

ANALYSIS OF THE SACRAL-TURISTIC POTENTIAL OF SOUTH UKRAINE¹**N.Yu. Merzhievskay,**

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Abstract. This article is devoted to the analysis of the sacral and tourist potential of the Southern Ukraine and the prospects for the chain of spiritual and educational centers of the Ukrainian Orthodox Church, capable of combining a wide range of functions, provide a spiritual and educational and recreational environment that would satisfy the needs of Christian youth, parishioners, pilgrims and tourists, as well as contribute to the formation of a deep religious awareness and spirituality of the society.

Spiritual-educational center is an important social institution, which has a full range of spiritual-educational, social-cultural and recreational functions with the aim of the most satisfying the needs of modern society. Based on an analysis of statistical data analyzed the current state of the sacred-spiritual infrastructure and spiritual and educational centers, and also revealed their features, strengths and weaknesses with the aim of formulating recommendations for the improvement of the system and the design of specific types of spiritual and educational centers on the territory of South Ukraine. The above statistical data show that the institutional structure of confessional-church organizations that serve to meet the religious needs of believers has already been actually formed. However, there is still a lack of developed institutions for the implementation of all social processes of the Church - educational and enlightening, permissive, recreational.

An analysis of the current state of sacred and spiritual infrastructure of the Ukrainian Orthodox Church spiritual and educational centers was carried out, and its features, strengths and weaknesses were revealed with the purpose of forming recommendations for the improvement of the system and the design of certain types of Ukrainian Orthodox Church of spiritual and educational centers in the territory of South Ukraine. The given statistical data testify to the already formed institutional network of confessional-church organizations, which serve for satisfaction of religious needs of believers.

Keywords: spiritual and educational center, sacred-tourist criteria, The Orthodox Church, sacred and spiritual infrastructure, statistics, Southern Ukraine, tourism.

Introduction. This article is devoted to the analysis of the sacral and tourist potential of the Southern Ukraine and the prospects for the chain of spiritual and educational centers (hereinafter – SEC) of the Ukrainian Orthodox Church (hereinafter – UOC), capable of combining a wide range of functions, provide a spiritual and educational and recreational environment that would satisfy the needs of Christian youth, parishioners, pilgrims and tourists, as well as contribute to the formation of a deep religious awareness and spirituality of the society.

Spiritual-educational center is an important social institution, which has a full range of spiritual-educational, social-cultural and recreational functions with the aim of the most satisfying the needs of modern society.

An important prerequisite for the creation of spiritual and educational centers is a significant historical and cultural potential, the presence on the territory of valuable sacred memorials, miraculous icons, relics of saints and relics, which are often stored in small

undeveloped churches. With the goal of their popularization and providing access to them for tourists and pilgrims, it is necessary to create a properly organized architectural space on the staff of the spiritual and educational center.

Analysis of recent research. General-theoretical founding and development of Christian sacred architecture, the characteristics of the compositional solutions of sacred structures are described in works: O.Yu. Vodotiki, O.O. Gorbik, R.B. Gnidtsya, Yu.R. Dibi, Yu.V. Ivashko, V.V. Kutsevich, R.N. Lypugi, N.A. Plakhotnoy, O.S. Sleptsov, V.I. Slyptsov, J.M. Taras, B. Cherkes. S. and others. Research on the architectural organization and typology of luggage and functional spiritual, paraphilic and spiritual-educational centers in Ukraine and in other countries was conducted by T.V. Bulichovoy and L.R. Gnatyuk. Russian researchers working in this field include O.V. Barantseva, N.G. Blagovidova, K.R. Vozniak, M.S. Ivina, I.P. Kanayev, T.O. Panchenko, M.V. Ryaguzov, L.A. Fedotova, whose works investigate modern trends in the design of spiritual and educational and parafiscal centers.

Objectives of the work. The main purpose of this article is to carry out an analytical review and systematization of scientific works, normative and statistical sources, which illustrate the current state and different aspects of the problem in the formation of spiritual and educational centers of the UOC. The task of the article is to analyze the proposed temple buildings of Odessa region to identify the sacred and tourist potential and their promotion.

The base material and results of research. The history of the Ukrainian Church shows an unknown number of places where saints and the Virgin Mary appeared, the history of miraculous saints. The territory of Ukraine is rich in significant places associated with the life and work of renowned representatives of the Church. In addition, the central objects in the organization of the SEC can be a valuable village church, which with its unique architecture over the centuries preserved the cultural and religious traditions of our people and brought them to our time. These are the real pillars of the spiritual identity of the Ukrainian people, which today require protection and renewal. Therefore, the creation of appropriate infrastructure in the vicinity of these sanctuaries will help to improve the situation, committed to the attention of tourists and new financial flows needed to preserve and restore valuable obsolescent examples of church architecture [2].

The territory of the South Ukraine, with its hundreds of historic monuments of temple architecture, spiritual pilgrimage sites, and valuable sacred art, is one of the most promising for the formation of the network of the SEC. But in this region the level of spirituality and religiosity of its citizens is one of the most promising in Ukraine. The extensive atheistic politic of the Soviet government severely limited the development of spirituality on the territory of the whole Ukraine, but with the achievement of independence, the spiritual life of Ukrainians gains momentum and develops with new power. Old and new churches and monastic complexes are being renovated and modernized in every region, sacred and tourist infrastructure is being expanded and modernized, Also across the entire territory of the Eastern region begins to develop a network of spiritual-educational, paraphrased, lecture halls, and catechetical institutions [7].

At the present time there are three provinces in the South Ukraine - Odessa, Mykolayiv, and Kherson. The historical fate of these regions has caused the greatest expansion of the Ukrainian Orthodox Church in these lands, which determines the geographical boundaries of this study. In general, according to the sociological assessment of the Razumkov Center, the indicators of the level of religiosity of the population of Ukraine's South part are significantly lower than similar indicators in the rest of the country. Thus in general, based on the sociological assessment of the Razumkov Center, the indicators of the level of religiosity of the population of Ukraine's South part are significantly lower than similar indicators in the rest of the country. Thus the level of religiosity has a marked regional character: 54% of the residents of the South and 60% of the residents of the North consider themselves believers. Unbelievers or atheists are the least in the West (less than 2%) and the most in the South (9%). For confirmation of this fact it is worth reading the statistical data for 2020 (Fig. 1. Religion, Church and Society) [3].

The social surveys also determined the role of religion in the life of society. According to them, only 31% of respondents rejected any influence of religion on the life of Ukrainian society, 56% – did not agree with such a rejection. In terms of trust the church continues to hold the first position among social and political institutions. As in all earlier surveys, the majority of people have demonstrated some degree of trust in the Church. Currently, 57% of respondents expressed their trust in the Church: from 83% of the population of the West to 51% of the population of the East and the South. The Church continues to hold the first position among social and political institutions. As in all previous surveys, the majority of people have demonstrated some degree of trust in the Church. Currently, 57% of those surveyed expressed their trust in the Church: from 83% of those living in the West to 51% of those living in the East and the South [3].

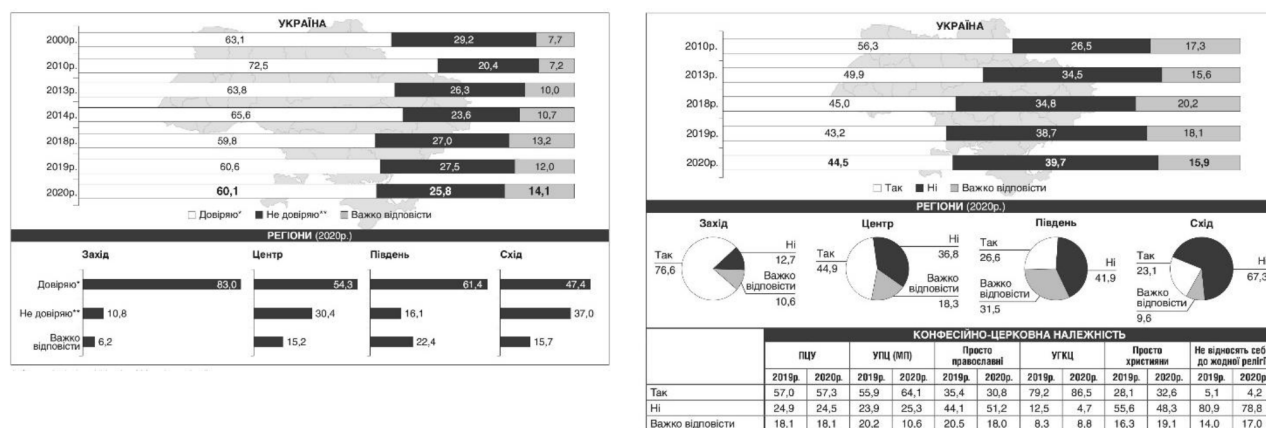


Fig. 1 Data from the survey «Religion, Church and Society»

According to the above statistical data, the institutional structure of confessional-church organizations, which serve to satisfy the religious needs of believers, has already been actually formed. But there is still a lack of developed institutions for the implementation of all social processes of the Church – educational and enlightening, permissive, and recreational. Therefore, there is a question of the feasibility of creating a regular chain of spiritual – educational centers of the Orthodox Church on the territory of the Ukraine's Southland. For this study it is of interest to characterize the current state of the chain of Orthodox sacred objects of the South Ukraine and the dynamics of its development.

To make recommendations for improving the system and design of individual types of SEC in the regions of South Ukraine, it is important to study the current state of sacred and spiritual infrastructure and architectural typology of SEC, as well as to identify their features, advantages and disadvantages.

Since the study is of interest to the characteristics of the current state of the network of Orthodox sacred sites in southern Ukraine and the dynamics of its development, we first consider the concentration of sacred buildings (such as monasteries, hermitages and religious schools) in the southern regions of Ukraine. As illustrated in Figure 2, In the Odessa region there are: 12 monasteries, 6 hermitages and one spiritual and educational institution; in Mykolayivska - 3 monasteries; and in Kherson - 5 monasteries. It can be concluded that Odessa has a larger number of sacred units of this type. So, let's take a closer look at the sacred and tourist infrastructure of the region.

Odessa St. Panteleimon Monastery. It was created with the blessing of His Eminence Agafangel, Metropolitan of Odessa and Izmail, on the site of the former courtyard of the Russian St. Panteleimon Monastery, located on the Holy Mount Athos. December 28, 1895. The temple was built of stone quarried on the Holy Mount Athos and brought to Odessa. For many Orthodox Christians, the blessed monastery becomes the path to a cherished dream - to visit the Holy Mount Athos. After the October Revolution of 1917, a time of trial came for the Panteleimon court, as

well as for the whole Church. In 1923, the church and the courtyard were closed by the God-fighting authorities. The church was reopened during the Great Patriotic War on June 15, 1943, with the blessing of His Holiness Patriarch Alexy of Moscow and All Russia 1. Theological and pastoral courses were also opened, soon transformed into the Odessa Theological Seminary. the throne of the monastery in honor of the Holy Great Martyr and healer Panteleimon and gave the monastery a priceless gift - part of the holy relics of the heavenly patron. To date, extensive restoration work has been carried out in the interior and exterior spaces. The monastery is active in tourism, a large number of pilgrimages, a Sunday school for parishioners [4].

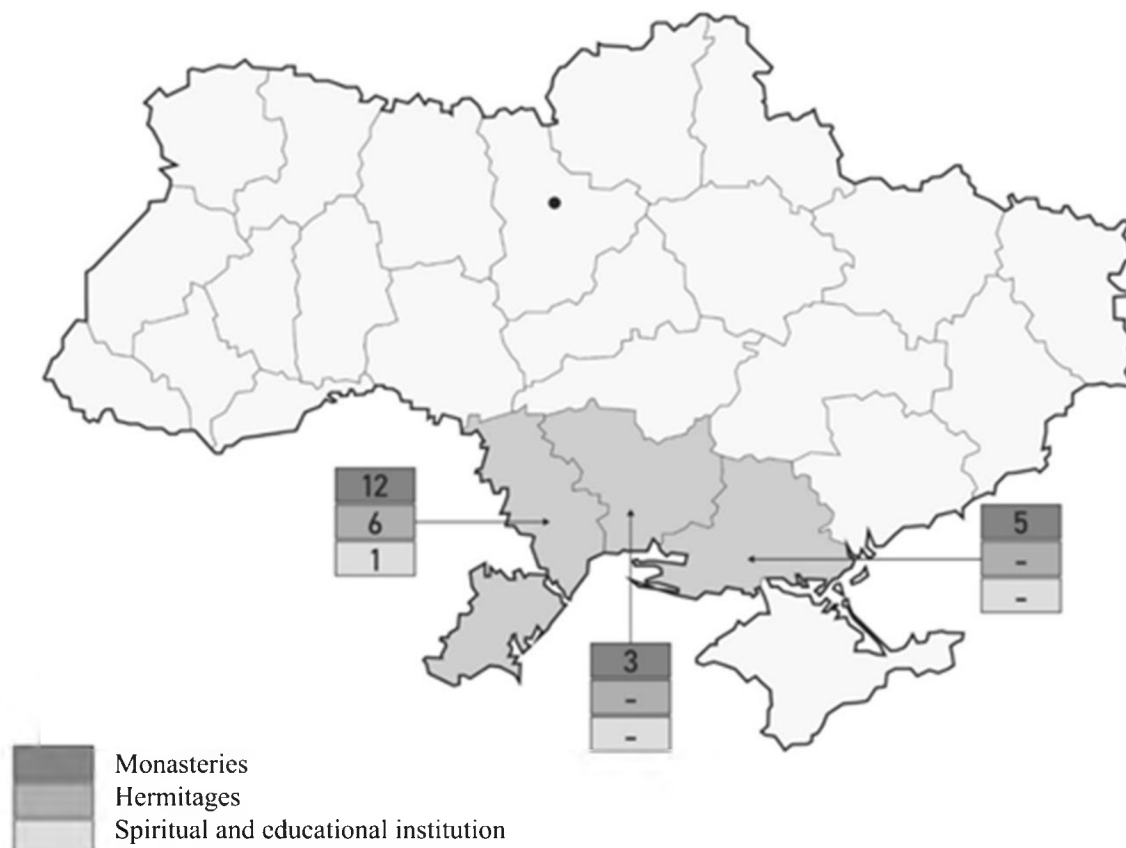


Fig. 2 Concentration of sacred buildings on the territory of Southern Ukraine

Odessa St. Archangel Michael Convent. It was created by famous figures of Odessa: Prince M. Vorontsov and his wife E. Vorontsov, Pushkin's friend Countess R. Edling, patron and writer A. Strudza, and others. In 1835, Governor-General Count Mikhail Vorontsov built a church in the wasteland by the sea, on the outskirts of the city in honor of his heavenly patron Archangel Michael. In 1840, the Holy Synod decided to establish a nunnery at this church. In 1961, the monastery was closed by Soviet and party bodies, and its territory was transferred to the city tuberculosis hospital.

The revival of the monastery began in 1992. The monastery at that time was a miserable and miserable spectacle, but with God's blessing the monastery was restored. Workshops on sewing clothes, making utensils, restoration of icons, embroidery with gold and beads were opened. The monastery has a charity canteen to feed the poor and needy, which receives about 500 people a day, lovingly providing all possible assistance. The House of Mercy operates on the territory of the monastery, where 80 disadvantaged people found refuge. The monastery devotes a lot of energy to work with children, helping children's preschools and schools, the city boarding school for children with disabilities, etc. At the monastery there are schools of spiritual education: for the disabled, at the children's sanatorium, at the women's prison, Sunday school for parishioners. In addition to Sunday schools, educational activities are conducted through the

library, which has a large number of both pre-revolutionary publications and books published in the modern period. Exhibitions and other cultural events are regularly held in the exhibition hall of the House of Mercy [4].

Holy Dormition Monastery. Throughout his history, he was an example of deep spirituality and sacrificial service to people. The great importance of the monastery in the development of education, charity, in the formation of an unforgettable view of the city. The history of this monastery is connected with a tragic accident that occurred in the early 19th century. One evening in the estate of a rich Moldavian landowner Alexander Teutul on the edge of the slope, over the seashore lit a fire. A small Greek ship heading for Odessa, taking the glare of the fire for the lighthouse, veered off course and ran aground. Alexander Teutul, a pious man, grieving the tragedy, in 1813 decided to transfer his fantastic estate (two plots of 25 acres) to the Russian Orthodox Church. Soon on these lands there is a bypass of the Chisinau bishop, and then - the regular monastery. At the same time, a large stone church in the name of the Assumption of the Blessed Virgin Mary and a lighthouse were laid here. June 1, 1824 the monastery is claimed in the category of second class. But less than a hundred years later, as monastic property, all valuables and shrines (even the chalice for communion) will be confiscated to help the starving, and the temple will be blown up. The revival of the monastery will begin only in 1944. And in two years the Odessa Theological Seminary will open here [10].

Holy Resurrection Teplodar convent. On July 26, 1992, a zealous archpastor arrived in Odessa - Metropolitan Agafangel (Savin), sent by order of the Holy Synod of the UOC to preserve, strengthen and develop the main outpost of Orthodoxy in southern Ukraine - the Odessa Department. In March 1994, the pious inhabitants of the city of Teplodar, supporting the initiatives of their archpastor, caring for the future, asked the Bishop to establish an Orthodox parish. On March 30, 1994, with the blessing of His Eminence His Eminence Metropolitan Agafangel of Odessa and Izmail, the charter of the Orthodox parish of the Holy Resurrection Church in Teplodar was approved. The monastery includes a library, a Sunday school and has several officially registered pilgrimage programs [4].

Izmail St. Constantine and Helen Monastery. The first documentary mention of the monastery dates back to 1864, when the city of Izmail (now Odessa region) was within the Lower Danube Diocese of the Chisinau Diocese of the Romanian Orthodox Church. In 1936 the church was consecrated in honor of St. equal apostle. Constantine and Helen. The temple was built on the site of a burnt wooden one. From 1944 - under the jurisdiction of the ROC. 1962 closed. There was a museum of atheism. From 1992 the service was held again in the temple. In 2001, with the blessing of Metropolitan Agafangel (Savvin) of Odessa and Izmail, the monastery was restored.

Brief information about some monasteries testifies to the complex history of each, especially breaks and changes in functional content in Soviet times. But the new restoration has brought new directions of development, each of them has its own special advantages and contributes to the development and formation of religious awareness of people [11].

To analyze and systematize the data on the sacred and tourist potential of the monasteries of Odessa region, I propose to introduce criteria that will help in the analysis. The selected criteria reveal the implementation of all social processes of the Church - educational, leisure, recreational:

- Multifunctionality of the complex;
- Shrines are located on the territory of the complex;
- Availability by location;
- Availability of Sunday school;
- Availability of the library;
- Availability of workshops (icon painting, clothing sewing, beadwork, etc.);
- Availability of pilgrimage programs;
- Location on the territory of pilgrimage institutions;
- Availability of canteens and shelters;
- Active social and educational activities;

- Landscape and recreational equipment of the territory.

Analyzing Table 1 (Analysis of the sacral-tourist potential of the monasteries of Odessa region), it is clear that out of twelve monasteries, five have all the criteria we have proposed for analysis. In general, most items are available, and there is a prospect of creating others. There are items that are present in each monastery, namely: the presence of shrines in the monastery; open Sunday schools; availability of workshops (icon painting, clothing sewing, beadwork, etc.), etc. So the potential in the sacred-tourist direction is great. Also, in Figure 3 the map with the location of all monasteries in the Odessa region is given.

Table 1 Analysis of the sacral-tourist potential of the monasteries of Odessa region

Monasteries	*1. Mult -ty	*2. Shri nes	*3. Locati on	*4. Sun day sc.	*5. Libra ry	*6. Works hops	*7. Pilgri mage pr-s	*8. Pilgri mage ins-ns	*9. Shel ters	*10. Social act-s	* 11. Lands cape
Odessa St. Panteleimon Monastery, Odessa	+	+	+	+	+	+	+	+	+	+	-
Odessa St. Archangel Michael Convent, Odessa	+	+	+	+	+	+	+	+	+	+	+
St. Elijah's Monastery, Odessa	+	+	+	+	-	+	+	+	+	+	-
Holy Dormition Patriarchal Monastery, Odessa	+	+	+	+	+	+	+	+	+	+	+
St. Iversky Monastery, Odessa	+	+	+	+	+	+	+	+	+	+	+
Resurrection Teplodar convent, Teplodar	+	+	+	+	+	+	+	-	-	+	+
In honor of the icon of the Mother of God «Joy of All Who Sorrow» convent, vill. Bilka	+	+	+	+	-	+	+	+	+	+	+
Preobrazhensky Borisov Convent, vill. Borisovka	+	+	+	+	+	+	+	+	+	+	+
Nativity of the Virgin convent, vill. Alexandrovka	+	+	+	+	+	+	+	+	+	+	+
Nikolaev convent, Izmail	+	+	+	+	-	+	+	+	+	+	+
Constantinople-Eleninsky monastery, Izmail	+	+	+	+	+	+	+	+	+	+	+
12. Pokrovsky Baltic-Feodosiya Monastery, Balta	+	+	+	+	+	+	+	+	+	+	+

* Note: The title of all criteria is abbreviated, full titles can be seen in front of the table in the text of the article

Despite the significant tourist potential of Southern Ukraine, the territory occupies a rather modest place in the European market of tourist services, primarily for religious and pilgrimage tourism. In addition, there is a noticeable tendency to a pronounced seasonal nature of this type of tourism, which is caused by the lack of properly organized facilities for weekend or several days of spiritual recreation. The desire to touch sacred sources, to realize their spiritual and intellectual interests, to receive spiritual healing in places blessed by God is quite natural, because the crazy rhythms of modern life, the problems of demoralized society significantly deplete a person and cause a desire for complete spiritual rest.

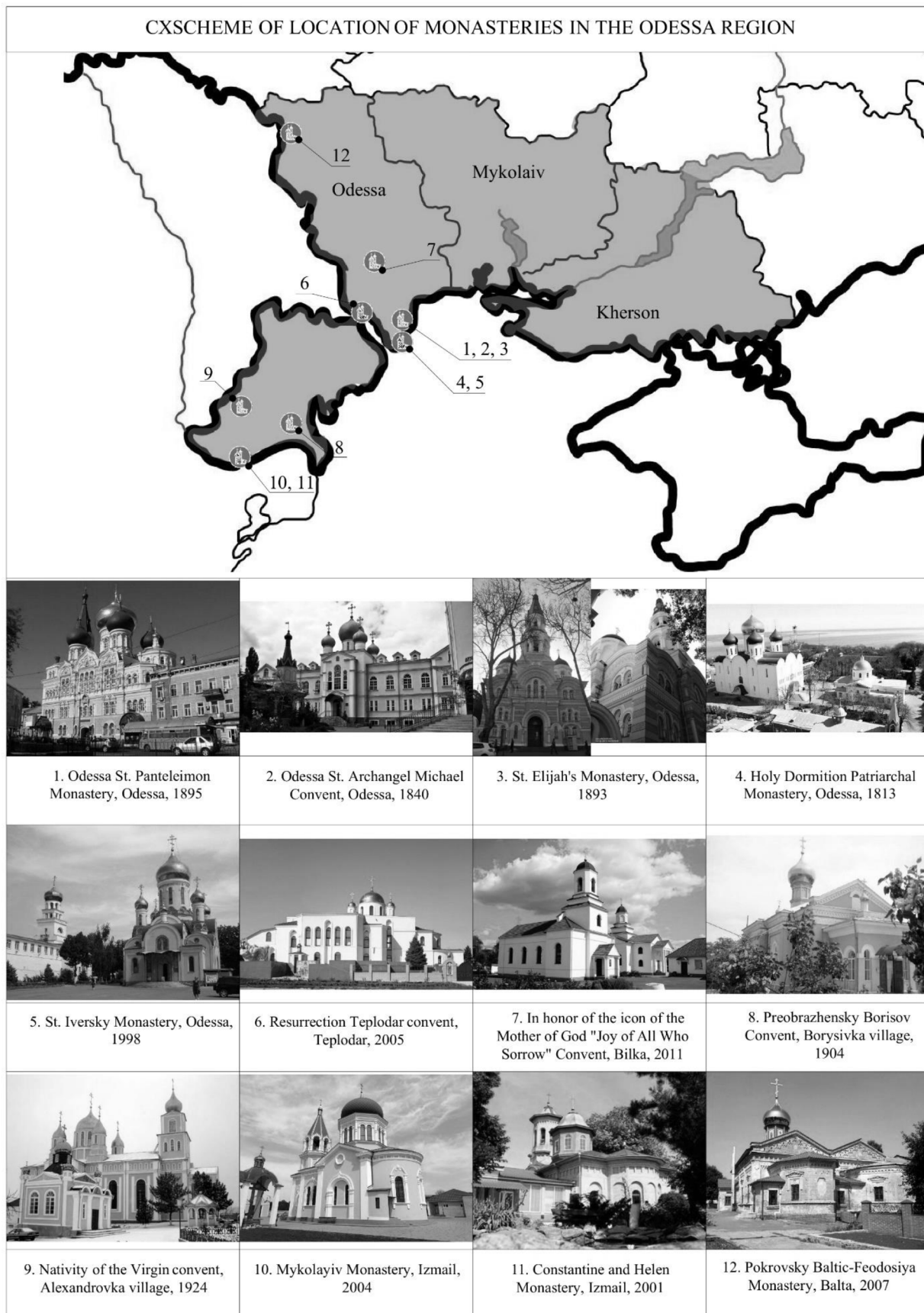


Fig. 3 The layout of monasteries in the Odessa region

Conclusions. So, we can assert that the regions of the South Ukraine with their great religious and tourist potential provide the necessary conditions for the creation of a chain of spiritual and educational centers of the UOC in various parts of the region and at different sacred institutions. In some localities, the program of such institutions can be intensely rich in folk arts and crafts and entertainment. The need for essential reform of the chain of tourist facilities and infrastructure of sacred places by taking advantage of their potential and wealth of available landscape and recreational resources, based on the rich experience of the successful functionality of this type of monuments in the country. Formation of a chain of church hotels, exhibition halls of sacred art, development of small places for pilgrims and spiritual and educational centers of the UOC across the all territory of South Ukraine will be a powerful drive in taking the sphere of religious tourism to a new level.

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АНАЛІЗ САКРАЛЬНО-ТУРИСТИЧНОГО ПОТЕНЦІАЛУ ПІВДЕННОЇ УКРАЇНИ

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Анотація. Тема статті присвячена аналізу сакрального-туристичного потенціалу Південної України та перспективи мережі духовно-просвітницьких центрів Української Православної Церкви, спроможного поєднати в собі широкий спектр функцій, забезпечити духовно-просвітницьке та рекреаційно-дозвіллове середовище, що задовольняло б потреби

свідомої християнської молоді, парафіян, паломників та туристів, а також сприяло б формуванню глибокої релігійної свідомості та духовності суспільства.

Духовно-просвітницький центр є важливим соціальним закладом, що наділений цілим спектром духовно-просвітницьких, соціально-культурних та рекреаційно-дозвіллевих функцій з метою забезпечення вимог сучасного суспільства. На основі статистичних даних проведено аналіз існуючого стану сакральної-духовної інфраструктури та духовно-просвітницьких центрів, а також виявлено її особливості, переваги та недоліки з метою формування рекомендацій щодо покращення системи та проектування окремих типів центрів на теренах Південної України. Наведені статистичні дані свідчать про вже фактично сформовану інституційну мережу церковних організацій, що служать для задоволення релігійних потреб віруючих. Однак, залишається недостатньо розвиненою мережа закладів, призначених для реалізації усіх соціальних процесів Церкви - навчально-просвітницьких, дозвіллевих, рекреаційних.

Проведено аналіз існуючого стану сакральної-духовної інфраструктури духовно-просвітницьких центрів, а також виявлено її особливості, переваги й недоліки з метою формування рекомендацій щодо покращення системи та проектування окремих типів духовно-просвітницьких центрів Української Православної Церкви на теренах Південної України. Наведені статистичні дані свідчать про вже сформовану інституційну мережу конфесійно-церковних організацій, які служать для задоволення релігійних потреб віруючих.

Ключові слова: духовно-просвітницький центр, сакральні-туристичні критерії, Православна церква, сакральна-духовна інфраструктура, статистичні дані, Південна Україна, туризм.

АНАЛИЗ САКРАЛЬНО-ТУРИСТИЧЕСКОГО ПОТЕНЦИАЛА ЮЖНОЙ УКРАИНЫ

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Аннотация. Тема статьи посвящена анализу сакральнo-туристического потенциала Южной Украины и перспективы сети духовно-просветительских центров Украинской Православной Церкви, в способности объединить в себе широкий спектр функций, для обеспечения духовно-просветительских и рекреационно-досуговых функций, что удовлетворяло бы потребности сознательной христианской молодежи, прихожан, паломников и туристов, а также способствовало бы формированию глубокого религиозного сознания и духовности общества.

Духовно-просветительский центр является важным социальным учреждением, который наделен целым спектром духовно-просветительских, социально-культурных и рекреационно-досуговых функций с целью обеспечения требований современного общества. На основе статистических данных проведен анализ существующего состояния сакральнo-духовной инфраструктуры и духовно-просветительских центров, а также выявлены особенности, преимущества и недостатки, с целью формирования рекомендаций по улучшению системы и проектирование отдельных типов центров на территории Южной Украины. Приведенные статистические данные свидетельствуют об уже фактически сложившейся институциональной сети церковных организаций, служащих для удовлетворения религиозных потребностей верующих. Однако, остается недостаточно

развитой сеть заведений, предназначенных для реализации всех социальных процессов Церкви - учебно-просветительских, досуговых, рекреационных, социально-культурных.

Проведен анализ существующего состояния сакрально-духовной инфраструктуры духовно-просветительских центров, а также выявлены ее особенности, преимущества и недостатки с целью формирования рекомендаций по улучшению системы и проектирования отдельных типов духовно-просветительских центров Украинской Православной Церкви на территории Южной Украины. Приведенные статистические данные свидетельствуют об уже сложившейся институциональной сети конфессионально-церковных организаций, которые служат для удовлетворения религиозных потребностей верующих.

Ключевые слова: духовно-просветительский центр, сакрально-туристические критерии, Православная церковь, сакрально-духовная инфраструктура, статистические данные, Южная Украина, туризм.