

## Introduction

Pilgrimage migrations belong to one of the oldest forms of religious practices and religious culture. Sometimes they play a special role in the religious, political, social and economic life of a given country (e.g. in Islam) or they constitute one of the expressions of religiousness of public and community nature (e.g. in Christianity).

Pilgrimages constitute also a valuable subject of geographical research. Usually, peregrinations to holy places would influence the shaping of the characteristic “sacred landscape”, which frequently corresponded to the level of religious development in that area.

Pilgrimage migrations consist of three basic components: man (*homo religiosus*), space and *sacrum*. The aim of a pilgrimage, in the religious and spatial sense, is to reach a holy place (*locus sacer*), which can either be a single sacral object or a whole town and its surroundings.

In spite of the general secularisation tendency prevailing in the modern world, we can observe an intensive development of the pilgrimage movement. Within the Catholic world numerous apostolic journeys of John Paul II undoubtedly account for that fact. At present, every year more than 280 million people take part in pilgrimages. 150 million out of that number are Christians. In Europe only, about 30 million Christians, mostly Catholics, devote their holidays to go on pilgrimages. Among Christian pilgrims almost 40 million (over 25%) go to the twenty major pilgrimage centres of that religion (e.g. to Guadalupe – 10 million, to Lourdes – about 6 million, to Częstochowa – 4-5 million, to Fatima – about 4 million).

In recent years, more and more often, the term “religious tourism” or “pilgrimage tourism” has been used when referring to these migrations. A common feature of religious and tourist migrations is the very fact of undertaking a journey, which involves moving within a determined space, making use of the same basic elements of tourism infrastructure. The season of the most intense “activity” is also similar (spring-autumn) and so is their influence on the functional structure of the localities, which manifests itself mostly in the development of the third sector. However, they

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are also considerably different because of the motivation of the undertaken peregrination, of its objective, as well as the pattern of behaviour during the journey and at the place of destination.

Problems connected with the field of the broadly understood environment protection have been related to some pilgrimages and worship centres. The intensification of danger became particularly prominent in the last century. It results mostly from the pollution of holy waters, the destructive influence of polluted air on the old architecture of religious centres or “trampling” the natural environment by hundreds of thousands or even millions of pilgrims.

The issues connected with the geography of religion appeared at the Jagiellonian University already in the first years of the activity of the Department of Geography. They were raised in the lectures of Wincenty Pol, concerning the geography of the Holy Land.

Large-scale research in this field at the Department of Geography at the Jagiellonian University was only undertaken during the interwar period, especially in its final years. Geographers were particularly interested in pilgrimage migrations perceived as a social, economic, cultural and spatial phenomenon. Usually, geographical studies involved a whole body of issues concerning the spatial diversification of the pilgrimage migrations as well as the processes related to these migrations and affecting the widely understood human environment. The research in that field was undertaken mostly by the scholars concerned with the studies in geography of tourism, which was then developing in Poland. The most significant role in the development of the research on pilgrimage migrations was played by the College of Tourism at the Jagiellonian University, which in the years 1936-1939 was affiliated with the Department of Geography.

For many years after World War II, Polish geographers were only marginally interested in the research on the phenomena and processes connected with religious issues. There were several reasons for that, but the political situation was definitely the major factor. Only in the 1980s Cracovian geographers again started to take up these issues as the subject of their studies. At the beginning, this research was conducted at the Division of Geography of Tourism at the Department of Geography. On June 1, 1994, the Rector of the Jagiellonian University established the Division of Geography of Religion within the Department of Geography.

Pilgrimage migrations, both on a worldwide scale and in Poland, constituted an issue of special interest of researchers. So far such research has not constituted a subject of separate studies of Polish geographers. World literature concerning that issue was also scant. The studies conducted at present are concerned mostly with the following issues:

- historical and spatial aspect of pilgrimage migrations and their influence on the physiognomic, social and economic transformations,
- transformations within the network of pilgrimage centres in Poland and their temporal and spatial as well as social and economic aspects,

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- world centres of religious worship (of all religions and denominations), with a special emphasis on Christianity,
  - international and national routes of religious peregrinations,
  - the relationship between pilgrimages and the development of the geographical horizon of societies,
  - pilgrimages and tourism (religious tourism).

At present, the Department of Geography at the Jagiellonian University has become the only research centre in Poland concerned with geography of religion and one of the very few such centres all over the world.

Since 1995, the Department of Geography has been publishing an academic periodical entitled *Peregrinus Cracoviensis*, dedicated entirely to the issues of widely understood pilgrimaging. 10 volumes of this periodical have appeared until now and two of them have also been published in English. They are: *Jasna Góra – the World Centre of Pilgrimage* (vol. 3, 1996) and *A New Pearl in the Crown of Cracow* (vol. 9, 2000). The latter concerns the Sanctuary of God's Mercy in the district of Łagiewniki in Cracow and the worship of Saint Faustina Kowalska and God's Mercy, which is very popular in Christendom.

The contents of this volume of *Peregrinus Cracoviensis* reflects the research trends focusing on pilgrimages in the Cracow centre.

Since the whole volume is dedicated to the Jagiellonian University it begins with the text of the speech of the Rector Magnificus of the Jagiellonian University, Professor doctor habilitated Franciszek Ziejka. This address was delivered on May 12, 2000, in Wawel Cathedral during a celebration connected with awarding the University the *Cracoviae Merenti* Medal by the Council of the City of Cracow, to commemorate its 600<sup>th</sup> anniversary. Also the article by Stanisław Dziedzic makes references to the history of the University. It presents the people connected with our *Alma Mater* who died in an aura of sanctity. Some of them were announced saints by the Church. The author made an attempt to lay out a pilgrimage route connected with the worship of these saints.

In literature related to the subject, a discussion concerning the relationship between the pilgrimage phenomenon and religious tourism has been going on for a number of years. The theoretical considerations focusing on this issue are presented by geographers (S. Liszewski and A. Jackowski) and a theologian (priest Maciej Ostrowski). A form of practical reference to these considerations can be found in the article concerning the religious tourism of British people to Poland (Cz. Jermanski). Apart from that, the study devoted to the methodology of pilgrimages is also theoretical in nature. Its author is a geographer who is a Paulite monk (L. Kaszowski OSPPE). This cycle of theoretical considerations is closed with the articles concerning the relationships between religious tourism and environment and nature protection (D. Ptaszycka-Jackowska) and the typology of the European Calvaries (E. Bilska-Wodecka).

Another group of treatises concerns historical issues. In the year 2000 we are celebrating a great jubilee – the millennium of Christian pilgrimages in Poland. The history of Polish pilgrimages is presented in an article by A. Jackowski and I. Sołjan. On the other hand, a young historian, W. Mruk, focuses on an important episode in the history of development of the Holy Land ideas in Medieval Europe. Also the study devoted to the route of miraculous icons of St. Mary in Russia (E. Przybył) can be included in this group.

Among studies of regional character we can find the article by I. Sołjan concerning religious relations in the Polish Carpathians till the end of the 18<sup>th</sup> century. This group also includes a study concerning the towns of the Wadowice area, the native region of John Paul II (A. Ormanty).

And there are also three articles that are examples of monographic studies focusing on pilgrimages in particular centres. Thus, the presented pilgrimages involve the centre in Grabarka, the main Orthodox sanctuary in Poland (A. Jackowski, A. Marciniak), the pilgrimages of the Jews to the district of Kazimierz in Cracow (H. Matlak) and the religious visits to the former concentration camp in Auschwitz (A. Szkółka).

We hope that this volume of our periodical will make the Readers better acquainted with the research profile of the Cracow centre in the field of pilgrimage geography. We intend to continue this cycle in the years to follow and to invite foreign specialists to contribute to it.

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