided. The big assembly hall is necessary for carrying out various public actions, such as gala concerts of pupils of Sunday school, various competitions and scientific and practical conferences on spiritual subject, meetings with outstanding guests of the Irkutsk diocese, etc.

One more room, unusual to Orthodox Church, is the Museum of Military Glory devoted to victory anniversary in the Great Patriotic War. This room is one of important semantic components of the project of the Temple according to its memorial function. In the museum the exhibition of material evidences of the Military era as already within 20 years, thanks to close cooperation of the Aleksandro-Nevsky of arrival with Council of veterans No. 13 their collecting is carried out is planned.

It is important to note also existence of the rooms provided in the project of the Temple for humanitarian assistance. Charity, also, as well as educational catechetical activity corresponds to mission of orthodox arrival as spiritual and trustee organization and are carried out on the basis of recommendations and orders of the Sacred Synod of Russian Orthodox Church and the Patriarch. Carries out such social arrival function from the moment of the basis therefore in the new Temple such rooms will give the chance of expansion of charity of arrival.

In spite of the fact that all these rooms are in the uniform volume of the general structure they do not compete with each other and do not stir their simultaneous activity. The parallel, not interconnected functioning of all above-named structures is reached thanks to a separate arrangement of rooms of the Temple. For achievement of this effect the set of factors was considered is both thickness of walls, and width of corridors, both acoustics, and insolation of each room, and a competent arrangement of these zones on the plan of the Temple.

Except a practicality in combination of the rooms intended for any activity in one building, the Temple arrangement on a pedestal also gives to a complex monumentalism and the town-planning importance. Such placement of the Temple on some eminence of rather other constructions in semantics of Temple architecture means an eminence of spiritual life over the terrestrial. And the steps conducting to the Temple symbolize a ladder of spiritual improvement which conducts believers to rescue of soul.

Above a stilobat there is one-storeyed, with choruses four-stop five-domed Temple with helmet-shaped domes. Capacity of the main hall is designed for 600 parishioners. Stilobat in this level is a place for carrying out religious procession. Such architectural element appears in the Russian Temple architecture in the XVI century and the gallery promenade is called.

The volume of the Temple will look uniform due to placement of bells under the main dome of the Temple. This type of combination of the Temple and a belltower appears only in the Russian Temple religious tradition and allows not to divide visually a construction into some volumes, emphasizing uniform aspiration up.

In the presented project the Temple is designed according to orthodox canons of the Russian architectural tradition: centric, that is with symmetry on two axes, the four-stop Temple with helmet-shaped domes has something in common with the historical period in which there lived Alexander Nevsky. In the XII-XIII centuries when Russia was under a yoke of the Tataro-Mongolian dominion, there are helmet-shaped domes which symbolize Church as a reliable stronghold, as a place where it is possible to look for protection and shelters. Temples, topped with helmet-shaped domes as an invisible team, rose in defense of Russia. End of the designed Temple helmet-shaped domes corresponds to a historical era – this architectural element assumes educational and information function of a monument.

The belltower as symbol of orthodox belief, semantic place of the sermon, settles down over the main volume of the Temple. Peals settle down in two circles and each of them is issued in the form of a kokoshnik with keeled end, the imitating helmet-shaped silhouette of a dome. Kokoshniks appear in the Russian Temple architecture at the end of the XIV-th century, and become a favourite element for smoothing of transition from the main volume of the Temple to a dome.
Modern reading of historical architectural elements creates an actual silhouette in which lines, characteristic for the Russian Temple architecture are combined, but at the same time the building of the Temple completely corresponds to function of a monument [6, pp 7-75].

4. Conclusion
The spiritual ascent which is felt in the territory of Eastern Siberia recently, conducts not only to scientific studying of Temple architecture, history of Temple construction, but also to construction of new Orthodox Churches. Here both old, and new approaches to their construction and decorating are used. However initial approaches in construction of such constructions remain firm. It is connected with that the Temple being a religious construction has not only practical appointment, but also bears the symbolical loading connected with semantic religious appointment and spiritual filling of all material objects and subjects. Thus, the canon is a peculiar sample for symbolical expression and therefore, despite use of modern technologies in construction of Temples symbolical language of Church has to remain and the Temple as the meeting place of the person and God, thanks to presence of these symbols has to be recognizable that we also see in the project of the Temple developed and presented in this article for the sake of the Saint Blessed prince Alexander Nevsky in Irkutsk. Except symbolical value, it was succeeded to transfer in this project also features of a historical era and memorial value of the Temple.

The transfer of such structures to the Church, both on the territory of Irkutsk and in the rest of the country, allows us to fully study the technology of their construction, take the best and add modern elements.

Authors believe that this problem demands further serious work in the Priabaykalsky Region. It will allow to recreate fuller picture of history of construction of orthodox constructions. At the same time authors believe that similar researches have to be conducted in other areas of the country.

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