DESIGN OF HARMONIOUS LANDSCAPE AND ITS PRESERVATION

Study of Calvary Ways in Poland

調和的な風景デザインの形成と 維持・保全

—ポーランドのカルバリを事例として—

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Calvaries, replicas of Jerusalem's Christian sites, are remarkable examples of a relation between spiritual needs and landscapes designed to fulfil them.

The historical examples demonstrate the successful creation of a human space within a natural landscape and are also models of harmonious environments that have survived the centuries almost unchanged. This article examines the many factors contributing to this phenomenon and identifies as fundamental the maintenance of function and meaning. It concludes that meaning is as necessary for the design as for the unchanged existence, and that, therefore, preservation of meaning is the central aspect of preservation.

1. OBJECTIVES

The aim of this study is to demonstrate how valuable cultural environments come to be created and preserved. This aim will be achieved using the example of Calvaries, a phenomenon that appeared in the Christian countries of western Europe from the end of the Middle Ages onwards, with particular reference to the large scale Calvaries constructed in Poland in the 17th century.

The problem of Calvaries has a twofold impact for current design practice: it demonstrates how a human space, especially one for pedestrians, can be inserted into the landscape, and it provides instruction on how this landscape, both human and natural, can be sustained.

The contemporary designer ever more frequently faces the problem of creating space dedicated to pedestrians, not only for communication, but also for strolling, other physical activity, leisure, or education. Ageing societies impose an even greater demand for outdoor activity, which must, nevertheless, be provided with all necessary facilities. The younger generation are also interested in easily available opportunities for active life that can be combined with daily activities. This means that the design must be carried out by a planner who realises that a new method of design is required since 20th century thinking, concentrated on efficiency alone, is no longer sufficient. A leitmotiv for this thinking can be provided by Calvaries, large architecture-in-landscape complexes, intended to be traversed by religious processions and by individual pilgrims, but now also used by people as tourist routes, places of relaxation and of contact with history and nature.

The second point, which Calvaries illustrate brilliantly, is that of preserving such harmonious environments once designed. The history of Calvaries shows both successes and failures in maintaining a balance between the forces of nature – leading to deterioration, and civilisation – leading to lethal sometimes development. Just as there were many factors that brought Calvaries into existence, there were also many that enable their persistence and these will be discussed in a further discourse.

Data for this study have been drawn from monographs, including studies of the Institute of Geography of the Jagiellonian University in Cracow, general

references, press articles, and other scattered materials, as well as personal visits to some of the sites examined (Kalwaria Zebrzydowska, Kalwaria Paławska, Góra Kalwaria).

2. ORIGINS OF CALVARY WAYS

2.1. Passion of Jesus Christ; Jerusalem and its landscape

Calvary is a name of the place outside the city of Jerusalem where Jesus Christ was crucified. The death of Christ, his Resurrection and the expectation of his glorious return are the central points of the Christian faith. The Gospels call the site of the crucifixion *Golgotha* ("skull" in Aramaic), from which, through the Latin *Calvaria*, *Calvary* derives. At the traditional site, located with the nearby Holy Sepulchre – Christ's tomb and site of his Resurrection, were built a chapel (in 436), a church (680), and finally a vast basilica founded by the Crusaders (1149).¹

Fig. 1 Jerusalem and the Stations of the Cross, detail of engraving by Christian van Adrichom, from: *Urbis Hierosolimae ... brevis descriptio*, Cologne, 1584

From the 14th century the Basilica of the Holy Sepulchre was in the care of the Order of Friars Minor, popularly called Franciscans, and it was due to this Order that the ceremony known in Jerusalem from antiquity, though only as a fixed route along which pilgrims were conducted – the Way of the Cross – came to be introduced into Europe.

The Way of the Cross (*Via Crucis*, Stations of the Cross, *Via Dolorosa*) is a Christian mystery of compassion with Jesus Christ. The liturgy evokes

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Christ's last hours before his death at the cross, when arrested, judged and tortured, he carried his cross to the place of execution. Worshippers follow the route praying, singing hymns, and listening to lessons from the Bible corresponding to each stopping-place, called Stations.

In Jerusalem, chapels came to be built at these Stations, established in the supposed locations of key events from Christ's Passion. Nevertheless a desire to reproduce the holy places in other lands appeared, at quite an early date, for the benefit of those unable to make the actual pilgrimage. Complexes were built embedded in the landscape, particularly in sites closely reminiscent of the real surroundings of Jerusalem with its undulating, hilly, land-sculpture, with Mount Zion, Mount Moria, Mount of Olives, the brook of Cedron (Kidron) and, fundamentally, Golgotha. The original name, Calvary, was extended to such complexes.

Fig. 2 Jerusalem from the north, lithograph by David Roberts, from: *The Holy Land, Syria, Idumea, Arabia, Egypt and Nubia*, F. Stroobant, Brussels, ca. 1845

2.2. Calvaries in Christian Europe

During the 15th and 16th centuries several reproductions of the Holy Land were set up in different parts of Europe. The oldest was founded between 1405 and 1420 at the Dominican friary near Cordova in Spain and a similar set of Stations was constructed in the Poor Clare convent at Messina, Italy. Others were built at Görlitz (about 1465), Lübeck (1468), and at Nürnberg (1468), with its imitations at Louvain (1505), at St. Getreu in Bamberg (1507), as well as at Fribourg and at Rhodes, built about the same date. A famous replication of Calvary at Fribourg was set up in 1515 at Romans in Dauphine². A place renowned for its Calvaries is Piedmont and Lombardy with 12 *Sancti Monti* – Sacred Mounts – including the oldest at Varallo, erected in 1491 by the local Franciscans, whose Superior had been custodian of the holy places in Jerusalem.

An attempt was made, not merely to duplicate the most sanctified sites of the original *Via Dolorosa* at Jerusalem, but also the exact intervals between them, though some, in fact, show extraordinary divergences. The number of Stations also varies: in Bamberg there are six, at Varallo 45, and in Plougastel as many as 200, as statues, were built.³ A symbolic, minimised, form of the Way of the Cross, found now in every church, comprises of steady 14 Stations, however, erection of the Stations in churches did not become common until the end of the 17th century, when they started to supersede large outdoor "natural" Calvaries.

2.3. Motives

Reasons for the appearance and development of European Calvaries were diverse: in the first place they derived from the religious zeal of people who wanted to take part in the Passion Mystery, and unite with Christ's sufferings in a way corresponding as far as possible to reality. Second, it connected with the institution of indulgences, systematically granted by consecutive Popes for pilgrims, adding a further, if not most important stimulus, by allowing worshippers at Calvaries to gain heavenly benefits. Third, it made pilgrimage available to a wider group of people thus increasing the popularity of pilgrimages to European reproductions of Golgotha rather than to the real site. An additional reason was the popularising activity of the Franciscans, custodians of Jerusalem's holy places, who attempted to make the benefits of the Passion Mystery

affordable for the poor, by promoting the Way of the Cross, as well as by constructing and managing Calvaries. Lending more weight to all these reasons was the Muslim Turks' interdiction of pilgrimage to the holy places of Jerusalem after the city came under their domination and their persecution of open manifestation of Christian faith. This meant that the Way of the Cross could be performed far more devoutly in Europe than at its origin. To some extent a consequence of this, the development of new Calvaries around Europe was further stimulated by manuals, published particularly in the Low Countries, containing passion songs and prayers to be performed when making the Stations, and popularising descriptions of the Holy Land.

3. POLISH CALVARIES: HISTORY & CHARACTERISTICS

3.1. Calvaries in Poland

In Poland, Calvaries started to be laid out in the 17th century at the same time as new wave of reforms were introduced in the Roman Church after the Council of Trent (1545-1563). Large-scale Calvaries (in a natural scale and larger) were created at Kalwaria Zebrzydowska (1602), Pakość on the Noteć (1628), Kalwaria Żmudzka (1642), Wejherowo (1649), Pałac (1668), Werki near Vilnius (1669)⁴, Góra Kalwaria (1670), Ujazdów near Warsaw (1731), and in other places, most of which remain unchanged or, as in Góra Kalwaria and Ujazdów, were incorporated into city street systems.⁵

Fig. 3 Localisation of more important Calvaries in contemporary Poland, after A. Mitkowska

A big influence at this time was the publication in Cologne of the works of the Delft monk, Christian Adrian Cruys (Kruick van Andrichem)⁶ called Adrichomius (1533-1585), entitled *Urbis Hierosolymae quoadmodum ea Christi tempore floruit, et suburbanorum eius brevis descriptio* (1584), and *Theatru terrae sanctae et biblicarum historiarum* (1590)⁷. These works circulated widely in Europe and were translated into several languages. Adrichomius represented Jerusalem and its suburbs at the time of Christ, depicting and identifying 270 sites from both Old and New Testaments. He included the Stations of the Cross with their locations and distances between them, and encouraged readers to reproduce them, even if at a minimal scale as in church gardens. Reading Adrichomius inspired the foundation of the first Calvary in Poland at Kalwaria Zebrzydowska, as well as Calvaries at Pakość (Kalwaria Pakoska), Gordy (Kalwaria Żmudzka), or Wejherowo (Kalwaria Wejherowska, also called Kalwaria Kaszubska).

Fig. 4 *Mons Calvariae*, panorama of Kalwaria Zebrzydowska by J. Braun, 1617

Fig. 5 Kalwaria Zebrzydowska, bird eye view from northwest towards Mount of Olives

Founded by Mikołaj Zebrzydowski, Kalwaria Zebrzydowska is a place of special importance amongst Calvaries in Poland. It is the most valuable and, set up in 1602 also the oldest, and thus directly influenced subsequent developments. In many cases, even if not mentioned as a model in foundation acts, as for Kalwaria Pałacowska, it was a real point of reference for later foundations.

Fig. 6 Panorama of Kalwaria Zebrzydowska by August Strasilla of Opava, R. Pawelczak, Frydek, 1902, fragment of modernised version *Calvarianum*, 1985

3.2. Way of the Cross and Way of St. Mary

A characteristic of Polish Calvaries, which appeared in Kalwaria Zebrzydowska and then frequently repeated elsewhere, was a strong connection with the cult of St. Mary. Although in the Christian world St. Mary has a special place in the Passion Mystery – her daily visits to Golgotha provided the traditional origin of the Way of the Cross – in Poland this place persists particularly strongly and is particularly expressed. Series of chapels commemorating the life of St. Mary were constructed along the path of Christ's Passion, thus sprang up another path, with new religious practice complementing the Way of the Cross – the Way of the Compassion of the Mother of God.⁸ The existence of two intersecting paths and of at least two distinct ceremonies on them was enriched by the placing in some of sanctuaries images of St. Mary famous, like in Kalwaria Zebrzydowska or Kalwaria Pałacowska, for their miracles. Pilgrims therefore made their efforts not only for the Passion of Christ, but for the grace of Mary concluding their pilgrimage in sight of St. Mary's miraculous image.

3.3 Ceremonies

This dual character of Calvaries, at least doubled the frequency of pilgrimage activity. The most important and solemn ceremonies occurred in Holy Week (the week preceding Easter, usually in April), with their climax on Good Friday, and on the Day of the Assumption of the Holy Virgin (15th August). What made these ceremonies most extraordinary were enactments from the life of Jesus and St. Mary. Though performed in every Calvary, the Holy Week Passion Plays in Kalwaria Zebrzydowska are especially impressive and widely known. The story of Christ's Passion and Death is performed by seminarians and townspeople costumed as characters from the Gospel in the natural surroundings of the Calvary with the crowd of pilgrims taking the part of the people of Jerusalem. The procession and actors progress along the route of *Via Dolorosa*, acting episodes from the Passion at every Station.

Fig. 7 Jesus carrying the Cross, one of the scenes of the Passion Play at Kalwaria Zebrzydowska

3.4. Form characteristics

The specifically pedestrian character of ceremonies in Polish Calvaries was also emphasized by the fact that pilgrims had to arrive to many of them on foot. Kalwaria Zebrzydowska, Kalwaria Pałacowska, Calvaries at Wambierzyce or Wejherowo have kept the foot pilgrimage tradition alive to this day.⁹ Natural, mountainous, scenery additionally intensifies the religious experiences of pilgrims.

The length of Calvary ways ranges from 4–4.5 km (Kalwaria Pakoska, Kalwaria Wejherowska) to ~7 km in total at Kalwaria Zebrzydowska (contained in complex of ~6 km²) and others. The scale of the complexes can also be judged by the number of chapels. In Kalwaria Zebrzydowska, in addition to the basilica and monastery, there are 35 objects of Calvary ways, and six others, not connected with Calvary ways: chapels or statues, hermitages, and a bridge (Fig. 12). Kalwaria Pakoska consists of the church and 25 chapels; similarly Kalwaria Wejherowska has 26 buildings. Kalwaria Pałacowska comprises 35 chapels made of brick, seven of wood, and seven statues. A special case is Góra Kalwaria since the whole town was founded as a Calvary complex¹⁰ and in this respect is unique in the history of town building. It consists primarily of the enormous number of six churches, five monasteries, and 35 chapels, and the entire town, its layout and laws, was subordinated to its Calvarian function. Survey of the whole town, counting today 10.5 thousand inhabitants (1992),¹¹ as the Calvary, was in contrast to the usual peripheral location of settlements serving Calvaries, which has resulted in Calvaries being situated on the outskirts of towns, even relatively large ones like Wejherowo (47 thousand inhabitants in 1994).

Fig. 8 Monastery at Kalwaria Zebrzydowska with Mount Żarek as Golgotha
Fig. 9 Kalwaria Pałacowska, chapels of Mount of Olives across the Wiar River
Fig. 10 Kalwaria Pakoska, group of chapels at Golgotha

4. LANDSCAPE PERSPECTIVE

4.1. Layout principles

The topography of Jerusalem, described by Adrichomius and depicted on his map, has some characteristic features, repeated in almost all Calvaries with admirable accuracy. In Jerusalem, a spatial dominant in the east of the city, isolated by the Cedron Valley, was the Mount of Olives, on the south – Mount Zion, Mount Moria in the central part of the city, and Golgotha on the north-west, outside the city walls.

Fig. 11 Jerusalem according to Adrichomius, oriented at top, main topographical elements, *Urbis Hierosolimae ... brevis descriptio*, Cologne, 1584

Fig. 12 Schematic comparison of main topographical features of Calvaries at Kalwaria Zebrzydowska (1602), Pakość (1628), Wejherowo (1649), Kalwaria Pałacowska (1668), Góra Kalwaria (1670), and Góra św. Anny near Opole (1700); G – Golgotha, O – Mount of Olives, M – Mount Moria, Z – Mount Zion, C – brook of Cedron; scheme of Adrichomius' map in the corner of the first diagram

Particular episodes of Christ's Passion are connected with each of these places and consequently led to the erection of corresponding chapels. The Mount of Olives was the place of Christ's vigil, betrayal by Judas and arrest; the houses of the high-priests Caiaphas and Annas, as well as the Cenacle (Upper Room), the venue of the Last Supper, were at Mount Zion; and Mount Moria was the location of the palaces of King Herod and the Roman procurator Pontius Pilate. Golgotha, traditionally situated outside the inhabited area, was the site of Christ's execution, and a chapel of the Crucifixion was constructed at the summit and the Tomb of Christ below.

Fig. 13 Paths of Passion of Christ and St. Mary at Calvary in Kalwaria Zebrzydowska

In his study Adrichomius distinguished two paths: *Via Captivatis* (the Way of Captivity), and *Via Crucis* (the Way of the Cross). According to his calculation the former measured 3080 paces, and the latter 1321 paces, what makes respectively 2156 and 925 metres.¹² However, because in many Calvaries (e.g. Kalwaria Zebrzydowska, Kalwaria Wambierzycka, Kalwaria Wileńska, or Kalwaria Żmudzka) due to the local conditions the paths are longer (up to 7km, i.e. more than double), one or two hours of walking, excluding any ceremonies, is required to complete them.

4.2. Multi-functional arrangements

A characteristic feature of Adrichomius' plan of the trail is a "loop" relating to Christ's first being conducted before the jurisdiction of Pilate, then to Herod, and then back to Pilate again. This feature made the path particularly interesting from a spatial point of view and resulted in special adaptation of the Station "Palace of Pilate". This was designed to contain not one but two or three chapels commemorating the separate occurrences in Pilate's residence arranged so that a different chapel was visible depending on the direction from which the procession approached. In Kalwaria Pałacowska there was also a second, smaller, loop near Caiaphas' house matching another Gospel story. In other Calvaries as well, the Station "House of Caiaphas" traditionally shared the place with another, located in its basement.

Fig. 14 Kalwaria Zebrzydowska, The Palace of Pilate (1605, arch. Paul Baudarth), Stations: at Pilate, at Pilate again, Gradusy – The Sacred Steps

Fig. 15 Kalwaria Zebrzydowska, The Our Lady's Sepulchre Church (1615-30, arch. Paul Baudarth), the Station seen from the St. Mary's Pathway

Many more opportunities for similar creative "multi-use" designs resulted from the combination of the Way of the Passion with the Way of St. Mary. In Kalwaria Zebrzydowska, almost from the beginning, chapels devoted to Christ's Mother existed, and the Way of Compassion of St. Mary was noted as early as 1613. The specific characteristic of this Way, replicated later in other Calvaries modelled on Kalwaria Zebrzydowska, was that some sections of the trail ran parallel to the Way of Christ, differing only in direction, and having some chapels in common with the Stations merely reversed. In consequence, 35 objects managed to accommodate 52 stations: 28 stations of the Way of the Cross, and 24 stations of the Way of St. Mary. This economical use of buildings thus prompted interesting and unique spatial and artistic expression.

4.3. Composition

The whole composition of the Calvary complex, assembled from paths, chapels, bridges, gates and freestanding statues, was typically stretched between the two dominants, the Mount of Olives and Golgotha, organizing the main axis of compound. Chapels constructed on hills or in shallow valleys, in groups or as single objects, gave the composition originality and suggestiveness through their extraordinary architectural forms, Baroque ornamentation and unusual geometric plans – a triangle, pentagon, an oval, a shape of a heart, or Greek and Latin crosses. In contrast, being made of natural and local materials, they combined with the surrounding nature into a concordant unity. Counterparts for the chapels, as well as for occasional interspersed settlements, were large complexes of unoccupied meadows and forests, often park-like, with rows of tall trees, wide glades, and impressive vistas.

Every Calvary was associated with a town or a village the structure of which was usually neither strictly regular nor permanent. The settlement subordinate to the pilgrimage complex became an integral part of the system, and its inhabitants were usually employed for pilgrims' service.

4.4. Values of Calvaries

What should be stressed from the perspective of landscape design are two issues: the spirituality in a cultural landscape, and the harmony of natural and man-made elements. The spirituality also unites with ordinary life in a harmonious way – normal roads and Calvary ways as well as normal houses and chapels of Stations coexist in relative equilibrium. The harmony between

the natural and the cultural was achieved by means arising from the economic background – a principle of using what is available and what one is able to use, and taking advantage of natural conditions.

Fig. 16 Group of Stations at Mount Moria in Calvary at Kalwaria Zebrzydowska

Fig. 17 *Calvaria Zebrzydoviana*, panorama of Kalwaria Zebrzydowska by Grulich G. A. Kunz, replica from the first half of the 19th century

5. ASPECTS OF PRESERVATION

5.1 Maintaining the cultural heritage

The crucial issue is: how do precious landscapes like Calvaries survive almost unchanged? Even if the reasons have a strongly religious character, these religious motivations, deeply rooted in daily life, are realised in varied, identifiable methods.

The founders of Calvaries were rich landowners and people of high position, who donated part of their property for the development of religious undertakings nonetheless, once founded, the complexes still required enormous effort to maintain. Together with improvements to the object of pilgrimage, the entire region also developed and tended to lose its character of remote wilderness. All developments made Calvaries more available for visitors, but also interfered with the spatial structure of the complex. Factors promoting growth could damage landscape values and, if continued, could bring a risk of complete destruction.

5.2. Factors of structural change

The death of the main founder usually marked the end of the epoch of large individual donations. Descendants of the founder sometimes took over care of the foundation but, nevertheless, the main source of income gradually became the gifts from small donors, lesser nobility, diocesan clergy, neighbouring inhabitants and, obviously, pilgrims.

At the foundation of the Calvary a monastery was usually set up for monks who would care for the complex and for the pilgrims that came there. The Orders that was usually given this custodial role were the Franciscans (at Kalwaria Zebrzydowska and Góra Kalwaria, the Franciscans Observants – in Poland called *Bernardyni*; at Kalwaria Pakoska, Kalwaria Wejherowska and Kalwaria Paclawska, the Franciscans Reformati) or the Dominicans (as at Kalwaria Wileńska in Werki or Kalwaria Żmudzka). These establishments were supported by special legacies in that the founder contributed land not only for the Calvary and monastery themselves, but also for their maintenance. These legacies took the form of grants of arable land, forests, sometimes a quarry or right of access to a brickyard.

Foundation of a Calvary was often connected with settlement activity. In 1617 the town of Zebrzydów, in 1643 Wejherowo, and in 1670 Góra Kalwaria were established and, frequently, spontaneous settlement occurred along Calvary pathways. Occasionally, as at Kalwaria Paclawska, settlement was one of the primary reasons. Establishing the Calvary, together with a fortified monastery and village, in the region only sparsely populated and endangered by Tartar and Cossack raids, was part of a peopling policy. The Calvary attracted not only pilgrims, but also settlers and merchants, increasing the economic value of the region.

Calvaries served the growth of the Roman Catholic faith, but in the Counter-Reformation era were also in some cases means of re-catholicisation: Kalwaria Pakoska was founded in the region exposed to Hussite influence, Kalwaria Wejherowska – of Lutheranism, and Kalwaria Paclawska was established in area inhabited predominantly by the Ruthenian Uniates.

What sustained the existence of Calvaries were above all people visiting them. Their number varied according to the rank of the Calvary and changed over time. The greatest numbers have been recorded at Kalwaria Zebrzydowska: (at a single event) in 1609 – 6-8 thousand, in 1730 – 20-30 thousand, in 1856 – 120 thousand, in 1887 – 230 thousand, and for the 300th anniversary jubilee (August 1902) about 0.5 million, and for the Holy Father's visit to the sanctuary (June 6, 1979) 0.8 million. Currently the number of pilgrims is assessed at 0.8-1 million per year¹³ making Kalwaria Zebrzydowska the second most popular pilgrimage destination in Poland, inferior only to Jasna Góra – a sanctuary of St. Mary at Częstochowa, and one of the most important pilgrimage centres in Europe.¹⁴

Religious enthusiasm (sometimes of national character, as especially in the 19th century, when Poland had been abolished as an independent state) increased the numbers of pilgrims to Calvaries stimulated by the active policies of church authorities. The main stimulus was the provision of indulgences for religious services, and other stimuli were the presence of special cult items, holy relics and miraculous images, like those of St. Mary enshrined in Kalwaria Zebrzydowska, Kalwaria Żmudzka or Kalwaria Paclawska. Relics and soil from the Holy Land were built into the steps of the Sacred Stairway called "Gradusy", over which pilgrims passed on their knees.

The growing numbers of worshippers required the services of a larger number of attendant priests and monks and great assistance for these pastoral activities was the establishment in Kalwaria Zebrzydowska as well as in Kalwaria Paclawska of Franciscan seminaries. These educational institutions increased the significance of the places to which they were attached, as did other educational facilities often connected with Calvaries.

The names of their significant visitors also brought fame to pilgrimage centres. From the very beginning the most esteemed Calvary was Kalwaria Zebrzydowska, visited by bishops, kings, princes, senators, military commanders, and other celebrities. It also twice hosted Pope John Paul II (in 1979 and in 2002) and once the Latin Patriarch of Jerusalem.

Fig. 18 Procession in Kalwaria Zebrzydowska at the feast of the Assumption of Virgin Mary, engraving by C. Hennig

The splendidly spectacular ceremonies at Calvaries are also great magnets attracting throngs of people. From the beginning, Calvary music bands were established and services conducted with the participation of the army, with cannon salvos, torches, preaching, and impressive ceremonies. Of special note, however, are amateur plays in Holy Week, and processions called the Burial and Triumph of Our Lady on Assumption Day. One of the oldest in Europe, Christ's Passion in Kalwaria Zebrzydowska, after declining since 1772, was restored in 1947 and considerably developed, inspiring revival of such plays in recent decades.

These colourful images of the Calvaries, popularised by the mass media, in documentaries, TV and radio programmes, books and photographic albums, have also increased their renown among the

non-religious in Poland and abroad. Their popularity is supported by the actions of the local authorities who promote religious tourism and their regional Calvaries to further development of their communities, sometimes allying themselves into "pacts" for joint undertakings.¹⁵

Finally, a factor in the conservation of Calvaries is their protection by local, national and international laws and agreements. All the large Calvaries in Poland are recognized historical monuments and so protected by law, notably Kalwaria Zebrzydowska, inscribed in 1999 by the UNESCO World Heritage Committee as a World Cultural and Natural Heritage monument.¹⁶

5.3. Transformations and decay

There are also examples of Calvaries that have unfortunately vanished or been radically changed like Kalwaria Wołyńska at Kostyń near Równe (1732).¹⁷ An essential condition of the existence of a Calvary is the balance between its accessibility, allowing an influx of pilgrims necessary to support it, and its isolation, which prevents supplanting of its functions by others, the latter assisted fortunately by a location distant from major population centres and natural conditions discouraging overly extensive development. Nonetheless, the pressure of population centres nearby has occasionally been overwhelming as for the Calvary at Ujazdów, originally on the edge but now in downtown Warsaw, where of 33 chapels only two crosses and the name of the square from which processions began still remain.¹⁸

Fig. 19 Calvary at Ujazdów (Kalwaria Ujazdowska), fragment of plan of Warsaw, 1733

Similarly at Góra Kalwaria: although, regarding values of its plan, 80% of the urban structure is protected by law, of all the original buildings, only one chapel has endured. More dramatically, the Werki Calvary near Vilnius (Kalwaria Wileńska) was deliberately blown up after annexation of the region by the Soviet Union, and only four chapels of 35 escaped destruction.¹⁹ Some of the Calvaries in the Sudeten, where about 28 small complexes were built in the years 1796-1945,²⁰ were ruined after the German inhabitants were displaced from the area at the end of World War II. These instances all indicate how brittle maintenance of Calvaries can be and that their preservation also requires a bit of good fortune.

6. CONCLUSION

6.1. Significance of Calvary ways for design

Calvaries can be perceived as series of spaces and objects, real as well as symbolic, thus they can illustrate how to create a path, showing numerous devices. First, they employ natural scenery: hills or mountains, small rivers, forests and meadows, in a narrow sense to imitate a particular pattern *i.e.* the landscape of Jerusalem, but more generally to achieve a special spatial effect that provides a variety of experiences. The composition, exposed for perception from specified points (employing special locations of components, vistas, and guiding elements), uses objects singly or in groups, as well as open and closed spaces, multi-functional elements and parallel (or reverse) pathways. Primarily, however, the objects, such as Calvary chapels, have special meaning, making progress along the route an encounter with a succession of points of importance.

6.2. Significance of Calvary ways for preservation

The relative changelessness of complexes once formed arises from several reasons. In historic Calvaries it was principally accomplished by careful maintenance followed by further, but not violent, development. Numerous

developmental characteristics could be described (Fig. 20), all of which are, nevertheless, secondary to the aspect of meaning ascribed to Calvaries, which is a basic motor of their endurance. Calvaries are important for people and as long as their meaning is recognised they will survive. Because they functioned, they continued to exist, and their basic function still remains alive what confirms the number of pilgrims, even increasing today. Predominant in their beginnings, religious meaning was gradually enriched by historical and environmental significance, demonstrating that to be preserved phenomena should be characterised by rich meaning, and that they will vanish if this meaning is not deep enough, or if people no longer understand it. Consequently, the most important feature of preservation is preservation of meaning.

Fig. 20 Factors of preservation at three layers of perception

6.3. Meaning of Calvaries

Landscape complexes of the Passion of the Christ show how important passion is in the existence of any object and, as models of Jerusalem built far away from the Holy Land, express the notion that the Promised Land could be found anywhere. They demonstrate how to perceive surroundings and take advantage of them. The people who founded Calvaries found their Jerusalem around themselves, which is another lesson from Calvary ways, those so skilfully match spirituality with daily life – a lesson of spiritual harmony.

¹ *Catholic Encyclopedia*, passim, 1913

² *ibid.* 1

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⁴ Paczkowska, C.: *Kalwaria Wileńska czeka na pielgrzymów*, in: *Przyjaźń. Tygodnik Wileńszczyzny*, Nr. 18, 2-8.05.2002

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