



above the balcony there is a magnificent panel made in 1904 by the artist Lano, who left his signature on it. The complex mythological composition is consonant with the Roman and Austrian-Hungarian Empires. Thus, 12 gods and goddesses pictured on the panel symbolize 12 major provinces of the Austrian-Hungarian Empire.

In 1999 after the monument to Taras Shevchenko was erected the square assumed its modern view. For many generations Central Square has been and continues to be the hallmark of the city. It is the place where all epochs meet.

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## CZERNOWITZ – DIE STADT DES ZUSAMMENTREFFENS DER RELIGIONEN

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Kleine Stadt Czernowitz ist reich an wunderschönen historischen Anlagen, die durch ihre architektonische Schönheit bekannt sind. Diese Stadt ist eine Zelle des religiösen Lebens, deshalb sind hier zahlreiche Kirchen, Kathedralen, Kloster. Eine der schönsten Kathedralen unserer Stadt ist die Kathedrale des Heiligen Geistes.

Die Kathedrale des Heiligen Geistes ist der wichtigste orthodoxe Wert des Ortes. Man nennt sie einen kardinalen Tempel von Bukowina. Die Idee der Errichtung der Kathedrale in der Hauptstadt Bukowinas erschien Ende des 18. Jahrhunderts. Es wurde zur Entscheidung gekommen, die Kirche auf dem groben Grundstück, das zwischen der Kobyljanska- und Hauptstraße lag, zu erbauen. Mit dem Bau der Kathedrale ist 1844 begonnen worden und nach 20 Jahren wurde sie beendet. Die Gesamtkosten für die Errichtung der Kathedrale betragen ungefähr 200 Tausend Florins. Die Erbauung fand unter Aufsicht des heimischen Ingenieurs A. Marin und Wiener Architekten A.Röll statt. Als Grundlage des Baus war eines der Projekte der Petersburger Kathedrale genommen. Die Kathedrale beeindruckt durch ihre erhabene Schönheit. Sie ist im Stil des italienischen Genesens gebaut. Die Kathedrale hat traditionelle Dreiblattform. Die meisten Kirchen, die im Stil des Renaissance aufgebaut waren, hatten solche Form. Im Jahr 1860 war der Straßenfront des Tempels nach dem Projekt von J.Hlavka umgebaut. 1862 sind die Glocken aufgestanden, die in Kalusch angefertigt wurden. Galizienmeister schmückten die Glocken mit der Abbildung der Heiligen Dreifaltigkeit und dekorativen Kränzen aus Blättern. In Jahren 1892—1896 hat die Gruppe der Künstler aus Wien die Wände bemalt. Der Initiator

und «Ideolog» der Errichtung war Czernowitzer Bischof Eugen (Gakman). Im Jahr 1961 ließ die kommunistische Macht die Kathedrale schließen. Alle Kostbarkeiten wurden den Museen gegeben, Wandzeichnungen wurden zerstört. Am 5 (17) Juli 1864, 20 Jahre nach dem Anfang der Erbauung, nannte der Bischof Eugen Gakman die Kirche zu Ehren des Gangs des Heiligen Geistes. Die Kathedrale ist 56 m hoch. Die Breite der Straßenfront ist über 11 m. An der Wand über dem Haupteingang ist eine Reliefsdarstellung der Zeichen der religiösen Macht. Die Dominante der architektonischen Komposition der Kirche ist monumentale Kuppe 46 m hoch. Die Kirche bekränzen noch zwei Kuppen, sowie zwei Glockentürme oben von beiden Seiten des Straßenfronts. Auf der Spitze der Kuppen befinden sich ausgesuchte schöne Laternen. Zeichnungen an den Wänden hat österreichischer Künstler Carl Jobst gemacht. Zufolge barbarischem Einsatz der Kirche in der Periode der sowjetischen Macht wurden die meisten Gemälde vernichtet. Die Wände sind mit Geschichten aus Neuem Testament geschmückt. Die beste Arbeit ist die Rede von Iesus Christus auf dem Berge, die sich links befindet. Sehr beeindruckt das Fresko, das sich im Altarraum befindet. Das ist die Zeichnung von Iesus Christus in all Größe. Der Bischof Eugen Gakman war unter dem Altar der Kirche begraben worden. Die Kirche ist für Menge Menschen gebaut, sie kann ungefähr 4 Tausend Besucher empfangen sie ist offen den ganzen Tag – man kann Kerzen niederzusetzen, beten. Messen lenkt der Bukowiner Metropolit Onufriy und Geistlichkeit der Kathedrale.

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## CHERNIVTSI STATE UNIVERSITY AS A SYMBOL OF OUR TOWN

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Chernivtsi is one of the most picturesque cities of Ukraine. The Residence of Bukovinian Metropolitans, built in 1864-1882, houses one of the oldest universities in Europe, Chernivtsi Yuriy Fedkovych National University.

A pearl of Chernivtsi, the Metropolitan Residence is an exquisite masterpiece that was designed and constructed by Josef Glavka (1831-1908), a famous Czech architect and patron of art.

The whole ensemble attracts visitors with its unusual look resembling a medieval castle. High brick walls are decorated with ceramics and carved stone. Straight

towers, buttress and pointed ledges are trimmed with high merlons. The steep slopes of the roof are decked with the ornament of white, green, blue and brown glazed tiles. All of them give an impression of eternity, sublimity and festivity. They seem to unite things impossible to join: Stars of David adorn the dome of the psalmist school. The spire of the Metropolitan Church is crowned with a unique three-dimensional cross pointing to the west for the Catholic Church, and to the east for the Orthodox. Tolerance can create genuine masterpieces.

The courtyard is encircled with the buildings from



three sides. In the centre one can see the Metropolitan Palace with the main entrance and the domed Chapel of St. Ion of Suceava on the left. The most imposing premises are the enormous vestibule with heavy columns, and on the first floor there is a 20-metre high Synodal Hall (nowadays the Marble Hall) with an adjoining gallery.

On the left there is the seminary building with the Synodal church in the middle. On the right there is an austere building with a clock tower. Through the years it has housed a Psalmist school, an Icon-painting School, a Museum and a Guest House.

The historical building of the Seminary encircles the Seminary church of the Three Hierarchs. The first stone of the foundation of the temple was laid by bishop Y. Hakman on April 3 (15), 1867. The church is known for its amazing acoustics.

The side ledges of the Seminary building are topped with German „tongs“. But in the centre there is a huge Byzantine quincuspitate dome that creates a romantic and elated image of the building, universal by its nature, with an orthodox temple standing next to the classrooms and lecture-halls.

In the courtyard of the Seminary building one may notice the motives borrowed from western European Romanesque style of 11th-12 th centuries.

The arrangement of mosaics on the windows above the entrance was carefully thought of: on a sunny day one may observe an exciting light phenomenon - the sunrays moving gradually that light up the faces of the apostles, the Mother of God, Jesus Christ and the Crucifix.

University is not only a masterpiece of architecture. It's a historical symbol of Chernivtsi.

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### THE SQUARES OF CHERNIVTSI: NEW ASPECTS

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Chernivtsi (Czernowitz) is the capital of the duchy of Bukovyna. Bukovyna is the place of residence of Ukrainian, Romanian and Moldovian nationalities. Nevertheless Chernivtsi was created by other two ethnic cultural groups: Austrian and Jewish.

Theatre Square, Central Square, Sorbona Square, Philharmonic Square, Turkish Square are very beautiful places which enchant and fascinate both the native residents and guests.

Nowadays Chernivtsi no doubt belongs to one of those rare cities of Ukraine which have their unique atmosphere. Walking along Chernivtsi in the evening will help you to discover new sides of the city that are finely emphasized by buildings and illumination, and by the pleasant atmosphere of coffee houses and restaurants. Guests of our city can enjoy the spirit of Chernivtsi at day time and at night, with its poetry in stone. It is the history of the European city which is situated in the place where the roads from Europe and Asia cross each other.

Chernivtsi has been transforming over many centuries and presents a new appearance today. It seems impossible to believe that a little more than 100 years ago instead of Theatre Square there were bushes here, and hunters' raids on savage animals were arranged. Then during the Austrian Empire it was a fish market...

Another example of a miraculous transforming is Turkish Square. Allegedly, it is not so big and grandiose but this place has an exciting history. Renewed Turkish well once was decorated with a crescent. Perhaps this very crescent gave the name to the square. The Turks, who were here in the seventeenth century, built a stone

water reservoir next to the old wooden well. They had great respect for drinking water. In Bukovyna there are dozens of such masonry wells erected by the Turks. In 1793 the well was thoroughly renovated, and a gendarme post was established near it to ensure that the water was taken only for drinking. The well has long been a place where the Orthodox Christians celebrated Epiphany. The water from the spring was also taken for the Jewish mikvah – a ritual pool of the Jews located right there in the square. In addition, the well was also used in case of a fire. Since ancient times there have been municipal baths here. Before Austrian-Hungarian times fairs were held in the Square. In the past the Turkish bridge hung over the water, and there used to be a ravine with a flowing stream where the current road is. But the most interesting is dramatic story about Ukrainian girl and Turkish khan who fell in love with the young proprietress of Bukovyna brilliant eyes. Moreover, he even offered her his hand and heart. But she refused to share the fate of foreigners, to become one of thousands of his concubines and live in the «golden» cage. Outraged with such disobedience Pasha forbade the inhabitants of Chernivtsi to take water from the Turkish well which was the only one at that time in the downtown. One day the girl came to take some water. Pasha decided to steal her. When she guessed his intention the girl rushed down into the well immediately, preferring to die instead of living in captivity.

Nowadays Turkish Square is the place where many just married couples like to walk and make photos of the wedding having no idea about tragedy of this place.

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### SACRED HEART OF JESUS CHURCH

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The need to build a new, stronger and more spacious church matured among Chernivtsi Roman-Catholics as far back as the mid-19th century. However, the construction was procrastinated. Meanwhile, the Roman-

Catholic community increased as much as twice times towards the end of the century. In 1857 their number was 7.347; in 1880, 13.376; in 1900 - 18.696. The Roman-Catholic denomination outnumbered other ones, even the