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Darius Liutikas

Lithuanian Social Research Center, darius.liutikas@gmail.com

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Religious Landscape and Ecological Ethics: Pilgrimage to the Lithuanian Calvaries

Dr. Darius Liutikas

Lithuanian Social Research Centre
Goštauto 11, Vilnius, LT-01108, Lithuania
e-mail: darius.liutikas@gmail.com

This article deals with the ecology of pilgrimage at the Calvaries – Ways of the Cross – in Lithuania. Personal obligations to nature and respect of sacred place intermingle with devotional practices and certain rituals. Large scale arrivals at the Calvaries only occurs at certain times of year, mostly during the Indulgence Feasts. Devotional practices such as meditation on the suffering of Christ, prayers and hymns, playing musical instruments, washing one's face at the Cedron spring are quite common during *the Way*. Research shows that walking the Way of the Cross doesn't cause negative environmental, cultural and social impacts. Moreover, pilgrimage could be beneficial to local communities - providing opportunities to sell handcraft products, to meet relatives and friends. Visiting Calvaries is a religious act restrained by time: usually it takes about 3-4 hours to undertake the Stations of the Cross, about one hour to celebrate Holy Mass, and up to one hour at the market place buying religious memorabilia and other souvenirs.

Key Words: Calvaries; Lithuania; Way of the Cross.

Introduction

Calvaries as forms of Catholic pilgrimage are places related to outdoor representations of Christ carrying the Cross to his Crucifixion. This representation of the Passion of Christ represents sets of stations (chapels) placed in the landscape outside Jerusalem. These Stations or Ways of the Cross (Via Crucis, Via Dolorosa) are popular devotional practices of pilgrims and other believers.

The first Calvary outside Jerusalem was built in Spain near the monastery of Santo Domingo de Escalaceli (Córdoba) in 1423. During the 15th and 17th century, calvaries were created in Italy, Germany, Austria, Poland, Lithuania and Belgium. This building of Stations of the Cross in Europe become popular when in the 16th century pilgrimages to the Holy Land decreased. The main initiators of the building of Calvaries were Franciscan and Dominican Orders. In 1686, Pope Innocent XI by a special decree enabled the Franciscan Order to set Stations of the Cross in all of their churches.

The Way of Cross to commemorate the Passion of Christ is present in most Roman Catholic Churches. Typically, placed along the side walls, these Stations contain sculptural reliefs, paintings, frescoes or other signs of the Way. When the Way of the Cross is established in the grounds of churches or monasteries is also usually called a Calvary.

However, Calvaries are mostly dislocated in open areas where their main features are hilly wooded landscapes, a spring (named Cedron), a hill - Golgota. Chapels, Gates or Churches symbolize the scenes of the Passion. The number of stations vary between seven and forty. Some Calvaries are built in very picturesque areas and some contain valuable architectural and art heritage. Together, the heritage value and attractive scenic landscapes form unique destination areas for pilgrims and tourists. The nine Sacred Mounts of Northern Italy (Sacred Mounts of Piemonte and of Lombardia) constructed in the 16th and 17th centuries are included in the UNESCO World Heritage List (from 2003), and also included on the List are the Calvary Mount of Banská Štiavnica in Slovakia (from 1993) and Kalwaria Zebrzydowska in Poland (from 1999).

Lithuanian Calvaries are also important pilgrimage places. There are four outdoor Calvaries in Lithuania: Žemaičių kalvariija (Samogitian Calvary), Verkiai Calvary (Vilnius), Beržoras Calvary and Vepriai Calvary. Also there are two additional Ways of the Cross outside churches: in the kluatr of Tytuvėnai monastery and in the churchyard of Mosėdis church. In addition, from the beginning of 17th century until the middle of the 18th century the Way of the Cross existed in the churchyard of St Francis and St Bernardin church which belonged to the Vilnius Bernardin monastery. Lithuanian Calvaries are the most north-easterly European Calvaries (Motuzas, 2003).

In general Calvaries as a remarkable element of religious landscape are very related to nature. The pilgrims taking the Way of the Cross usually have to observe not only devotional rituals and practices but also principles of ecological ethics. The main idea of sustainable travel is to respect nature (natural heritage and biodiversity) and to optimally use environmental resources. Another aim is to acknowledge the authenticity of local communities, help local people to generate income and generate future employment by providing different services for tourists. In this paper, pilgrimages to the Lithuanian Calvaries will be analyzed in relation to their natural and social environment.

Religious or sacred landscapes offer broad fields of interpretation. In such religious landscape we emphasize the importance of cultural tradition and social meanings. Calvaries are specific landscape elements whose meanings are intentionally conceptualized by pilgrims. In general ecological ethics at such pilgrimage places could be analyzed from different perspectives. Melin (2008) analyzed pilgrimage as a metaphor for ecologically and ethically sustainable mobility; Nash (2012) emphasized that ecological pilgrimage nurtures a holistic understanding and connection with nature; Shackley (2004) stressed consumption elements of the sacred landscapes. This paper is attempting to integrate all of these approaches and analyze the ecological ethics at Lithuanian Calvaries within the concept of sustainable travel.

Calvaries in the Network of Lithuanian Sacred Places

In pre-Christian Lithuania, as in the rest of Europe, the network of sacred places embodied the dislocation of natural objects, such as mounds, forests, and trees. Ancient Balts believed in Nature as a Deity or Deities. Natural objects were worshipped, venerated and acknowledged as sacred. This included heavenly objects such as the sun, moon and stars, but also natural phenomenae were venerated, which were attributed to the deities - thunder, rainbows, rain.

Balts considered as sacred the main natural objects of veneration: mounds of various shape and size, forests, groves, single trees, stones, water bodies, hollows, caves. The sanctity of water illustrates hydronyms, which originated earlier than the Christianisation of Lithuania at the end of 14th century. The rivers Šventoji, Šventupė, Šventelė (engl. Holy, Holy river), the lakes Šventas, Šventežeris, Šventišius (engl. Holy lake, Hallowed lake) are just a few examples. Woodlands also were often visited by various deities, so trees, groves and forests were worshipped. Lithuanians believed that cutting a sacred oak tree could be dangerous for person, as it could result in their death.

Stones of religious significance for ancient Lithuanians could be classified into several categories. Stones with footmarks - footmarks of animals, humans or deities; stones with bowls - bowls in which collected water is considered as sacred; stones with carved signs; stone altars and; various other stones assigned to mythical creatures. Fireplaces discovered near some stones indicate that they were used for ritual sacrifice. In general, this sanctification of nature encouraged people to respect, conserve and care for it (Liutikas, 2005).

Ancient Balts travelled to their pilgrimage centre - Rikojot (Romovė), the geographical location of which is not clear today. A Trinity of Prussian Gods (Patulas, Perkūnas, Patrimpas) was venerated in this place under the old, vigorous oak (Laurinkienė, 2002). The valley of Šventaragis, at the junction of the river Vilnia and the river Neris in the capital of Lithuania, Vilnius, was considered to be a sacred place. Dead Grand Dukes of Lithuania and noblemen were celebratory burned in this valley. Today at this place stands Vilnius cathedral. In general after the Christianisation of Lithuania, Christian shrines were built on old cult and sacred sites. Motuzas (2003) claims that five of the six Lithuanian calvaries were established on the sites of pre-Christian shrines.

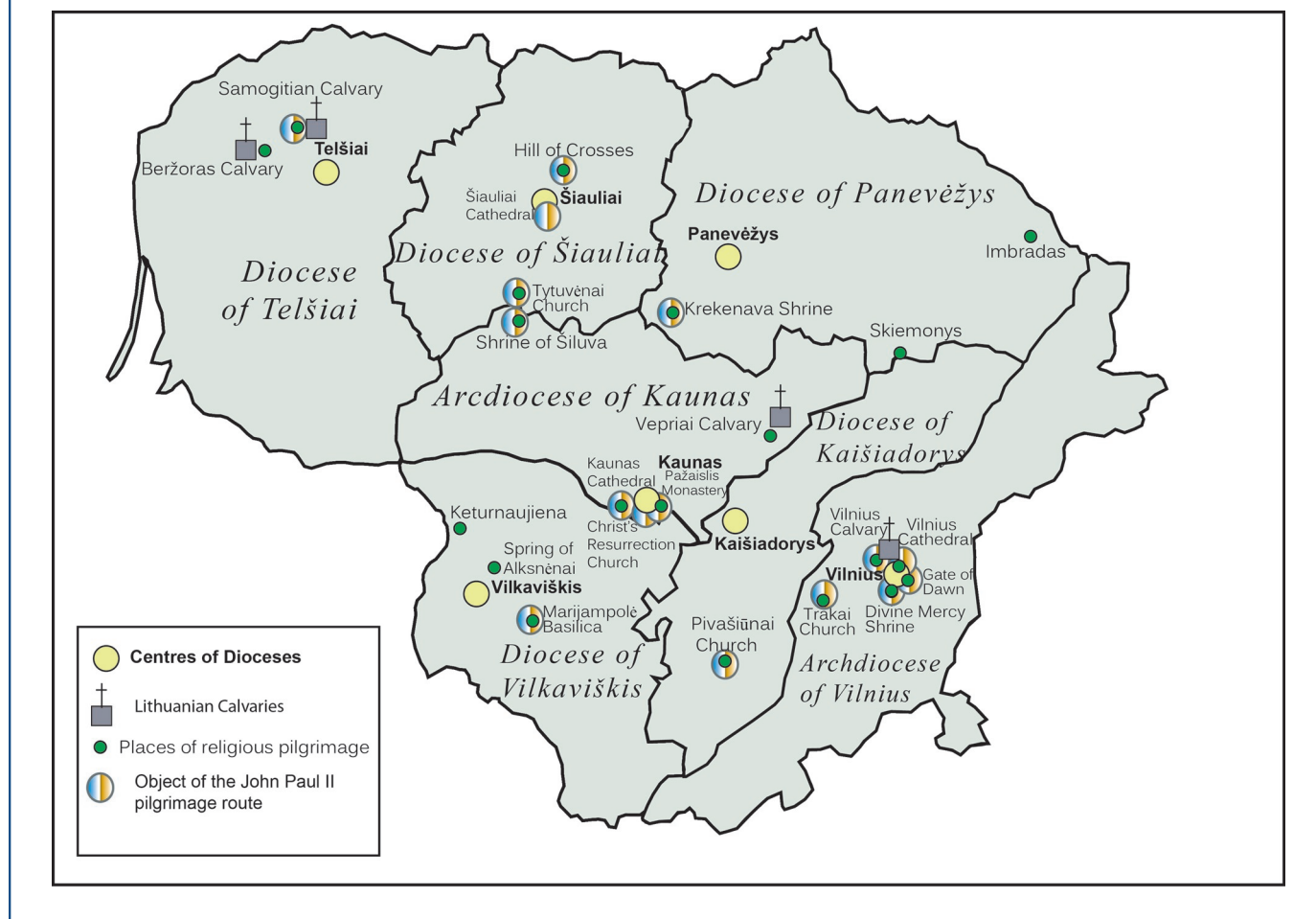
Evidence shows, that ancient Lithuanian pilgrims and travellers had their patron God. Historian M. Prātorius called him the Pathway God; others (Narbutas, Valančius) called him the Road God. People ready to travel with a stick in their hands sacrificed white hens to him for success of their journey (Dundulienė, 1990).

The building of the first Christian churches is associated with the process of Christening Lithuania, which occurred relatively late in a European context. They were built from the end of the 14th to the beginning of the 15th centuries on the instructions of Lithuanian Grand Dukes Jogaila and Vytautas. Thus, at the end of the 15th century Lithuania had 109 churches. The origins of Christian pilgrimage in the country are similarly late, dating to the 16th century. The main reason for this was the late christening of Lithuania and the slow establishment of Christianity.

The first organized pilgrimage journey was held by Jesuits from Vilnius to the miraculous image of the Mother of God and Child in Trakai in 1604. After 1608, Blessed Virgin apparition pilgrims started to flow to Šiluva. A new Catholic church was built there in 1627. Already in 1629, about 11,000 received the Holy Sacrament (Communion) during the annual Indulgence Feast.

In 1636, St Casimir (1458-1484) was declared patron of Lithuania. Many pilgrims visited his tomb in Vilnius Cathedral. In the second part of the 17th century, the miraculous image of Mary the Mother of Mercy at the Gate of Dawn in Vilnius won fame.

Figure 1. Religious Pilgrimage Places in Lithuania



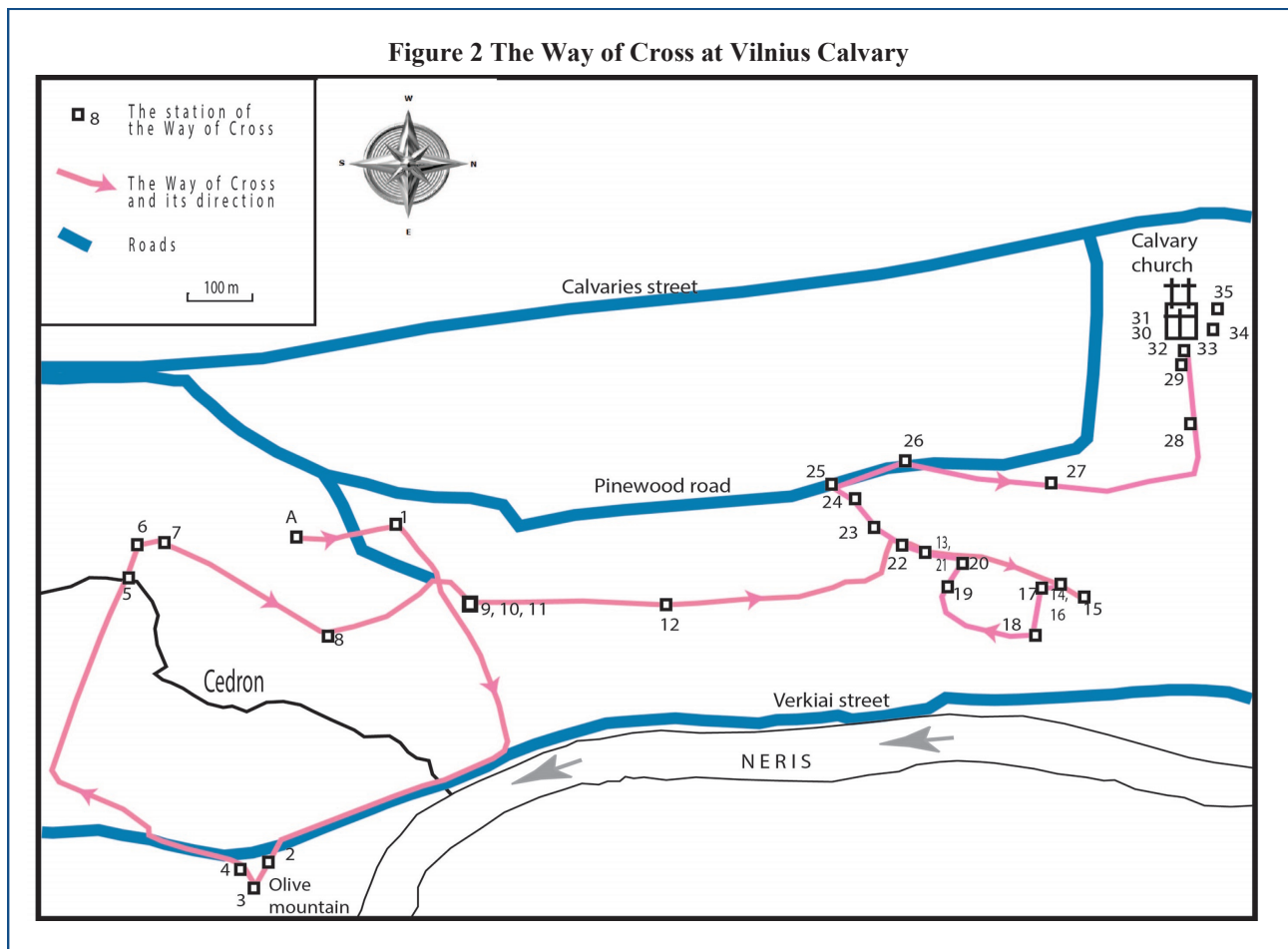
Calvaries played an important role in the Lithuanian sacred place network (see Figure 1). In general, almost all Calvaries established in Lithuania became pilgrimage objects of regional or national importance. One of the most important centres for pilgrimage in Lithuania – the Samogitian Calvary – was created between 1637 and 1642 on the initiative of Samogitian Bishop Jurgis Tiškevičius. In 1649, a significant relic was brought from the Dominicans' Lublin monastery. This was a small piece of wood from the Cross of Christ. From the mid 17th century Samogitian Calvary became famous for a miraculous image of Mary and the Child Jesus. The site was very popular in the 18th century. Its increasing popularity led to the construction of a new stone church in 1780, which was completed in 1822.

Vilnius (Verkių) Calvary (Figure 2) was created between 1662 and 1669 in thanksgiving to God for Lithuania's liberation from Russian occupation that had lasted from 1655-1661. In 1668 care of the Calvary was entrusted to the Dominicans of Vilnius. This Way of the Cross is located in the hilly relief between the river Neris and the pinewoods of the Baltupai and Jeruzalė neighbourhoods. Vilnius Calvary became a popular destination for pilgrims and most of them

walked the Way of the Cross on Pentecost. Pilgrims usually start the Way of the Cross from the chapel of Our Lady of Sorrows in Baltupiai, and finish at the Church of the Holy Cross. This Church has a relic of the Holy Cross.

In 1759 the Bernardines of Telšiai instituted Stations of the Cross with 14 wooden chapels on the hills of Beržoras. From 1771 to 1780, the Stations were built in the kluatr of Tytuvėnai Bernardine monastery. Vepriai Calvary was established in 1844. At first the Calvary chapels were wooden, but at the end of the 19th century the majority of them were replaced by stone ones.

In general we can state that the main pilgrimage centers of Lithuania were formed in 16th-17th centuries. In the middle of the 19th century a unique sacred place was formed - the Hill of Crosses, and the 20th century additionally marked the Lithuanian pilgrimage map with apparition places of the Blessed Virgin Mary. Such places as Gulbinėnai, Imbradas, Keturaujiena and Skiemonys are not officially recognized by the Catholic Church but are very popular as pilgrimage destinations of folk religiosity.



The Soviet occupation of Lithuania (1940-1990) was a very hard time for Lithuanian pilgrims. Continuous atheism and communist propaganda, the persecution of pilgrims and witnesses of faith, prohibitions and penalties were daily signs of soviet life. During the occupation various obstructions were implemented to prevent people from visiting sacred places, and a campaign of physical destruction of sacred places was enacted. Lithuanian calvaries were major victims of the Soviet era. The stations of Vilnius, Vepriai and Beržoras Calvaries, as well as the crosses in the Hill of Crosses were physically ruined. The chapels of Vilnius Calvary were blasted in 1962, and finally demolished in 1963. Only four chapels nearest the church were untouched. Vepriai Calvaries were demolished in 1963 - all but the chapels in the churchyard were destroyed. In the same year Beržoras calvaries were demolished.

During the Lithuanian revival period in 1988-1989, pilgrimage journeys to the most important sacred places (the Virgin Mary apparition site in Šiluva, the miraculous image of Virgin Mary in Pivašiūnai, the Gate of Dawn, Vilnius Cathedral, the Hill of the Crosses, the Samogitian Calvary, etc.) were particularly popular. Vepriai Calvaries were rebuilt in 1989 and after Lithuania regained independence in 1990 other Calvaries were rebuilt: Beržoras calvaries were rebuilt in 2001, Vilnius Calvaries in 2002.

Nowadays we can identify 20 major Catholic pilgrimage places in Lithuania (Fig. 1). Most of them are related to the cult of the Virgin Mary (Šiluva, The Gate of Dawn, Pivašiūnai, Trakai, Pažaislis, Imbradas, Keturnaujiena, Krekenava, Skiemonys, the Cathedral of Kaunas). The second group is Calvaries (Vilnius Calvary, Vepriai Calvary, Beržoras Calvary, Tytuvėnai monastery and Calvary, Samogitian Calvary). The third is places related to saints and the cults of holy persons (the cult of St Casimir at the Cathedral of Vilnius and the cult of Blessed Jurgis Matulaitis in Marijampolė). In addition are included a worship place of the Cross (the Hill of Crosses), a holy spring (Alksnėnai) and the Vilnius Divine Mercy Shrine which contains the first image of Merciful Jesus which was painted according to St Faustina's visions.

In 2007, two of the four main Lithuanian Calvaries were included in the Pilgrimage Route of Pope John Paul II. This route was created to commemorate the 15th year anniversary of the visit of Pope John Paul II to Lithuania (the visit was at 4-8 September in 1993). On August 8, 2007, the Lithuanian Government confirmed the structure of the pilgrimage, with Vilnius Calvary and Samogitian Calvary included, and this programme gained a status of national importance: in total 16 main Catholic pilgrimage places of Lithuania were included.

Main Characteristics of Lithuanian Calvaries

Most Lithuanian Calvaries became important pilgrimage centres from their establishment. The following section briefly overviews their main characteristics, historical circumstances and cultural senses.

Pilgrimages to sacred places in the medieval period were becoming increasingly popular with Europeans who sought indulgence of sins through visiting holy relics. The physical remnants of the True Cross (related to the Passion of Christ) were very dispersed and popular relics. Other very important destination places for pilgrims were tombs and relics of saints. However, not every believer could afford to set out on expensive and dangerous pilgrimage journeys. This prompted a spread of so-called New Jerusalems or Calvaries in Catholic countries. In the 15th century, copies of the route that Christ had taken, started to appear in areas where natural features such as hills, valleys and streams resembled the relief of Jerusalem. Such apparent similarities were considered a sign from the Hand of God and an indication that the Lord Himself had created analogues of the Holy Land, allowing recognition of them as such (Vilnius Calvary, 2012). For Christians Calvary is a symbol. Symbolic sense is created not only by the location and its complex of chapels in the hilly landscape which resemble the earthy Jerusalem, but also, the rituals which create the Heavenly Jerusalem.

In the Polish-Lithuanian Commonwealth (Lithuania and Poland had an union from 1569 until 1795) the first established Calvary at the beginning of 17th century was Kalwaria Zebrzydowska in Poland. This became the model for other Calvaries in the Commonwealth, within which, a total of 13 calvaries were built between 1600 and 1795 (Bilska-Wodecka, 2003).

A special spatial composition, similar to the landscape of Jerusalem, is an important element of Calvaries. The main information source on the layout and buildings in Jerusalem and the length and the route of Jesus' journey to Golgotha were oral or written accounts by the travellers who had been on the pilgrimages to the Holy Land. The principal source for the builders of calvaries in the 17th century was a book by Christian van Adrichem (Adrichomium), published in 1584 in Cologne with several subsequent issues: *A View of Holy Land and its Biblical History with Geographic Charts: How Jerusalem Flourished in the Times of Christ (Theatrum Terrae Sanctae et biblicarum historiarum cum tabulis geographicis: Jerusalem sicut Christi tempore floruit)*. The book described the topography of Christ's time, featured maps of the city and provided distances between separate locations related to the events of Christ's life and his Passion (Vilnius Calvary, 2012). The correctness and particularity of this book correspond to the cartographical, geographical and historical knowledge of the 16th century. 270 objects related to the Bible are described and mapped in one chapter of the book.

However, to copy features of the landscape from Jerusalem to other natural zones is not easy. The main issue was to localize symbolic copies of the main sacral buildings of Jerusalem. Another important element is copying the exact distances between objects of the Way of Crosses. The founder of Samogitian Calvary, bishop Jurgis Tiškevičius marched the route himself, measured the distance between chapels, and scattered pathways with hallowed soil brought from Jerusalem. The topography of Jerusalem is replicated with maximum precision in Vilnius Calvary. The distance between "Pilate's Praetorium" and "the Removal from the Cross" is exactly 1,321 steps, and that between "the Mount of Olives" and "the Crucifixion" is 6,000 steps (Pilgrim Route of John Paul II, 2009).

A further aspect of constructing Calvaries was the representation of important landscape elements such as

Table 1. Important features of Lithuanian Calvaries

Calvary	Important features of landscape, relics					
	Cedron river	The hilly relief	Mount of Olives	Mount of Golgotha	Topography	Relics from Jerusalem
Samogitian Calvary	+	+	+	+	-	+
Vilnius Calvary	+	+	+	+	+	+
Beržoras Calvary	-	-	-	-	-	-
Vepriai Calvary	+	-	-	-	-	-

Table 2. Devotional Practices in Lithuanian Calvaries

No.	Devotional practice	Samogitian Calvary	Vilnius Calvary	Beržoras Calvary	Vepriai Calvary
I. Oral					
1.	Praying	+	+	+	+
2.	Reading prayer-book	+	+	+	+
3.	Singing of hymns	+	+	+	+
4.	Homily	+		+	
II. Physical					
5.	Kneeling	+	+	+	+
6.	Praying with the raised hands	+		+	
7.	Lying down in the form of cross	+			
8.	Walking on the knees	+	+		
9.	Circuit the station or church	+	+	+	+
III. Using natural elements					
10.	Offering or sprinkling of flowers	+	+	+	+
11.	Kissing the land		+		
12.	Kissing the Cross form pine trunk		+		
13.	Wading in the Cedron spring	+	+		+
14.	Washing the face in the Cedron	+	+		+
15.	Collection of stones	+			
IV. Using artificial items					
16.	Offering and lighting the candles	+	+	+	+
17.	Kissing the relics	+	+	+	+
18.	Ringling the bells of chapels	+		+	
19.	Playing music instruments	+	+	+	+

hilly relief, the river Cedron, the Mount of Olives, and the Mount of Golgotha (See Table 1). An important element that affected the religious significance of a Calvary was having the relics of the True Cross or soil or stones from Jerusalem.

The number of stations varies according to tradition and region (Table 3). The number of stations in Lithuanian Calvaries varies: 20 in Samogitian Calvary (19 chapels, with two stations at the seventh chapel), 35 in Vilnius Calvary (19 stone chapels, 1 wooden chapel on the bridge, 1 stone gateway, 6 wooden gateways, and 3 stations at the walls of the church, 1 inside church. There are three stations (9, 10, 11) in one stone chapel, two (13 and 21) at another stone chapel, two (14 and 16) at the stone gateway), 14 in Beržoras Calvary (14 wooden chapels), and 35 in Vepriai Calvary (21 chapels, 8 gates).

The main pilgrimage dates to the Calvaries relate to the Indulgence Feast tradition. In general, Indulgence Feasts were an important reason for pilgrimage journeys in Lithuania. Pilgrims came from remote parishes to various Indulgence Feasts - they

participated in Holy Mass, received the Holy Sacrament, and completed other conditions to receive indulgences.

The Indulgence Feast in Samogitian Calvary was granted in 1644 by Pope Urban VIII. In 1649, on the Sunday following July 2, the relic of the Holy Cross arrived at Samogitian Calvary. Therefore, the Sunday after July 2 has been known as the "Great Calvary" and is the main day of the annual Indulgence Feast celebrated from July 2 till 12. The main pilgrimage day in Vilnius Calvary is Pentecost. Bishop Aleksandras Sapiega of Vilnius granted plenary indulgence for participants of the Way of Crosses in 1669.

During the Way of Cross pilgrims perform rituals and religious practices. They contemplate the Passion of Christ by praying, singing hymns, walking on their knees, kissing relics, etc. Some practices are related to the natural features of the Calvaries. In general, we can group devotional practices into several groups: 1) Oral, 2) Physical, 3) Using natural elements, 4) Using artificial items (Table 2).

Figure 3. Pilgrims at Samogitian Calvary (author's photo)



During the Indulgence Feast important social practices are undertaken, such as donations to beggars, purchasing sweets, religious souvenirs and other things in the market, and communication with relatives and friends.

Some devotional practices related to nature are quite old, for example, wading in water or washing the face with sacred water. Water bodies were considered to be sacred in pre-Christian times, also water has cleaning power. The sacrament of Baptism is related to water in Christianity and in addition, blessed water has powers, such as to repel evil.

Kissing the land is also related to pre-Christian and agrarian traditions. In such practice, ancient Lithuanians expressed piety to the Mother Land. This devotional practice was also in evidence in the Holy Land. It was recorded by famous Lithuanian pilgrim Mikalojus Kristupas Radvila the Orphan (in Polish: Mikołaj Krzysztof Radziwiłł (Sierotka)) who visited Jerusalem on pilgrimage from 1582-1584 and several times mentioned this practice in the diaries of his journey (Radvila Našlaitėlis, 1990).

The devotional practice of lying down on the land in the form of the cross also came from Holy Land. This

Figure 4. Beržoras Calvary (author's photo)



old tradition is maintained in Samogitian Calvary. Pilgrims who make the way of the Cross for the first time lie down in the form of a cross at several of the stations.

In general the Way of Cross is a visual expression of spiritual life in different rituals. They are performed in a space which is full of symbols and meanings. The mix of attractive natural (groves, mounds, rivers and springs) and cultural (chapels, church, road, living houses) landscape creates unique completeness, which touches the consciousness and enables the pilgrim to develop spiritual and aesthetic human experiences. Regarding the quality of landscape it is not strange to realise that three of the four analysed Lithuanian Calvaries are included in the National network of protected areas.

The aim of protected areas is to protect unique or typical complexes and objects of natural and cultural landscape. However, the idea of complex protected areas (such as National and regional parks) includes not only conservation functions, but also ecological (preservation, creation of protected and buffer zones),

recuperation (restoration, augmentation and protection of natural resources and genetic plots), recreation and special economic management zones. The network of protected areas in Lithuania composes more than 998 thousand hectares or about 15.3 percent of the total country area (State service for protected areas, 2012).

National and Regional parks (this is the category of protected areas in which three Lithuanian Calvaries are included) are large-scale protected areas that have been established in areas that are from a natural, cultural and recreational aspect, vulnerable and especially valuable. They are protected and managed according to the territorial function and landscape management zones they are found in.

The main goals of Zemaitija National Park in which is located Samogitian Calvary and Beržoras Calvary could be divided into three groups:

- 1) Natural environment:
 - to protect ecosystem of Plateliai lake;
 - to protect valuable landscape complexes and objects that are important from the natural aspect;

Table 3. Main Characteristics of Lithuanian Calvaries

Calvary	Establishment, year	Number of Stations	Length of the Way (km)	Main visitation dates	Protected area
Samogitian Calvary	1637-1642	20	4.5	July 2 –12 Great Indulgence Feast	Zemaitija National Park
Vilnius (Verkiai) Calvary	1662-1669	35	7.0	Pentecost	Verkiai regional park, Memorial conservation area
Beržoras Calvary	1759	14	2.5	July 16 Our Lady of Mount Carmel, St. Stanislaus on May, etc.	Zemaitija National Park
Vepriai Calvary	1846	35	5.5	Pentecost	–

to restore natural complexes and their values that have been destroyed or damaged;
to promote variety of landscape in all the territory of the National Park;
to develop biodiversity in natural complexes;
to implement ecological and environmentally sustainable education;

2) Cultural environment;

to protect cultural values in their authentic places;
to register cultural values;
to propagate and foster Lithuania's regional ethnocultural traditions

3) Recreational environment:

to control recreational activities;
to develop recreational infrastructure;
to organize and promote educational and sustainable tourism;
to offer information for tourists and other visitors

(Žemaitijos nacionalinis parkas, 2012).

The goals of Verkiai Regional Park, in which is located Vilnius Calvary, are similar. Activities that may harm either the values under protection in parks or the park's recreational resources are forbidden or restricted. Instead, activities that foster and highlight the exceptional nature of the protected landscape complexes and objects (values), or recreate the traditional, natural and cultural elements of a given environment are encouraged. Informative tourism and the adaptation of the territory to allow public access while respecting the protection requirements of the complexes and objects (values) is also encouraged (State service for protected areas, 2012).

Ecological Ethics During Visitation

Traditionally, pilgrimage is often characterised by the provision of limited offers and modest standards of services. The character of the journey itself - especially with the penance pilgrimages - determines this. For pilgrimage organizers it is important that the participants focus on prayer and meditation and consequently not so much on matters connected with the surrounding reality (Ptaszyczna-Jackowska, 2000).

The pilgrimage with all its variety of features includes a broad range of needs. All those needs provide a large diversity of benefits for pilgrims, frequently grouped in several main categories: basic needs (food, drinking water, accommodation, toilets, etc.), cultural (following the rituals and traditions, cognitive development, recreation, aesthetic satisfaction), social (personal security, communication with relatives, friends, neighbours), spiritual (spiritual renewal, expressing gratitude to God, asking for God's grace, penance, etc.).

Analysis of Lithuanian Calvaries requires a system approach (consider the pilgrimage centre as the place of different interests) so as to understand the complex processes and how they determine the effects of pilgrimage. System-thinking focuses on cyclical rather than on linear cause and effect. It is important therefore, to understand the segments of process (locals, pilgrims, local authority, traders, Church authority, authority of protected area, etc.), examine their linkages and interactions, identify main problems and challenges, and then relate processes to the capacity of natural and cultural environment. Thinking on the characteristics of the Calvaries leads to two perspectives: 1) human-organized processes of pilgrimage with focus on the multi-functional and sustainable use of environment, 2) the pressure of pilgrimages on the natural and cultural environment (by spreading urban space, affecting life of local residents, affecting natural environment).

Figure 5. Pilgrims at Vilnius Calvary (author's photo)



Analysis of Lithuanian Calvaries supports the first perspective. The main aspects of preparation for pilgrimage flows during the Indulgence Feast are:

- 1) preparation of surrounding environment (cleaning waysides, collecting garbage, etc.);
- 2) preparation of basic services for pilgrims (bio-toilets, temporary places for fast-food, drinks, collection of wastes and treatment);
- 3) maintenance of public order including traffic (need of more police);
- 4) issuance of licenses for market activities (trading at the temporary market which is mainly located somewhere nearby the church is an integral part of Indulgence Feasts),
- 5) hanging of various signs and markers.

Samogitian Calvary, as well as Vepriai and Beržoras Calvaries are located in small villages. Access to Calvaries during the Indulgence Feast is mainly by car or coach. Local people reach the beginning of the Way on foot. Samogitian Calvary is also a destination point for walking pilgrimages (mainly from nearby towns in

Samogitia). Huge flows of pilgrims during the days of Indulgence Feast impact on the everyday routine of locals. Villages become vibrant festive places.

All these Calvaries have a lack of parking infrastructure (cars are parked on the roadsides in nearby villages), of accommodation (pilgrims can stay overnight mainly in private houses), of inside catering service (mainly you can eat at outside cafes and other places). However, these weaknesses of facilities lead to protect the unique and authentic atmosphere of Calvaries.

Vilnius Calvary is surrounded by urban space in the north of Vilnius city. The Way of Cross itself is in the regional park area, however to reach Calvaries from Baltupiai and Jeruzale districts takes from 5 to 10 minutes on foot. It is easy to use the local bus to reach this area from the main railway and bus stations. Also, nearby there are other important facilities: parking sites, cafes, and accommodation possibilities.

It is important to highlight that for Lithuanians, pilgrimage to the Calvaries is usually a one-day trip without staying overnight. For example, to undertake the Way of Cross in Vilnius Calvary usually takes four

Figure 6. Pilgrims at Samogitian Calvary During Indulgence Feast (author's photo)

hours, one additional hour is needed for Holy Mass, and in one hour pilgrims could visit the market or communicate with friends, relatives or acquaintances. The same is the situation in Vepriai Calvary. There, to complete the Way of Cross takes about two hours, plus one hour for Holy Mass. In Samogitian Calvary the Way of Cross takes about four hours and in Beržoras Calvary about two hours.

During the twelve days Indulgence Feast up to 50 thousand pilgrims visit Samogitian Calvary. The number of pilgrims to other Lithuanian Calvaries is more modest (several thousands).

Sustainable visitation to the three rural Lithuanian Calvaries is regulated by the instructions for visitors. Pilgrims as others visitors must to observe these regulations. The main instructions are:

- 1) visitor must protect environment, natural and cultural heritage territorial complexes and objects (values);
- 2) don't offend the interests of other consumers of natural and cultural heritage;
- 3) properly use and clean camp areas or other territories of visitation, put litters into containers or bring on your own;
- 4) separate waste into special containers.

Mass events such as an Indulgence Feast are also local feasts of a social nature. ~They are an opportunity to visit friends and relatives who live at the village or in the neighbouring villages. Relatives celebrate the meeting of family and communicate to each other.

Another important element is local markets or fairs during the Indulgence Feast. To visit fairs is another important reason for the journey (Mardosa, 2010). The old tradition is to bring home hand made sweets or other produce. During the fairs, traders usually sell sweets, rolls or cookies, but also devotionals and other religious souvenirs, books, arts, bijouterie, craft works, toys etc. The majority of traders come from bigger cities, but there are also local ones.

In the 18th century fairs caused a lot problems for the bishops. For some attendees, the Indulgence Feast Fair was an opportunity to buy and use alcohol, to dance or be amused in other ways. Amusements and markets damaged the sustainable and spiritual atmosphere of the Indulgence Feasts, so priests and bishops tried to limit the trade of non-religious commodities to the days after the Indulgence Feast (Mardosa, 2010). However, Indulgence Feast Fair traditions continue. Therefore, it is challenge for pilgrims not to lose their spiritual direction and to resist commodification and secular thoughts. On the other hand, during the Fairs, pilgrims can buy religious souvenirs and religious literature and to bring home significant/symbolic memorabilia.

Figure 7. Religious Souvenirs (author's photo)



In general, a sustainable approach to pilgrimage and ecological ethics reveals itself in several aspects of Lithuanian Calvaries :

Sustainable spiritual development. For this, pilgrims need clear spiritual motives of visitation, and aims of spiritual renewal;

Sustainable cultural traditions. It is important to follow the rituals and devotional practices, to cognise and respect the local environment and local community;

Sustainable social and natural environment. Finding the balance between commodification and spirituality, recreation and protection. Interlinking aesthetic and spiritual satisfaction and not harmful behaviour. Decent communication with relatives, friends, and neighbours;

Sustainable consumption of food and drinks, use of facilities and transport.

Conclusions

Having analysed the data, we can draw the following conclusions:

Four Lithuanian Calvaries fall into the network of Lithuanian pilgrimage places. Furthermore, Samogitian Calvary (established 1637-1642) and Vilnius (Verkiai) Calvary (established 1662-1669) are also included into Pilgrim Route of Pope John Paul II.

The main characteristics of Lithuanian Calvaries include important landscape elements such as hilly relief, the river Cedron, the Mount of Olives, and the Mount of Golgotha. Topography similar to Jerusalem, or having the relics of the True Cross, the soil or stones from Jerusalem were also important elements that affected the significance of a Calvary. The number of stations in Calvaries varies according traditions and region.

The period of Indulgence Feasts is an important reason for pilgrimage to Lithuanian Calvaries. During the Way of the Cross, pilgrims perform different oral and physical devotional practices. In some devotional

practices they use natural elements (kiss the land, wash their face in the Cedron spring, etc.), in others they use artificial items (bells of chapels, music instruments, etc.).

Three of the four analysed Lithuanian Calvaries are included in the network of protected areas of Lithuania. The idea of these areas is to protect unique or typical complexes and objects of natural and cultural landscape (conservational function), also to fulfil ecological, recuperational, and recreational functions. The goals of national parks embrace the natural, cultural and recreational environment.

The ecological ethics of pilgrims can be described as a human-organized process with a focus on multi-functional and sustainable use of the environment. Preparation for mass pilgrimage at Indulgence Feasts includes preparation of the surrounding environment, preparation of basic services for pilgrims, issuance of licenses for market activities and etc. Markets or local Fairs occupy an important role during the Indulgence Feast. To visit these Fairs is sometimes an important reason of the journey.

Reflecting on these various aspects of Lithuanian Calvaries, the most important elements of a sustainable approach to their ecological and ethical management are:

- 1) Sustainable spiritual development (clear spiritual motives of visitation);
- 2) Sustainable cultural traditions (following the rituals and devotional practices);
- 3) Sustainable social and natural environment (finding the balance between commodification and spirituality, recreation and protection) and;
- 4) Sustainable consumption (food and drinks, facilities and transport).

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