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An Outline of the development of the pilgrimages to the Polish *Calvaries*

1. Introduction

From the very first ages of Christianity Jerusalem was the most important sanctuary of the Lord. Pilgrims visiting the city took home various souvenirs like e.g. the miniatures of the temples and churches of Jerusalem. The habit of contemplation of the events of Christ's Passion was brought to Europe in the Middle Ages together with the development of the Passion cult. Since then various Passion meditations have been printed and sacred buildings and structures connected to the Passion of Christ have been constructed. Primarily a cross on a hill was placed symbolizing a Golgota. Later all the major places connected to the Lord's Passion were surrounded by a network of chapels. Thus the *Calvary*¹ (or the Ways of the Cross) was developed – a model of the places connected to the Passion of Christ that was placed outside Jerusalem in a different landscape, the particular places were marked by churches or chapel symbolizing the scenes of the Passion. The chapels built in the open field² soon became the place of the Passion service celebrations called the Ways of the Lord Jesus.

In the bibliography of the subject there is no complete monograph of the calvaries as the centres of the Passion cult. They are only mentioned in general works concerning individual calvaries or other types of religious cult centres.³ In this paper the existing situation of the research concerning the calvary centres of the Passion cult will be presented.

2. The range of the research

Within the borders of the present-day Poland there are about 52 calvaries, 7 of which were built in the period between the beginning of the 17th and the first half of the 18th centuries.⁴ In the 19th and at the beginning of the 20th centuries about 30 calvaries were built, among which 20 were located in the Sudety Mts. Two calvaries – in Ujazdów and Góra Kalwaria were destroyed. After the World War II 10 more

were constructed and new calvaries are still being built. During the war the calvary in Ujście n/Notecią was demolished. Due to the border change the calvaries in Krzeszów and Wambierzyce together with the Sudety Mts calvaries are now in Poland and the calvaries built in Lithuania are now outside the borders of the country.

3. The calvary as a centre of the Passion cult

Most of the calvaries became well-known centres of a religious cult from the very beginning of their existence. The most frequently visited by pilgrims *calvary* type Passion Sanctuaries in Europe are: Kalwaria Zebrzydowska, Linz, Graz, St Radekund, Varalo Sesia, Domodossola, Pakość n/Notecią, Wejherowo, Góra Świętej Anny, Kalwaria Paclawska, Głotowo. The tradition of pilgrimages to the Slovakian calvaries in Presov and Banska Szczawnica as well as to the Lithuanian calvary in Werki (now a district of Vilnius) has recently been revived. The calvaries with a combined cult of the Passion and of the Holy Virgin are classified as Marian Sanctuaries. They are most of all Polish calvaries, among others: Góra Świętej Anny, Krzeszów, Wambierzyce, Piekary Śląskie and Sacro Monte in Varallo Sesia (Italy).

In the hitherto research concerning the pilgrimage movement to the Sanctuaries of the Lord the category 'pilgrimages to the calvaries' has not yet been distinguished. According to Neundorfer⁵ this kind of pilgrim movement cannot be classified as one sort of pilgrimages because the calvary is a very complex object. Thus the pilgrimages to calvaries can be classified as the Passion pilgrimages. The pilgrimages to *calvaries* where relics are deposited can also be included among the pilgrimages to the places with relics.

Tab. 1.
The typology of the pilgrimages according to B. Neundorfer

	Type of the pilgrimage	Object of the cult
1.	Pilgrimages to the places with relics	- relics of the Cross - relics of the nails (of the Cross) - the Holy Sepulchre
2.	Passion pilgrimages	- places connected to the Passion of Christ - the Holy Sepulchre.
3.	Eucharistic pilgrimages	Connected to the Eucharistic miracles – typical for the medieval development of the Eucharistic cult
4.	Pilgrimages to the miraculous paintings	- The Cross - The Man of Sorrows - Ecce Homo

Every calvary is a place for meditation upon the Passion of Christ but not all of them are sanctuaries. Among 52 calvaries 26 are in relation to a religious cult centre. Some of them are independent centres of the cult of the Passion of Christ while the others play only an additional role in the pastoral and missionary programme of the centre of the cult of the Holy Virgin or a saint.

3.1. Calvarian sanctuaries in the 17th and 18th centuries.

The Baroque era was a second period after the Middle Ages when a special attention was paid to the Christ's Passion what caused the development of new centres of the Passion cult. The characteristic feature of the religiousness of those times was the so-called post-Trent religiousness. In the case of some religious habits the return to medieval practice could have been observed. Next to the Marian cult some forms of the Passion cult were introduced. A new type of religious cult that emerged in Poland were calvaries. The calvary foundations started a new type of pilgrimages that replaced the expensive pilgrimages to the Holy Land.⁶

Especially in the 17th century when a great raise of piety and religiousness took place in Poland, calvaries competed with the Marian Sanctuaries.⁷

Kalwaria Zebrzydowska

The Cracow voivode Mikołaj Zebrzydowski founded the first Polish calvary based on a Jerusalem model. The church under the invocation of the Crucifixion was built in the years 1600-1602 and later also the chapel of the Holy Sepulchre was built. Until the death of the founder in 1620 21 churches and chapels were built after a project of the Italian Jesuit J.M. Bernardoni and the Flemish architect P. Baudarth. The work was continued by the descendants of Mikołaj Zebrzydowski – his son Jan and his grandson Michał. Together with the founding of the calvary the Bernardine Fathers were brought in 1602 to provide care and ministrations of the faithful.

Kalwaria Zebrzydowska (the name can be translated as: the Zebrzydowski Calvary) is among those European calvaries that have the oldest tradition of religious cult. The pilgrims started visiting Kalwaria Zebrzydowska already in 1608, the first service of the Ways of the Cross was conducted then, during which the 10 years indulgences granted to this place by the pope Paul V in 1605 were announced. The plenary indulgences were granted by the pope Paul V in 1612. In addition Mikołaj Zebrzydowski managed to arrange the indulgences six times a year (on the Good Friday, The Assention Day, The Easter Monday, The Eve of the Feast of the Assumption, the Feast of the Nativity of Our Lady, The Eve of St Francis Day) after the service of the Holy Stairs. During the first half of the 17th century 6-8 thousand people attended the indulgence celebrations. The calvaries were the place where the service of the Passion was conducted. Because of the fact that until 1731⁸ the service had not yet been confirmed the clergy taking care of the calvary tried to edit a special

prayer book for the pilgrims making it easier to walk along the ways. Such prayer book contained not only prayers for each station of the Ways but also the basic truths of faith and the rules for the behaviour in a sacred place. Thus the prayer books realized three functions: of the prayer book, the catechism and of the guide. In all the calvaries the meditation is based on the Passion of Christ. In the calvaries with chapels devoted to the Mother of God *the Ways of the Mother of God* are conducted as well. In Kalwaria Zebrzydowska uniquely the third service – the service for the dead is conducted.

The prayer books became more popular in the calvaries built in the period between the 17th and the 18th centuries. The prayer book addressed to the pilgrims visiting Kalwaria Zebrzydowska and printed in 1611: *Dróg odkupienia naszego własnymi Męki Pana naszego Jezusa Chrystusa po miejscach znakami na gruncie Zebrzydowskim polnym rozmieszczeniem rozdzielonych nowa pamiątka z łacińskiego na polski przełożona przez O. M. Postękałskiego* [A New Souvenir of the Ways of Our Redemption Marked on the Zebrzydowski Ground with the Signs of the Passion of Our Lord Jesus Christ Placed in the Fields. Translated from Latin into Polish by O.M. Postękałski] was one of the first books of this kind. In 1632 the second prayer book was printed: *Kalwaryja, albo krótka historyja o fundacyjej miejsca z ojców bernardynów Zakonu Świętego Franciszka, a także o drogach bolesnych Chrystusa Pana wymierzonych na kształt miejsc świętych Hierosolimskich na gruncie Zebrzydowskim pokazane. Przez ks. Mik.[ołaja] [ze] Skarb.[imierza]* [Kalwaria /Calvary/ or a Short History of the Foundation of the Place of the Bernardine Fathers, and also of the Painful Ways of Jesus Christ, Measured on the Model of the Holy Places in Jerusalem Shown on the Zebrzydowski Ground. Made by priest Mik.[ołaj] [of] Skarb.[imierz]] and in 1662 the third book was printed: *Kalwaryja albo Nowe Jeruzalem na polach Zebrzydowskich zasadzone* [Kalwaria /Calvary/ or a New Jerusalem Planted on the Zebrzydowski Fields] edited by Franciszek Dzielowski.

The Passion Mystery of Kalwaria Zebrzydowska. It is an exceptionally rare and one of the oldest religious mystery plays of this kind not only in Poland but all over Europe. The beginnings of this mystery play can be dated in the second half of the 17th century when the solemn two days celebration of the Good Friday Ways started, it took place in the afternoon of the Maundy Thursday and in the morning of the Good Friday. The characters of Christ, the Apostles and other biblical figures were introduced. During the time of the Partition period the ceremony became much poorer and before the World War II only a small group of local people attended the play. In 1947 father A. Chadam revived and widened the ceremony what brought back or even surpassed the primary form of this mystery play.

The second celebration having its roots in the 17th century is the Mystery Play of the Funeral and Triumph of the Mother of God. It used to be organized during the Feast of the Assumption of Our Lady. The solemn celebration of this mystery had at first the form of a ceremony of funeral of the Holy Virgin. In the mid 18th century

two services emerged from the primary ceremony – the Funeral celebrated on August 13 and the Triumph celebrated on August 15, what was caused by a great development of the cult of the miraculous painting of Our Lady of Kalwaria. The tradition of adoration of the Holy Virgin in a coffin was known in the Cracow diocese already in the 17th century. The practice was later forbidden. For a long time Kalwaria Zebrzydowska was the only place where this tradition was cultivated.

The first pilgrimages to Kalwaria Zebrzydowska began right after the building of the calvary had started. The pilgrimage from Cieszyn has the oldest tradition. Its beginnings can be dated for 1614. Kalwaria Zebrzydowska as a centre of the religious cult was known not only in Galicia but also in other parts of the country. The chronicler from the beginning of the 20th century wrote: “The high position of this holy place needs special attention. It is commonly known that Kalwaria is an excellent indulgence place and that its moral influence is present not only in Galicia but it also covers the upper and lower Silesia, Moravia, a part of the Czechia the whole Spisz, Hungarian Slovaks and a big area of the Kingdom of Poland. The crowds of pilgrims are so big and they come from all over the region that no other sacred place in the whole Europe is visited by so many – only Częstochowa has equal number of pilgrims (...)”.⁹ The pilgrimages to Kalwaria Zebrzydowska are a world phenomenon. What is important is the fact that during the 400 years tradition the pilgrimages have in most cases been organized and led by secular guides who besides the organizational duties conduct the prayers during the pilgrimage as well as during the *Ways* service. The unusual thing about those duties is that it is inherited from father to the son. Kalwaria did not lose its significance either because of the Austrian authorities (Galicia was in the Austrian sector of the partitioned Poland) or because of the local authorities in later time and it is due to a strong relationship between the people and this place.

Kalwaria Zebrzydowska played a major role in the process of the unification of the people of different nationalities and languages. It was most clear during the major indulgence feasts as well as during the 300 years anniversary of the existence of Kalwaria. *Czas* wrote: “«Dilo» is terribly worried that the Bernardine Fathers organized wonderful indulgence ceremonies in Kalwaria Zebrzydowska and that they manifested their pastoral light in the fact that they invited good Ruthenian and Slovakian priests to encourage the participation of the Hungarian Ruthenian and Slovakian pilgrims (...)”.¹⁰ The Bernardine Fathers from Lvov also organized pilgrimages to Kalwaria Zebrzydowska to make it more and more popular.

For ages the Kalwaria Zebrzydowska Sanctuary was visited mainly by pedestrian pilgrimages. At the end of the 19th century when the railway line connecting Kalwaria Zebrzydowska with Cracow and Trzebinia was built the type of the pilgrimages changed. The groups came to Kalwaria on foot but they left with a train. The situation was described by *Czas*: “Despite the fact that most pilgrims have the return tickets the railway prepared huge trains at the neighbouring stations to make it possible for everyone to leave tomorrow, because 80% of the pilgrims come to Kalwaria on foot and they only return with a train (...)”.¹¹ A similar situation took place in the period

between the wars. After the war the majority of the pilgrims came to the indulgence festivities with a train or with coach buses and in the last ten years with the private cars. Thus the traditional pilgrimage routes began to vanish. In the recent years the guides of the pilgrimage campaigns have started to organize more and more often pedestrian pilgrimages to revive the tradition of the walking pilgrimage movement to "Kalwarya". The number of pilgrims visiting Kalwaria Zebrzydowska has been estimated for about 800 thousand people annually.

Pakość n/Notecia

Priest Wojciech Kęsicki was the initiator of the building of the calvary. The first service took place probably in 1628. The chapels were not yet built then and the stations were marked with crosses. The calvary was erected by the archbishop metropolitan of Gniezno Jan Węzyk on 5 December 1631. The fathers of the Order of the Reformati took care of the calvary in the years of 1647-1658 and after a short break after 1661.

The building of the church started in 1632 and the whole structure of the monastery was finished in 1680. In the same year a chapel for the miraculous picture of Our Lady of Good Counsel was organized in the church tower.

The grounds on which the calvary was built were in the possession of the Działyński family. The building of the chapels started in 1661. This fact could be connected with the journey of Zygmunt Działyński to Rome and to the Holy Land. He came back in 1661 bringing the relics of the Holy Cross.

The calvary in Pakość was built according to the work of Adrichomius. The hill East of the city next to the road to Inowrocław plays the role of the Mount of Olives; the Ludkowskie hill in the East of the city – the Golgotha. The calvary consists of 24 chapels and the Crucifixion church. It is devoted to the Passion of Christ and that is why only the chapels devoted to the Road of Captivity of Christ and the Stations of the Cross were built. The calvary ways usually consist of 25 stations and the celebration starts in the chapel of Ascension.

The building of the calvary and the settlement of the Reformati Fathers were the main factors for Pakość to become a well-known centre of religious cult. Yet only in the second half of the 17th century did the Pakość calvary (Kalwaria Pakoska) become known as the pilgrimage centre. The calvary used to be visited by a great number of pilgrims from many distant countries.

Wejherowo

The oldest pilgrimages in the Kashube region (Kaszuby) are connected to the Wejherowo calvary.¹² The founder of the calvary was Jakub Wejher, the Malbork voivode. In 1647 he brought the Franciscan Fathers (the Reformati) and built a convent with a big church for them. The idea of building a calvary came probably from the

Gniezno canon Mateusz Judycki, the ways were measured by a Cistercian monk from Oliwa Robert Werden, and the whole project was financed by the Wejher family. On 9 June 1649 the Wrocław bishop Mikołaj Wojciech Gniewosz agreed on the building of the calvary. The first service that took place on 20 June 1654 was conducted by the provincial of the Reformati father Atanazy Krotoszyński. The breve *Splendor paternae gloriae* edicted by the pope Alexander VII on 12 May 1661 allowed the indulgences in the Wejherowo Calvary, also the breve of Clemens X of 19 August 1675 prolonged the indulgences of the Feasts of the Invention and the Veneration of the Cross and of the Maundy Thursday¹³ for another 10 years. To strengthen the religiousness and for the salvation of the faithful Alexander VII granted the general indulgence in all the sins and the pardoning of all the punishments and guilts for those who sincerely confess and who receive the Holy Communion and walk along the Wejherowo calvary ways of the Captivity and Crucifixion of Christ, visit the chapels located there, piously pray for peace among the nations, for the conversion of heretics and the exaltation of the Church.¹⁴

The pilgrimage tradition in Wejherowo dates back to the end of the 17th century. Two oldest pilgrimages coming to Wejherowo began in those times. The parish pilgrimage from Kościerzyna called "The Father of the pilgrimages" started in 1674. The second is a pilgrimage that in 1678 started primarily in the monastery of the Reformati Fathers in Gdańsk-Chełm (Stolcenberg). The protestants protested against this pilgrimage. After the destruction of the monastery the tradition was taken over by the pilgrims from Oliwa (Gdańsk-Oliwa). Around 1719 the German catholic pilgrimages from Oliwa can also be noted. This pilgrimage is called "The Mother of the pilgrimages". In the 17th century German catholics from Oliwa went on pilgrimages as well. Besides these pilgrimages there are also groups from Puck, Władysławowo, Lębork, Starzyno. The indulgence of the Ascension Day was removed to the nearest Sunday after the Feast. The pilgrimages from Oliwa, Kościerzyna, Kartuzy, Strzecz, Kielno, Żuków, Szemud, Bolszewo, Wielki Kack, Przdoków, Linia used to come then. After the World War II the pilgrimage routes from Kościerzyna and Gdańsk-Oliwa were changed. It was caused by the building of the roads. Also the traffic and the number of pilgrims increased for this reason.

Kalwaria Paclawska

Kalwaria Paclawska was founded in 1668 by Andrzej Maksymilian Fredro. The founder requested the Franciscan Fathers to take care of the calvary. They also conducted the service of the Ways of Our Lord Jesus and of the Mother of God taking place during the indulgence ceremonies.

In 1671 the first indulgence privileges were granted by the pope Clemens X but not earlier than 1768 the Holy Land privileges and indulgences were granted to the calvary by the pope Clemens XIII. The indulgences for the visit in the calvary during the Feasts of The Invention and the Veneration of the Cross and during every Friday

of the Great Lent. In addition everyone received a partial indulgence of 7 years for the visit in the calvary on any other Friday and an indulgence of 100 days for the visit on any other day. Every pilgrim obtained a general indulgence for attending privately or in a procession four Passion stations of the service of the Ways of the Lord Jesus.¹⁵ The permit was valid for 20 years. Only in 1868 the pope Pius IX granted the indulgences for good.

A considerably big percentage of all the pilgrims were the Greek Catholics. They participated in all the services together with the Roman Catholics. In the course of time the number of the Greek Catholics rose and that is why a special Uniate Eucharist was kept in the Franciscan church. In the 19th century the relationship between the two rites became tense and the competitive indulgence service was conducted in the Uniate church in Paclaw. At the beginning of the 1990s the Greek Catholic pilgrimages started to come to the calvary again.

Góra Kalwaria

Góra Kalwaria is a good example of the “calvary town”. It was founded by the Poznań bishop Stefan Wierzbowski in the years of 1666-1667 as a centre of religious cult in the village of Góra located near an important ford across the Vistula river. In 1670 the bishop received an agreement from the king Michał Korybut Wiśniowiecki for the location of the city on a Magdeburg law and in 1673 the parliament sanctioned the foundation called “The New Jerusalem”.

In Góra Kalwaria the pilgrims visited the calvary as well as the churches where the relics of the saints were kept. The calvary consisted of 35 chapels, the prayer Ways had 51 stations. They commemorated 4 events of the public ministry of Jesus Christ, 14 stations of the Way of the Captivity of Our Lord, 17 stations of the Way of the Cross, 5 stations commemorating the events from the Resurrection to the Ascension and 9 stations devoted to the saints. In the time of the activity of Góra Kalwaria as a centre of religious cult there were 9 big indulgences celebrated together with a celebration of the Road of the Passion of Our Lord or a procession to a calvary chapel connected to a certain holiday, as well as 16 smaller and 10 other indulgences.

Until present day only a few objects remained from the early calvary and they changed their status. They are as follows: the Chapel of Pilate – now a branch church under the invocation of the Exaltation of the Cross “on the hill” (“na Górcze”), the chapel of the Tabernacle – now a branch church under the invocation of the Last Supper na Mariankach, the chapel of the Annunciation of the Holy Virgin and the chapel of St Anthony.

The decline of the calvary was caused both by the partition of Poland and the destruction of the city during the Kościuszko Resurrection and the November Uprising. Also in 1795 the Prussian authorities secularized the ecclesiastic estates. At the beginning of the 19th century the regulation of the streets destroyed the primary

baroque town plan and the calvary chapels. The total decline of the city took place in 1883 when Góra Kalwaria was deprived of the civic rights.

Góra Świętej Anny

The pilgrimages to Góra Świętej Anny known from the cult of St Anna have for long been known but the building of a calvary in this sanctuary certainly influenced the growth of the pilgrimage movement to this place as well as a slight change of status of the sanctuary – into the Passion cult centre.¹⁶ Despite the fact that the calvary was finished already in 1709 the first calvary services were introduced not before 1764. Also this year the pilgrimages from the All Saints' parish in Gliwice that are considered the oldest started. A solemn service together with the consecration took place on 14 September 1764. It has been recorded in the chronicles that 3 400 Holy Communion were given then. One year later during the Holy Week indulgence ceremonies 40 thousand pilgrims were noted. One of the oldest is a pilgrimage coming for the All Saints' parish in Gliwice.

A detailed description of the ceremony of the consecration of the calvary can be found in Ch. Reich's book *Pamiętka 200-letniego istnienia Kalwaryi na Górze Świętej Anny*. The first indulgence privileges of the calvary service in Góra Świętej Anny were granted by the pope Clemens XIII in 1765 for the following feasts: The Nativity of Our Lord, the Maundy Thursday, Easter, the Annunciation, the Assumption of the Holy Virgin and the Fridays of March. Apart from this the indulgences of the seven churches of Rome and the Holy Stairs were granted. To attend these feasts the pilgrimages came mainly from Silesia. A common name of Góra Świętej Anny – "the Silesian Częstochowa" says a lot about the popularity of this place.

In the 19th and at the beginning of the 20th centuries the Góra Świętej Anny Sanctuary played a major role in the unification of the nationality. The fact that the ministrations were bilingual what was caused by the specifics of the region imposed a considerable influence. From the mid 19th century parallel services of the major indulgences were conducted in the distance of one week. Separate for the Polish speaking community and separate for the German speaking inhabitants of the Upper Silesia. Since then the major religious ceremonies have usually been connected with the calvary service. The range of the influence of the Sanctuary continuously grew. The Silesian pilgrimages were soon joined by the groups from Wielkopolska, Galicia, the Kingdom of Poland, Moravia and Bohemia. Since 1861 the calvary ceremonies have been conducted separately for the Polish and German communities respectively. In 1864 the solemn celebration of the 100 years anniversary of the renovation and consecration of the calvary gathered 400 thousand pilgrims.

After the World War II the tradition of bilingual indulgences vanished. In the recent years the number of pilgrims visiting Góra Świętej Anny has been on the level of 400-500 thousand people per year. The biggest number of pilgrims came here for the meeting with the pope John Paul II on 21 June 1983 (about 1 million people).

3.2. The Calvary Sanctuaries in the 19th and 20th centuries

In the turn of the 19th and 20th centuries a considerable growth of interest in the Holy Land can be observed in the region of Poland. This caused the revival of the pilgrimage movement to the Holy Sepulchre in Jerusalem.¹⁷ After 1830 the first Polish pilgrims start visiting the Holy Land. Since then the pilgrimage movement to the Tomb of Our Lord has systematically increased and has become more and more popular in the Polish society. It is quite probable that apart the description of the journey the pilgrims left in their home cities and towns a souvenir in the shape of a calvary.

The calvaries of the 19th and 20th centuries were in a specific situation as some of them were created near existing Marian sanctuaries (Piekary Śląskie, Pszów, Wiele). That is why Marian indulgences prevail there. They play an additional role in the main centre of cult. The Ways of Our Lady do not occur in such sanctuaries.

The majority of calvaries built in the 19th and at the beginning of the 20th centuries did not have the character of the Passion cult centre but were additional items in the main ministration program of the mainly Marian Sanctuaries. Only the calvaries in Ujście n/Notecią and Glotowo were independent centres of the Passion cult. These changes were reflected in the structure of indulgences and the seasonal character of the pilgrimages connected to the indulgences. Until now there were pilgrimages coming to the sanctuaries of the first group for both Marian and Passion celebrations. After the World War II building of sanctuaries of this type was not observed.

Glotowo

At the end of the 19th century Johannes Merten an inhabitant of Glotowo went on a pilgrimage to the Holy Land. After his return in 1878 the building of a calvary was started. After it had been finished the pope Leo XIII granted the privilege of the general indulgence to the calvary. Still before the calvary was finished groups of pilgrims had used to come there. The reporter of *Gazeta Olsztyńska* wrote: "The local calvary attracts the pious and the curious. A special train brought here last Sunday 300 members of the Catholic Society of Peasants from Melzak".¹⁸ In 1895 "in Glotowo at Gutstadt (Nowe Miasto Lubawskie) last Saturday there was a solemn celebration of the Stations of the Cross, the first since the Calvary was consecrated, conducted by the canon priest Preuschhof from Gutstadt. There were seven priests in total, among them canon Kubowicz from Poznań and the parish priest Barczewski from Brunswald. There were many people but only the Germans. The Poles have not been seen. Such solemn Way of the Cross will be celebrated every year on the Feast of the Exaltation of the Cross that is on 14 September if only the holiday is on Sunday. (...) We hope that next year also the Polish catholics will be present and that there will also be a Polish service conducted".¹⁹ The description of the celebration was written by a reporter of *Gazeta Olsztyńska*. Thus the Glotowo calvary as all the other Passion Sanctuaries united people of different nationalities and languages.

Wiele

The calvary in Wiele has a similarly rich though shorter tradition of pilgrimages.²⁰ It was built at the beginning of the 20th century but it has never ‘competed’ with the calvary in Wejherowo. Many pilgrims come here for the only indulgence ceremony that is celebrated on the Day of the Ascension. The first celebrations took place on 26 August 1916 and four pilgrimages were present then.²¹ The following year the pilgrimages from Brusy and Czersk came for the first time. In 1918 during the great indulgence 20-25 thousand pilgrims were observed. Also new pilgrimages from: Stara Kiszewa and Borzyszków came. This year the first group of 150 German people from Chojnice came as well, led by the priest doctor Czekalla.²² Now the pilgrimages from the neighbouring towns come for the indulgence after the Ascension. Those pilgrimages have quite a long tradition what is connected also to the steady pilgrimage routes.

4. Conclusion

The contemporary network of the calvary centres of the Passion of Our Lord is a heritage of ages of tradition. The Sanctuaries have always been and still are the best known pilgrimage centres that can be characterized with a considerably big pilgrimage movement. The major factor for the building of such centres was the cult of the Passion of Our Lord. In the course of time the structure of these calvary centres has changed due to the connection between the Marian cult and the cult of the Passion. The calvaries have changed their functions, next to a religious they also have a cognitive function. Still before the World War II many pilgrims and tourist groups visited them.

A calvary due to its religious character was a meeting point of people of different nationalities in an ethnically differentiated region. All the mentioned above calvaries except for Góra Kalwaria are still well-known and frequently visited sanctuaries of Our Lord. Most of them are regional centres. Only Kalwaria Zebrzydowska is an exception, which being the “papal calvary” was put in the UNESCO list of the World Culture Heritage and is of international range.

Notes:

¹ *Calvary* is a multiseptic notion. A detailed explanation of the term can be found in the author’s article: E. Bilka, 1995, *Kalwaria Zebrzydowska jako wzór dla innych kalwarii na ziemiach polskich*. [*Kalwaria Zebrzydowska A Model for Other Polish Calvaries*]“*Peregrinus Cracoviensis*” no 2, pp. 144-145. Other definitions can be found in: *Encyklopedia Staropolska*, 1990, Ed. by A. Brückner, K. Estreicher, Warszawa, pp. 510-511 (reprint); *Słownik folkloru polskiego*, 1965, Ed. by J. Krzyżanowski, Warszawa, pp.159-160; A. Mitkowska, 1983, *Kalwarie jako szczególny rodzaj kompozycji przestrzennych*, “*Kwartalnik Architektury i Urbanistyki*” vol. 28, no 3, p. 182; *Kalwaria*, [in:] *Encyklopedia katolicka*, 2001, Lublin, pp. 414-420.

² In the bibliography it is emphasized that a calvary is built on a model of Jerusalem. Nevertheless the author omits this statement because of the fact that the similarity with Jerusalem characterizes mainly the calvaries from the 17th a 18th centuries. In the later centuries such symbolism was no longer vivid so now the only element of the earlier calvaries are the chapels of the Stations of the Cross embraced in the landscape.

³ The earliest works mentioning the calvaries as the centres of the religious cult are among others: P.H. Pruszcz, *Morze łaski Boskiej, które Pan Bóg w Koronie Polskiej, po różnych miejscach przy obrazach Chrystusa Pana y Matki Jego Przenajświętszej wylewa*, Kraków; *Tabele Załuskiego* (1748-1749). The 19th century references concerning the calvaries were provided by among others: A. Fridrich, 1904-1911, *Historia Cudownych obrazów Najświętszej Maryi Panny w Polsce*, Kraków, vol. 1-4; *Teki P. Żegoty*, Teczka pt. *Obrazy Pana Jezusa i Matki Bożej w Polsce*, Jagiellonian Library, manuscript 5362.

⁴ In the area of the Commonwealth Kingdom within the borders from the 18th century in the years 1600-1795 thirteen calvaries were built. T. Tripplin in his work *Góra Kalwaria czyli Nowy Jeruzalem, położone dziś w Guberni Warszawskiej, Obwodzie Warszawskim, Powiecie Czernskim. Opis historyczno-statystyczny*. Warszawa 1854, lists the calvaries built until that period in Poland. The mentioned calvaries were located in the following towns: Kalwaria in the Augustów district (Kalwaria Żydowska – now Kalvarija in Lithuania located South-West of Mariampol); Kalwaria pod Werkami (Kalwaria near Werki) – North of Wilno (Vilnius); Kalwaria Żmudzka (Žemaičiu Kalvarija) – North-West of Telsz in Lithuania; Kalwaria Zebrzydowska, Kalwaria Ujazdowska. The author mentions the calvaries in Łysa Góra, Kobyłka (Załuszczyń) but the evidence of their existence has not been found in other sources. L. Majdecki, 1981, *Historia ogrodów. Przemiany i konserwacja*, Warszawa, p. 406, mentions the calvary of Lubiąż which was destroyed in the 1950s.

⁵ B. Neundorfer, 1963, *Zur Entstehung von Wallfahrten und Wallfahrtspatrozinien im mittelalterlichen Bistum Bamberg*, Bamberg.

⁶ S. Litak, 1992, *W dobie reform i polemik religijnych*, (in:) *Chrześcijaństwo w Polsce*, Ed. by J. Kłoczowski, Lublin, p.247.

⁷ H.D. Wojtyska, 1981, *Męka Chrystusa w religijności polskiej XVI-XVII wieku*, (in:) *Męka Chrystusa wczoraj i dziś*. Ed. By H.D. Wojtyska, J.J. Kopeć, Lublin, p. 65.

⁸ Por. J.J. Kopeć, 1987, *Droga Krzyżowa. Dzieje nabożeństwa i antologia współczesnych tekstów*, Księgarnia Św. Wojciecha, Poznań.

⁹ APB sygn. IV-a-8 Kronika klasztoru OO. Bernardynów w Kalwarii Zebrzydowskiej 1902-1939, p.82. [*the chronicle of the Bernardine Monastery in Kalwaria Zebrzydowska 1902-1939*]

¹⁰ “Przedświt”, 17 August 1902, p. 5

¹¹ “Czas”, 15 August 1902, no 187, Friday

¹² Roszczynialski, *Kalwaria Wejherowska, jej fundatorowie, duszpasterze i uroczystości*, Wejherowo 1928; W. Szulist, 1974, *Pielgrzymki na Kaszubach*, “Studia Pelplińskie”, vol. 5, pp. 51-63.

¹³ G. A. Kustusz, 1975, *Czy Kościeryzna pielgrzymuje od 300 lat na wejherowską Kalwarię*, “Studia Pelplińskie”, vol. 6, p.345.

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- ¹⁴ G.A. Kustusz, 1981, *Święte Góry Wejherowskie*, Biluletyn Zrzeszenia Kaszubsko-Pomorskiego "Pomerania", no 5, p. 24.
- ¹⁵ S. J. Barcik, 1985, *Kalwaria Paławska*, Warszawa, pp.101-102.
- ¹⁶ *Góra Świętej Anny. Sanktuarium Diecezji Opolskiej*, 1987, Wyd. Św. Krzyża, Opole; J. Górecki, 1994, *Pielgrzymki na Górnym Śląsku w latach 1869-1914*, Inst. Górnos Śląski, Katowice; A. Hanich, 1991, *Pielgrzymowanie na Górę Św. Anny w latach 1945-1985*, Śląsk Opolski, no 3, pp. 13-17; Ch. Reich, 1909, *Pamiętka 200-letniego istnienia Kalwaryi na Górze Św. Anny*, (tłum.) J. Bednarz, Nakładem Fr. Gielniaka u Św. Anny, Wrocław; J. Wycisło, 1991, *Sanktuarium Matki Bożej w Piekarach Śląskich. Formowanie się głównego ośrodka życia religijno-społecznego na Górnym Śląsku w XIX wieku*, Katowice, 1.
- ¹⁷ D. Olszewski, 1981, *Motywy pasyjne w religijności polskiej XIX i XX wieku*, (in:) *Męka Chrystusa wczoraj i dziś*, Ed. by J. Kopeć, H. Wojtyska, Lublin, pp. 80-94.
- ¹⁸ "Gazeta Olsztyńska" z dnia 23 czerwca 1894 r., p. 3.
- ¹⁹ "Gazeta Olsztyńska" z dnia 18 września 1895 r., p.2.
- ²⁰ J. Borzyszkowski, 1986, *Wielewskie Góry. Opis Wiela i jego kalwarii*, Zrzeszenie Kaszubsko-Pomorskie, Oddz. Miejski w Gdańsku, Gdańsk.
- ²¹ W. Szulist, 1974, *Pielgrzymki na Kaszubach*, op. cit. pp. 55-56; 58-59.
- ²² J. Borzyszkowski, 1986, *Wielewskie Góry*, op. cit., Gdańsk, p. 193.

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