

Article

The Influence of the Saints and Blessed of the Catholic Church on the Cultural Heritage of Kraków

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Abstract: Kraków is a unique city on the map of Europe. As early as 1978, it was included in the UNESCO World Heritage List as one of the first 12 sites in the world. It has been a member of the Organization of World Heritage Cities since 1995. The city's cultural heritage also consists of its religious heritage, including the heritage associated with people who lived in Kraków over the centuries and whom the Catholic Church has recognized as saints or blessed. So far, 23 people closely associated with Kraków have been declared blessed or saints by the Church. Their cult has resulted in the establishment of more than 20 worship centres in Kraków, with two international sanctuaries among them. The legacy of the saints is also the ideas and values they professed, which became evident in the activities they performed. The aim of this article is to present the cultural heritage of these saints, with particular emphasis on their intangible dimension, especially related to the social activity of the saints in the city. This article is based on an analysis of numerous materials devoted to the saints and the cult centres associated with them.



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1. Introduction

Cultural heritage, which currently garners ever-increasing amounts of attention, is an extremely broad issue. This applies both to how cultural heritage is defined and to the ways in which it is protected and made accessible (Ashworth 1992, 1994; Harvey 2008; Hermann and Cameron 2015; Hewison 1987; Macdonald 2015, 2019; Owsianowska 2015; Purchla 2013; Sendyka 2019; Tunbridge 2019). Our very approach to cultural heritage is changing: in the preceding decades, the main emphasis was on protective functions, whereas currently the essence is on the use of cultural heritage, its promotion, and its management (Ashworth 2002; Kłosek-Kozłowska 2013; Purchla 2011; Tarrafa Silva and Pereira Roders 2012).

The primary documents concerning the protection of world heritage are the following UNESCO legal instruments: the Convention Concerning the Protection of the World Cultural and Natural Heritage (1972), which focuses on tangible objects; and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003). According to article 2 of the latter convention, “intangible cultural heritage means the practises, representations, expressions, knowledge, skills—as well as the instruments, objects, artefacts and cultural spaces associated therewith—that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted

from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity" ([Text of the Convention for the Safeguarding of the Intangible Cultural Heritage 2023](#)). This approach broadens the scope of heritage to include significant intangible assets, such as ideas and values transmitted in various forms by individuals, and highlights its role in building social capital ([Kusek and Purchla 2019](#); [Murzyn-Kupisz and Działek 2013](#); [Purchla 2011, 2021](#)).

In this article, we focus on an aspect of a city's cultural heritage, at the core of which is the sanctioned cult of saints. The considerations concern the saints of the Roman Catholic Church, where this type of cult has existed for centuries, and the procedures developed allow for the persons in question to be officially counted among the saints or the blessed. Rome itself, the capital of Western Christianity, is called the city of saints because of the tombs of apostles and martyrs located there. Kraków also is counted among such urban centres. In its history, it has earned the nickname of the city of saints, or even the second Rome. Analyzing the religious diversity of Kraków's residents, both historically and today, reveals the dominant role of the Catholic Church. In the past, Judaism was the second most significant religion, associated with the Jewish population that began settling in the city from the 11th century. In the mid-16th century, a Jewish quarter was established in Kazimierz (then a separate city, incorporated into Kraków in 1800), concentrating the Jewish population. Before World War II, the religious structure of the city comprised approximately 73% Catholics and 26% Jews ([Bilska-Wodecka 2012](#)). Unfortunately, the Holocaust and the post-war antisemitic policies of the communist government in Poland led to the near-total depopulation of Kraków's Jewish community. According to the latest 2021 Census, 58% of Kraków's residents identify as Catholics, while affiliation with other religious groups was declared by only 0.8% of respondents. The remaining individuals either did not respond or identified as unaffiliated with any religion.

To date, 23 people associated with Kraków have been declared blessed or saints by the Catholic Church. This is a unique phenomenon not only on a national scale, but also internationally. These people have become part of the city's memory, creating a peculiar landscape of sacrum which is an element of individual and collective memory. The cultural heritage built through the works of people who are exceptional in the opinion of the Church and the faithful, and the reverence surrounding them, expressed in various forms, continue to be an important factor in the history and culture of the city. However, it is important to realize that the discussed heritage of Kraków's saints is a succession shaped over the centuries and in different historical periods, so in the contemporary image of the city—and especially in mass culture, both religious and non-religious—its manifestations vary considerably. In the case of some saints, their cult is already largely forgotten, reproduced only in liturgical ceremonies, and the places associated with them do not enjoy much interest from the faithful, let alone from people coming to Kraków for non-religious reasons. Other more contemporary saints, especially those widely known in the world, such as John Paul II or St. Faustyna (Faustina), are firmly established in the public consciousness, and around them is centred the most vivid and currently significant part of the city's cultural heritage. For the authors of this article, however, it is essential to look at the entire cultural heritage developed by Kraków's saints and show it as a cultural phenomenon that has contemporary references and a continuous nature, including from the most ancient, medieval provenance.

Particular attention is given to heritage associated with the social activities of saints in Kraków. This is a new approach to the issue of heritage and saints; so far, the focus has been mainly on the cult of saints themselves, usually as individuals (e.g., [Dziedzic 2015](#),

2017; Gasidło 1991; Rusecki 2003; Świerzawski 1985; Witkowska 1984) and their religious and tourism potential (e.g., Bilska-Wodecka and Sołjan 2015; Jackowski and Sołjan 2004; Mróz 2006, 2019; Sołjan and Liro 2014; Wilkońska 2000, 2011).

Thus, the purpose of this article is to show that omitted aspect of Kraków's cultural heritage, both in its tangible and intangible dimensions, and its significance in the culture of Kraków.

In order to systematize the topic discussed in this article, the heritage of the saints is presented in the following order:

- The historical outline of the cult of the blessed and the saints in the territory of Kraków;
- The material dimension of the heritage; especially the most important centres associated with the pilgrimage;
- The intangible dimension of the heritage of the blessed and saints, manifested mainly in the works created and initiated by them.

To understand the topic, it is necessary to clarify the term "Kraków's saints" used in this work. These are the people who were directly associated with Kraków, who lived there, and whose activities and works are permanently recorded in its history. Saints who do not meet these criteria, despite the fact that their cult was and is alive in the city, such as St. Francis, St. Padre Pio, and St. Rita, St. Kazimierz (Casimir) Jagiellończyk, and St. Jan (John) Beyzym, are omitted.

This article is based on an analysis of numerous materials devoted to the saints and the cult centres associated with them. Among the archival materials, it is worth mentioning the oldest guides to Kraków's *loca sacra*: the first, written by an unknown author (*Przewodnik 1603*), from 1603, *Przewodnik, Abo Kościołow Krakowskich y rzeczy w nich wiedzienia i widzenia godnych krotkie opisanie. Naprzod tych ktore są w Mieście Krakowie, potym tych, co są na Kazimirzu y na Stradomiu: a na koniec tych, co są w Kleparzu i po Przedmieściach Krakowskich* (A guide or a short description of Kraków churches and things worth to visit and see. First those that are in the city of Kraków, then those that are in Kazimierz and Stradom: and finally those that are in Kleparz and Przedmieście Krakowskie), Piotr Hiacynt Pruszczy's guide¹ *Stolecznego Miasta Krakowa Koscioly y Kleynoty, Co w nich iest widzenia godnego y zacnego. Do tego przydane iest Opisanie Swietych Bozych. W Krakowie leżących Krolow Polskich y Biskupow Krakowskich. Teraz nowo zebrane i do druku podane* (Churches and Jewels of the Capital City of Kraków, what is worth seeing and noble in them. In addition to that is the Description of God's Saints Lying in Kraków, Polish Kings and Kraków Bishops. Now newly collected and delivered for printing, 1647), and *Święte pamiątki Krakowa* (Holy Monuments of Kraków, 1883). A search was also conducted on the current sanctuaries of saints in Kraków and the forms of worship promoted in them. The authors also used our own piece of long-standing research (since the 1990s) related especially to the two contemporarily largest pilgrimage centres of Kraków: the Sanctuary of Divine Mercy and the Sanctuary of John Paul II.

2. The Cult of Saints in the Church of Kraków

The cult of saints in Kraków dates back to its origins in the 12th century. Its development was determined by both religious factors and the political conditions of the time. In medieval Europe, Christianity was inextricably linked with the ruling elite. The prestige of the rulers was built on a religious foundation; they appeared as followers and defenders of the faith in Christ. The centres of power were accompanied by magnificent religious buildings (Chélini 1996). In Kraków, it was the Wawel temple, which, since the year 1000, was raised to the rank of cathedral, or the seat of the bishop. This way, the church became, next to the cathedral in Gniezno, the most important sacred place in the country. The location of the cathedral in the vicinity of the rulers' castle, demonstrated symbolically and materially the unity and inseparability of secular and ecclesiastical power. The splendour of churches,

especially monarchical churches, was caused by the relics collected within. During the period in question, the importance of relics was so great that they were frequently falsified or stolen. It was not until the Lateran Council in 1215 that such practises were condemned and the trade in relics banned (Kracik 2002).

In the case of Kraków, in the absence of native saints, initial attempts were made to develop the state cult around relics obtained from foreign centres. One such initiative was the importation of the relics of St. Florian (d. 304), a little-known Roman martyr, from Rome in 1184. The relics were deposited in the Wawel Cathedral, and a church dedicated to him was built outside of the city walls on the spot where, according to tradition, the cart with the saint's body was supposed to stop. However, the cult of St. Florian never developed widely in Kraków (Górecki 2016; Witkowska 1984). Stanisław (Stanislav) of Szczepanów (1039–1079), bishop and martyr, became the first Kraków saint to be widely venerated. As the bishop of Kraków, he entered into a dispute with King Bolesław Śmiały (Boleslav the Bold). Repeatedly, the bishop denounced the monarch's behaviour, especially his violence and morals, which ultimately led to tragedy. In 1079, Stanisław was killed by the king while celebrating mass in the Skałka Church. Since 1088, the saint's mortal remains have rested in the Wawel Castle (Kracik and Ryś 1998). Despite the strong consolidation of the bishop's memory in the public consciousness, he was not canonized until 150 years after his death, in 1253 in Assisi. In Kraków, the event was impressively commemorated in 1254.

In the history of the Church of Kraków, the late Middle Ages (the end of the 15th century), were especially a period in which the cult of saints gained significantly in strength. The religious life of the population was centred around it. In the second half of the 13th century, in addition to the cult centres of St. Stanisław in the cathedral and the Skałka Church, the Dominican church with the tomb of St. Jacek (Hyacinth) Odrowąż (c. 1200–1257), founder of the Polish branch of that order, and the Franciscan church with the tomb of the first Polish Poor Clare, Blessed Salomea (Salome, 1211–1268), the duchess of Kraków, also became important *loca sacra* (Kracik and Ryś 1998; Sołjan 2003; Witkowska 1984). In the tradition preserved in the earliest guides to Kraków's holy places, much attention was paid especially to St. Jacek, who had great power to "work miracles" and helped even in situations when other saints were "powerless" (*Przewodnik albo kościołów . . . 1603, Klejnoty Stołecznego Miasta Krakowa. . .*). Great veneration was also shown to St. Jadwiga (Hedwig), Queen of Poland (1373–1399). On the other hand, the veneration of Blessed Bronisława (Bronislava), a Norbertine² nun of the Zwierzyniec monastery, which also dates to the second half of the 13th century, seems unlikely and should rather be associated with the 17th century, in connection with the efforts made at that time to canonize St. Jacek. Bronisława was related to the Odrowąż family, and before her death, she was said to have seen St. Jacek being led by angels into heaven. These factors may have influenced the development of the cult of Bronisława herself (Kracik and Ryś 1998).

Towards the end of the 15th century, the group of saintly persons was augmented by local clergymen, mostly associated with the Academy of Kraków, referred to collectively as "Kraków's saints". These were Jan (John) Kanty (1390–1473), a professor at the Academy of Kraków; Świętosław Milczący (Svietoslav the Silent, d. 1489), a vicar at St. Maty's Church; Izajasz (Isaiah) Boner, an Augustinian (c. 1400–1471); Michał (Michael) Giedroyc, a canon regular of the Penitence of the Blessed Martyrs (1425–1485); Stanisław (Stanislav) Kazimierczyk (1433–1489), a canon regular of the Lateran³; and Szymon (Simon) of Lipnica, a Bernardine friar⁴ (c. 1438–1482). Traditional accounts emphasized their piety, humility, poverty, and service to the poor and underprivileged (Figure 1). Thanks to them, the 15th century was remembered in the city's legendary history as "the happiest century of Kraków" (*felicissimum saeculum Cracoviae*)⁵. Although these individuals were already surrounded by an aura of sanctity during their lifetime, which increased after their deaths,

the official confirmation of their cult by Rome came only in the following centuries, with the earliest beatifications and canonizations occurring in the 16th century. The cult developed on the basis of handed-down tradition, and for the faithful, the miraculous lives of the saints and miracles happening through them were more important than official acts.



Figure 1. The tomb of the Saint Jan Kanty in the Church of Saint Anne (photo I. Sołjan).

With the end of the Middle Ages, especially after the Council of Trent (1543–1563), throughout the Catholic Church, the cult of relics and saints lost its importance in favour of the Marian cult, manifested primarily in the veneration of miraculous images of the Mother of God. Kraków was no exception here, with new Marian centres appearing on the city's map, displacing the earlier cults. Although all of the saints described above are referred to in guidebooks and studies devoted to Kraków's holy places published from the

beginning of the 17th century, it must be remembered that these works often mentioned a number of relics and saints located in a given church, thus wishing to give credence to their exceptional value and arouse the interest of pilgrims. An argument pointing to the weakening of the cult of the saints is also the fact that the cited studies do not mention any new saints who lived in Kraków after the 15th century, and the beatifications and canonizations performed until the 20th century were associated only with people who had already been venerated in the Middle Ages. The revival of the cult of saints can be observed in the late 19th and the subsequent centuries. At least two basic motives can be identified behind this phenomenon. The first is the appearance in the history of the Church of outstanding figures whose heroic lives and deeds were recognized while they were still alive, or shortly after their deaths, and who, in the opinion of the faithful, deserved to be called saints. Such a person in the Kraków milieu was first and foremost Adam Chmielowski (1845–1916), known by his monastic name Brother Albert, protector of the homeless and the poor, and, after 1945, Sister Faustina (1905–1938), a mystic to whom Jesus was said to have appeared on several occasions. The cult of other individuals, famous for their exceptional piety and works, also quickly developed: Józef Sebastian Pelczar (1842–1924), a clergyman and professor at Jagiellonian University; Bernardyna (Bernardine) Jabłońska, an Albertine Sister (1878–1940); Maria Angela Truszkowska, a Felician Sister (1825–1899); or the maid Aniela (Angela) Salawa (1881–1922). To this group of saints should be added Karol Wojtyła, Metropolitan of Kraków, since 1978 Pope John Paul II, who immediately after his death was proclaimed a saint by the crowds gathered in St. Peter’s Square with the slogan *Santo Subito* (“immediately a saint”). He was officially declared blessed in 2011 and a saint three years later.

The growing role of the cult of saints in the Church today is measured not only the increasing number of the beatified and canonized, but also by the fact that this process often involves people whose lives ended centuries ago and were not previously enshrined as saints for various reasons (political or social). Such individuals include the following: Queen Jadwiga, Michał Giedroyc, Stanisław Kazimierczyk, and Izajasz Boner. The latter’s beatification process, which began in the 1960s, has not been completed to this day. Analyzing the dates of the raising to the altar of saints of people associated with Kraków, we can distinguish three main periods:

- Middle Ages (12th–15th centuries): Only St. Stanisław the bishop and martyr, whose cult had national significance, was canonized at that time, and he was declared the patron saint of Poland and Kraków.
- Beatifications and canonizations from the late 16th to mid-19th centuries, confirming only the cults initiated in the Middle Ages. Five people were beatified or canonized at that time; in the case of Jan Kanty, both beatification and canonization processes were performed.
- Beatifications and canonizations since the 1980s, which concerned people who lived in various historical periods, both saints of previous historical periods and those associated with Kraków since the late 19th century. A total of 13 people were elevated to the altars in those years (Table 1).

Looking at the saints who have made their mark in the history of the local Church and Kraków, we see that they are mostly clergymen. In addition to the simple nun, but at the same time a great mystic, Faustina Kowalska, we have here the Poor Clare Princess Salomea, the superiors of religious orders, scholars, martyrs from the Second World War, and even the Pope, the head of the Roman Catholic Church. Of the laity, only three women were included in this group: Queen Jadwiga, the poor maid Aniela Salawa (Figure 2), and the recently beatified Hanna (Hannah) Chrzanowska (1902–1973), associated with the

nursing community. Most of them died and were buried in Kraków, which significantly influenced the development of their cult there (Figure 2).

Table 1. Saints and blessed associated with Kraków.

| Name/Years of Life | Beatification (b)/ Cananization (c) | Main Information About Blessed or Saints | Main Worship Centres in Kraków |
|-------------------------------------|---|---|---|
| Stanisław Bishop 1038–1079 | 1253 (c) | The bishop of Kraków, murdered by king Bolesław Śmiały | Grave in Wawel Cathedral and Skalka Church |
| Wincenty Kadłubek 1155–1223 | 1764 (b) | The bishop of Kraków, author of the chronicle of Polish history | Relics in Wawel Cathedral |
| Jacek Odrowąż 1200–1275 | 1594 (c) | Dominican, founder of the first Dominican monastery in Poland (Kraków) | Grave in the Dominican church |
| Salomea 1211–1268 | 1673 (b) | The Duches of Kraków, the first Polish Poor Clare, founder of the first Order of St. Clare in Poland | Grave in the Basilica of St. Francis, the St. Andrew’s Church |
| Jadwiga 1374–1399 | 1979 (b), 1997 (c) | The queen of Poland, donor of the Kraków Academy, known for her activity in aid of the Church and her charity works; she actively supported the Christianisation of Lithuania | Grave in Wawel Cathedral |
| Bronisława 1200–1259 | 1840 (b) | Norbertine; the superior of the Norbertine monastery in Kraków; mystic | Grave in Norbertine Church |
| Jan Kanty 1390–1473 | 1680 (b), 1767 (c) | Priest; professor of the Kraków Academy; died with a reputation for sanctity; one of the so-called Kraków saints at the end of the 15th century | Grave in the Church of St. Anne |
| Izajasz Boner 1400–1471 | beatification procedures have begun | Augustinian; died with a reputation for sanctity; one of the so-called Kraków saints at the end of the 15th century | Grave in the Church of St. Catherine |
| Michał Giedroyc 1425–1485 | 2018 (b) | Sacristan, known for his piety and humility; one of the so-called Kraków saints at the end of the 15th century | Grave in St. Mark’s Church |
| Stanisław Kazimierczyk 1433–1489 | 1993 (b), 2010 (c) | The Lateran Canon; preacher and protector of the poor; one of the so-called Kraków saints at the end of the 15th century | Grave in the Basilica of Corpus Christi |
| Szymon of Lipnica 1438–1482 | 1685 (b), 2007 (c) | Bernardine; preacher; died during a typhus epidemic while helping the sick; one of the so-called Kraków saints at the end of the 15th century | Grave in the church of St. Bernard of Siena |
| Świętosław Milczący d. 1489 | in 1998 the beatification process stopped (the lack of documents) | Vicar; died with a reputation for sanctity; one of the so-called Kraków saints at the end of the 15th century | Grave in St. Mary’s Basilica |
| Zofia Czeska | 2013 (b) | Founder of the Sisters of the Presentation of the Blessed Virgen Mary; founder of the first school for girls in Poland | Grave in the Church of St. John |

Table 1. Cont.

| Name/Years of Life | Beatification (b)/ Cananization (c) | Main Information About Blessed or Saints | Main Worship Centres in Kraków |
|--|--|--|--|
| Maria Angela Truszkowska 1825–1899 | 1993 (b) | Founder of the Congregation of the Sisters of Saint Felix of Cantalice in Poland, known for her charitable activities | Grave in the Church of the Immaculate Heart of Mary (church of the Felician Sisters) |
| Józef Sebastian Pelczar | 1991 (b), 2003 (c) | Professor of the Kraków Academy; founder of the Sister Servants of the Most Sacred Heart of Jesus; the bishop of Przemyśl | Relics in the Church of the Most Sacred Heart of Jesus |
| Albert Chmielowski (the Brother Albert) 1845–1916 | 1983 (b), 1989 (c) | Painter, later a monk, founder of the Albertines Brothers and Albertine Sisters; as a monk, he devoted himself entirely to serving the homeless and the poor | Mortal remains in the Albertine Sisters' Sanctuary <i>Ecce Homo</i> |
| Urszula Ledóchowska 1865–1939 | 1983 (b), 2003 (c) | Teacher and educator at the Ursuline school; superior of a convent in Kraków | Chapel of the Ursuline Sisters of the Roman Union in Kraków |
| Bernardyna Jabłońska 1878–1940 | 1997 (b) | Co-founder and Mother General of the Albertine Sisters, she conducted numerous charitable works | Relics in the Albertine Sisters' Sanctuary <i>Ecce Homo</i> |
| Aniela Salawa 1881–1922 | 1991 (b) | Maid; mystic; known for her piety | The Basilica of St. Francis of Assisi |
| Klara Ludwika Szczęsna 1863–1916 | 2015 (b) | Co-founder of the Congregation of the Servants of the Most Sacred Heart of Jesus, known for her activity for the charity | Grave in the Church of the Most Sacred Heart of Jesus |
| Hanna Chrzanowska 1902–1973 | 2018 (b) | Nurse; initiator of home nursing in Poland, she took care of many seriously ill people | Grave in the Church of St. Nicholas |
| Faustyna Kowalska 1905–1938 | 1993 (b), 2000 (c) | Nun, a mystic, and propagator of the cult of Divine Mercy | Mortal remains in the Sanctuary of the Divine Mercy |
| Hilary Januszewski 1907–1945 | 1999 (b) | Nun, superior of the Carmelite monastery in Kraków, and prisoner of the concentration camps in Sachsenhausen and Dachau; died of the tuberculosis in Dachau | The Church of the Visitation of the Blessed Virgin Mary |
| Józef Kowalski 1911–1942 | 1999 (b) | Salesian; prisoner of the Auschwitz concentration camp; tortured to death | St. Stanisław Kostka Church |
| Karol Wojtyła (Pope John Paul II) 1920–2005 | 2011 (b), 2014 (c) | Bishop and archbishop of Kraków; professor, cardinal, and pope; remarkable philosopher, theologian, and mystic | The Sanctuary of John Paul II |

3. The Cultural Heritage Associated with the Cult Centres of Kraków's Saints and Blessed

The cultural heritage of a city is created over the centuries of its existence. In the case of Kraków, considered a historic city, it is multifaceted, rich, and clearly noticeable in the contemporary urban space. Kraków's heritage consists of achievements of many generations, living in the city in different historical periods, also encompassing the legacy of Catholic saints.

Based on the annual reports on the monitoring of tourist traffic in the city prepared by the Małopolska Tourist Organization, the main motives for visiting Kraków for years have been leisure and visiting monuments and historic places. These purposes were mentioned by about half of the tourists. Among the historic places, the Market Square and Wawel Castle are the most frequently mentioned. The religious purpose is in a further place, usually generating a few percent in the structure of arrivals. The record years for religious tourism in the last decade were 2018 and 2021, with 7.0% and 7.9% of answers, respectively. On the other hand, it appears as the fifth most important reason for visiting the city among the dozen mentioned. It should also be remembered that, in the surveys, respondents are only asked to specify their main purpose (Borkowski et al. 2023).

The cited data indicate that Kraków's religious heritage may be of interest to pilgrims visiting Kraków's sanctuaries and to those visitors to the city who wish to learn about its historic dimension. The city's residents are another group of stakeholders to keep in mind when writing about cultural heritage. For them, it is a source of knowledge, experience, and tradition. Religious heritage, in addition to its generally recognized cultural values, has an additional aspect related to the sacralization of space. This is because it designates the sacred space, important to many of its users precisely because of the religious factor. In the sacred space, sanctuaries have played a unique role for centuries, being organized and attracting pilgrims because of the objects of worship they possess. Currently, due to the massive development of tourism, they are also of interest not only to followers of a particular religion, but also to other visitors. This makes them an important part of religious and, in a broader sense, cultural heritage.

The heritage of the saints preserved in the urban fabric of the city, as a result of their veneration, is primarily the churches associated with them. These churches house their mortal remains or other relics. Almost all of them are recognized as sanctuaries to these saints, which, in a religious sense, enhances their attractiveness and distinguishes them from other religious buildings. However, at present, only a few of them gather pilgrims and are living centres of the saint's worship on a supra-local scale. The others, located especially within the boundaries of the Old Town and Kazimierz, listed as a UNESCO World Heritage Site in 1978, are of great interest to tourists, mainly for historical and cultural reasons, as valuable works of architecture and art. The cult of the saints is limited to liturgical worship, manifested during the indulgence ceremonies dedicated to them, which are usually attended by the residents of Kraków. Since the material heritage of the saints has already been widely presented in the literature on the subject, (e.g., Adamczewski 1996; Bilska-Wodecka and Sołjan 2007, 2015; Jakubczyk 2009; Samek and Bochnak 1971; Samkowa-Rejduch and Samek 1994; Mika 2011; Mróz 2019; Pruszcz 1647; Rosenbaiger 1933; Rożek 2000, 2007; Święte Pamiątki Krakowa 1883; Wiśniewski 2020), in this chapter, the authors only draw include the most recent centres with the greatest cultic significance in today's Kraków.

These are, first of all, two significant international sanctuaries, established in the south of Kraków, outside the historic centre of the city: the Sanctuary of Divine Mercy belonging to the Congregation of the Sisters of Our Lady of Mercy, and the neighbouring Sanctuary of John Paul II. The Sanctuary of Divine Mercy is the spiritual legacy of Sister Faustina, who spent the last two years of her life in the monastery and died there in 1938. In the monastery's chapel, under the Divine Mercy Image of Jesus, painted from Faustina's vision, are her mortal remains, transferred from a mass grave in 1966, located in a small cemetery within the sanctuary. In 2002, a new part of the centre—the Basilica of the Divine Mercy—was utilized in connection with its rapid development (Figures 3–5). Meanwhile, the Sanctuary of John Paul II was erected by Cardinal Stanisław Dziwisz in 2011. It houses, among other things, a relic of the pope's blood, a tombstone from the Vatican grottoes, and

the cassock that John Paul II wore on the day of his assassination attempt on 13 May 1981 (Figures 6 and 7). Although the sanctuaries are two separate centres, they are nevertheless ideologically united by the person of John Paul II, thanks to whom the cult of St. Faustina and the cult of Divine Mercy became widespread throughout the Roman Catholic Church. Both centres not only have a religious function, but also have a great cultural and image significance for the city (Sołjan 2012; Sołjan and Liro 2014). In 2006, Pope Benedict XVI visited the Sanctuary of Divine Mercy, and, in 2016, both sanctuaries were visited by Pope Francis, who was in Kraków for World Youth Day. This great religious event, held under the motto *Blessed are the merciful, for they shall obtain mercy*, was inspired by the persons of Pope John Paul II and St. Faustina, and their sanctuaries were an important part of the event's programme. The monastic chapel with Sister Faustina's relics was open until midnight during these days. Every day, organized groups, mainly foreigners, participated in the Pilgrimage of Mercy, starting at the Sanctuary of John Paul II and heading to the Basilica of the Divine Mercy, where the relics of both saints were on display (Niedźwiedz 2019; *ŚDM w Łagiewnikach, w części klasztornej* 2016).



Figure 2. The tomb of blessed Aniela Salawa in the Basilica of St. Francis of Assisi (photo I. Sołjan).



Figure 3. The Sanctuary of the Divine Mercy in Kraków. In the foreground, the Basilica of the Divine Mercy; in the background, the convent of the Congregation of the Sisters of Our Lady the Merciful in Kraków (photo I. Soljan).



Figure 4. The convent chapel of the Congregation of the Sisters of Our Lady the Merciful in Kraków (photo I. Soljan).



Figure 5. The image of the Merciful Jesus and the relics of St. Sister Faustina in the convent chapel in the Sanctuary of the Divine Mercy in Kraków (photo I. Soljan).



Figure 6. The Sanctuary of John Paul II in Kraków (photo I. Soljan).

Another important landmark in the city's religious space is the Saint Albert *Ecce Homo* Sanctuary, established in the 1980s. It took its name from an image painted by Brother Albert in 1779 under the title *Ecce Homo*, depicting Jesus scourged, placed in the church's main altar. Beneath it are the relics of Brother Albert and Sister Bernardyna Jabłońska, founders of the Albertine congregations (*The Saint Albert Ecce Homo Sanctuary*

2024). Their charitable work for the homeless and the poor has become a permanent part of the congregation's charism and the goal of the St. Brother Albert's Aid Society. Every year, employees, members, and wards of this association travel to its patron saint in Kraków. The sanctuary also has a permanent exhibition dedicated to Brother Albert and Sister Bernardine. However, it seems that the potential of the centre related to the activities of the founders of the congregation is not fully utilized, both by the Albertine sisters to whom it belongs, and by the city authorities. So far, several marked tourist routes dedicated to Kraków's saints have been created in Kraków: St. John Paul II Trail, St. Faustina Trail, St. Stanisław Trail, and the Routes of Saints. Although the Sanctuary of Brother Albert has been included in the Saints' Route, given the numerous places associated with him and Sister Bernardyna in the Kraków area, it would make sense to establish such a route as well.

4. The Activities of Kraków's Saints and Their Impact on the Cultural and Social Space of the City

Throughout their lives, the saints realize various models of holiness, which translate into the initiatives and activities they undertake, serving the Church and local communities. In this way, they are involved in the creation of not only the religious space, but also the socio-cultural space of many centres. The mental behaviour and the developed ideas make up intangible heritage, which can be used, sustained, and developed in various ways by successive generations (Jasiewicz 2013). In the case of Kraków's saints, their intangible legacy has found expression in, among other things, the formation of new religious congregations, educational and support activities for scientific institutions, and charities.

4.1. New Religious Congregations in the City Space

As early as the Middle Ages, Kraków was a city with numerous religious congregations. The first monastic order to settle here in the middle of the 11th century were the Benedictines. In the subsequent centuries, new congregations with different rules and charisms were founded. The establishment of several of them was directly influenced by individuals later enjoying the titles of saints or blessed. Their merits in this field consisted either in introducing already existing religious orders to the city or in founding completely new ones. Among the former, we have St. Jacek, the father of Kraków's Dominican community. During his stay in Rome in 1220, he met St. Dominic and joined his order. After studying theology at a monastery in Bologna (1222), he returned to Kraków, and, with the support of Bishop Iwon Odrowąż, established the first Dominican monastery on Polish soil. He later led missionary campaigns in, among other places, Ruthenia and Prussia, and founded Dominican centres in other cities. From the 1340s, he was already permanently residing in Kraków, and died here in the opinion of sanctity (Świtała-Trybek 2020; Witkowska 1984).

The Dominicans, as a preaching order, played a great role in the propagation of faith and religious culture; they were, next to the Franciscans, the first monks to settle in city centres and conduct their activities there. To this day, the pastoral ministry conducted by the Dominicans in Kraków is very popular among the faithful, often being more attractive than in their native parishes. In particular, it attracts large numbers of young people studying in Kraków, strongly integrating this community.

In turn, the Felician Sisters came to Kraków from Warsaw in the 1870s. This female Congregation of the Sisters of Saint Felix of Cantalice was founded by Blessed Mother Maria Angela Truszkowska in 1855⁶ in Warsaw. It was created on the basis of a shelter for homeless orphans and old women, the so-called Institute of Miss Truszkowska, which she ran since 1854 (Machniak 2006). After the fall of the January Uprising, the sisters were accused of helping the insurgents. In 1864, the monastery was cancelled and the nuns were ordered to leave the city. Thanks to the benevolent attitude of the then bishop of Kraków,

some of the sisters were accepted in Kraków, and, in 1865, they received permission to build a motherhouse and open a novitiate. In 1866, they were joined by Mother Angela Truszkowska, who took charge of organizing the order under the new conditions. She served as the Superior General until 1869 (Marecki 2010). She lived in the Kraków convent until her death in 1899, and was buried in the monastic Church of the Immaculate Heart of Mary. In accordance with their rule, the Felician Sisters focused on educational work, serving the sick and homeless, and catechetical activities. This is also the mission they continue to perform.

The initiators of new religious congregations in the Kraków area were as follows: Zofia (Sophia) Czeska, Józef Sebastian Pelczar, Brother Albert Chmielowski, and Sister Bernardyna Jabłońska, who worked with the latter. The aforementioned individuals are considered to be the founders of the following communities, listed below in chronological order:

- Bl. Zofia Czeska of the Congregation of the Virgins of the Presentation of the Blessed Virgin Mary, also called the Sisters of the Presentation of the Blessed Virgin Mary. The rules of the congregation, created by Zofia Czeska, were finally approved after the founder's death by bishop Andrzej Trzebnicki of Kraków in 1660 (Gašior 2014).
- St. Józef Sebastian Pelczar of the Congregation of the Servants of the Sacred Heart of Jesus, also called the Sister Servants of the Most Sacred Heart of Jesus (1894). The co-founder of the congregation was Bl. Klara Ludwika (Clare Louise) Szczęsna.
- St. Brother Albert of the Congregation of the Albertine Brothers of the Third Order Regular of St. Francis Seraphic Servants of the Poor, called also the Albertine Brothers (1888) and the Congregation of the Albertine Sisters of the Third Order Regular of St. Francis Seraphic Servants of the Poor—the Albertine Sisters (1891). The co-founder of the female branch of the congregation was Bl. Bernardyna Maria Jabłońska.

In addition to religious motives, the founders were also guided by strongly related social goals. These were to educate and bring up the younger generations, and to help the needy. These activities are presented more extensively in the following subsections. It is worth noting that, except for the Presentation Sisters, the beginnings of the other congregations date back to the end of the 19th century and the first decades of the 20th century. This was a difficult period in the history of Poland, which had been under the rule of the partitioners since the end of the 18th century. Restrictions after the failed national uprisings of 1831 and 1863 mainly affected religious congregations in the Russian partition, such as the Felician Sisters mentioned above. Galicia, on the other hand, lands belonging to the Austro-Hungarian monarchy, enjoyed autonomy since the 1870s, which fostered a revival of religious life and Polishness in the area. Kraków was undergoing development, becoming a place where religious associations could function without hindrance. On the other hand, after an earlier period of stagnation in the city, there were still many people in difficult life situations, requiring support and care (Gogola 2010; Siwiec 2004). The newly established religious congregations became involved, organizing various forms of assistance aimed at the poorest segments of society. The aforementioned congregations served the needy, ran homes for the elderly and the homeless, and ran orphanages.

Discussing the contribution of the saints to the development of new religious congregations and orders in Kraków, it is still worth referring to the saints who, although they acted within the framework of existing congregations, caused major changes in their mission and propagated worship. This was primarily, Sister Faustina Kowalska, associated with the Congregation of the Sisters of Our Lady of Mercy, and who recorded her mystical experiences, her multiple encounters with Jesus, in the diary she kept. Shortly after her death in 1938, the cult of the Divine Mercy (of which she was a great advocate and venerator) developed in the forms proposed by this nun in the Kraków convent, initially only in

Poland, but now throughout the Catholic world. The propagation of this cult has become the Congregation's chief goal, and the Kraków centre was proclaimed a world centre of the Divine Mercy by Pope John Paul II (Misiurek 1996; Sojjan 2012).

4.2. Activities Supporting Scientific Centres and Educational Activities

Among Kraków's saints were those closely associated with the Academy of Kraków, today's Jagiellonian University, which until the 19th century was the only institution of higher learning in the city, next to the University of Prague, the oldest in Central Europe. The lives of medieval saints emphasize that they were alumni of the Academy and later its professors and lecturers. In the 20th century, the university's students were Karol Wojtyła—considered the most outstanding graduate of the university⁷—and Hanna Chrzanowska. In 1877–1899, Józef Sebastian Pelczar, who was also the university's rector in 1882–1883, served as a professor and lecturer (Gogola 2010; Szczepanowicz 2023).

In the tradition of the university, a special role was played by Queen Jadwiga, considered its patron and donor. Thanks to her efforts, Pope Boniface IX in 1397 gave his consent to establish the Theological Faculty, the most prestigious in the academic hierarchy at the time, at the Academy. At the time of the university's foundation by Kazimierz the Great in 1364, there was no such consent from the pope. Queen Jadwiga, together with her spouse Władysław Jagiełło, saved the Academy from collapse, because after the death of King Kazimierz (d. 1370), the new ruler Louis of Hungary was uninterested in the institution. In her will, Jadwiga bequeathed all her personal wealth to the poor and for the renewal of the Academy. A year after her death in 1400, the institution resumed its activities already as a full university with four faculties (Waltoś 1993; Wyrozumka 2002). Immediately after Jadwiga's death, the academic community supported efforts for her canonization. The Queen's memory was perpetuated especially in solemn celebrations of the anniversary of her death in which professors and students participate (Lichończak-Nurek 2002).

To the Kraków's saints we owe, among other things, the establishment of educational institutions known in Kraków to this day. First and foremost, to be mentioned here is Zofia Czeska (1584–1650), (Figure 8). In her educational activities, she was ahead of the era in which she lived. Her opening of the first school for girls on Polish soil was a unique phenomenon and a milestone in the development of education for the female part of society. Until then, school facilities had been reserved exclusively for boys; girls from wealthy families were handed over to monastic boarding schools for education. Most women, however, could not read or write. Mother Zofia, in creating elementary education for girls, was one of the first to recognize their educational needs, making a lasting contribution to the development of culture and education, not only on the scale of Kraków, but the entire country (Gašior 2014). The teaching and educational institute, known as the Zofia Czeska Institute or school of Zofia Czeska, was established by her foundation in 1627. Unlike convent schools, the running of which was one of the many tasks of religious orders, this establishment was aimed solely at the education, upbringing and care of girls (Szylar 2012). This school was intended mainly for orphans from poor families. Mother Zofia, as its superior, devoted herself entirely to teaching and charitable work (Gašior 2005). Wanting to secure the future of the institution, she not only donated all of her property for this purpose, but also established a congregation of the Sisters of the Presentation of the Blessed Virgin Mary. The longevity of Zofia Czeska's work is evidenced by the fact that "her school" functioned continuously until 1949, when the communist authorities closed it. The primary school reopened in 2020. Since 1935, the Sisters the Presentation of the Blessed Virgin Mary have also run a high school. Their schools, now co-educational in nature, are considered among the best in the city for their high quality of education. In keeping with centuries-old tradition, the sisters also run a boarding school (Figure 9).



Figure 7. Tombstone of St. John Paul II from the Vatican grottoes in the Sanctuary of John Paul II in Kraków (photo I. Sołjan).

The history of education in Kraków also includes St. Urszula (Ursula) Ledóchowska, who, from 1889 to 1904, worked as a teacher and educator at the school and boarding house of the Ursulines of the Roman Union. In 1906, while serving as the superior of a convent in Kraków, she founded a women's dormitory.

The Felician Sisters, spiritual daughters of Blessed Maria Angela Truszkowska, are still involved in the educational activities of Kraków. Their work among children, to which the congregation's founder devoted herself, continues in the institutions the congregation runs to serve children and young people. In Kraków, in addition to two kindergartens and a dormitory for female high school students, it is especially important to mention the School

and Kindergarten Complex for Children with Aphasia, the only such specialized centre for children with profound speech disorders in Poland. There is also a Catholic kindergarten and a dormitory for girls in Kraków, run by the Sister Servants of the Most Sacred Heart of Jesus ([Siostry Felicjanki. Prowincja Krakowska Niepokalanego Serca NMP. Apostolat 2024](#)).



Figure 8. The tomb and relics of the Blessed Zofia Czeska in the Church of St. John in Kraków (photo I. Soljan).

Blessed Hanna Chrzanowska, one of the pioneers of Polish nursing and a pioneer of domestic nursing, was associated with vocational education. Her great merit was to educate many generations of nurses. Among other things, she worked at the University School of Nurses and Health Caregivers (Hygienists) in Kraków, established in 1925. As part of her extensive educational activities over the years, she conducted nursing courses and published textbooks and scientific articles in this field. In 2011, in the building of the former University School of Nursing (now the Institute of Nursing and Midwifery at the Jagiellonian University), a permanent exhibition was opened dedicated to the history of nursing in Kraków and Poland and to nurses of particular merit in this field, including Hanna Chrzanowska ([Majda and Zalewska-Puchała 2012](#)).

4.3. Works of Charity

Performing works of charity has always been a hallmark of saints. This is confirmed by the rich hagiographic literature, abounding in such events. However, in the perspective of the cultural heritage associated with the saints, the significance lies primarily in their charitable activities producing lasting effects in the form of works of mercy, valuable from a religious and social point of view. In the Middle Ages, it consisted mainly of donating funds and property for religious purposes, primarily to church and monastic foundations. This is what Blessed Salomea carried out with her will, bequeathing her property to the Poor Clares convent. St. Jadwiga the Queen funded several churches and monasteries in Kraków alone during her lifetime. At that time, the saints generally did not directly perform institutional charitable works, especially for the benefit of the lower social strata. This situation has changed dramatically since the second half of the 19th century, although Zofia Czeska, who in as early as the 1720s personally managed and cared for the school for poor girls she founded, should be considered a Kraków pioneer in this regard. For many saints living in the 19th and the 20th century, charitable activities related to the running of charitable institutions were a life mission and vocation. In this context, the following should be mentioned in particular: Brother Albert, Bernardyna Jabłońska, Angela Truszkowska, Józef, Sebastian Pelczar, Klara Ludwika Szczęsna, and the youngest in this group, Hanna Chrzanowska.

Brother Albert was an exceptional person; being a famous painter, he gave up his artistic career, choosing to serve the most abandoned and homeless people. This mission flowed from the idea of his religious life, to see the image of God in everyone, especially the particularly wronged (Przygoda 2018). He, as well as his brothers and sisters, were not allowed to own any property. The heroic an effort he made, deciding to share his life and live in the shelter with the homeless, is shown in the description of the institution, written by Father Czesław Lewandowski before Brother Albert took it over: “A dilapidated building, without a fence, inside of which there was only one large, neglected room, without a floor, but full of garbage, mud, dirt and vermin of all kinds, which swarmed, as if in an anthill. Up to two hundred people of various ages, professions were crowded together in this place of torment: the healthy with the sick, the honest along with drunks or thieves; there were also the underlings, little boys and children” (Siwiec 2004, pp. 130–31).

Running a shelter for homeless men at Piekarska Street, taken over from the magistrate of the city of Kraków in 1888, Brother Albert undertook to provide his charges not only with the basic necessities of life, but also with moral support, including creating opportunities to get out of homelessness by finding work. In doing so, he renounced all remuneration. According to Brother Albert, help was due to every homeless person, regardless of nationality, religion, or origin (Matyskiewicz 2017). In 1892, the municipality of Kraków donated three more buildings for the Brother Albert’s shelter. In one of them, at 43 Krakowska Street, a monastery was established, which still serves this function today and is also the seat of the General House of the Congregation the Albertine Brothers. Here, in 1916, Brother Albert died. The remaining two were at 6 and 12 Skawińska Street. Brother Albert’s charitable service was not limited to a shelter for men. Of his other works carried out in Kraków, it is worth mentioning a shelter for homeless women, opened in 1889; the Albertine Sisters also operated the St. Anne’s Municipal Home for Cripples, the so-called English Garden, at Lubicz Street. Brother Albert’s shelters were in other cities, too—for instance, in Lviv and Jarosław (Siwiec 2004).

Brother Albert’s merits in the social space have been recognized by state and church authorities; on the occasion of the 100th anniversary of his death, the Polish Episcopate, together with the Polish Parliament, declared 2017 the Year of St. Brother Albert.

Currently, the shelter for men in Kraków has 80 places. In addition to meals and lodging, it provides the needy with therapeutic, social, medical, and spiritual assistance. The brothers also serve other poor, dispensing bread twice a day at the gate, distributing food and clothing as needed. As part of their rehabilitation programme, funded by the city, the Albertines also support men emerging from homelessness living in temporarily donated housing.

The work of St. Brother Albert is continued by the St. Brother Albert's Aid Society, established in 1981 in Wrocław. It has more than 3000 members organized in 16 circles throughout the country. It has more than 80 shelters and night shelters for men and women under its care; it also runs day care centres for children, kitchens and eateries, and centres for social integration.

Brother Albert's spiritual daughter, also in charitable service, was the Albertine Sister Bernardyna Jabłońska. In 1897–1898, she served the sick at the St. Anne's Municipal Home for Cripples, and in 1900 was appointed its superior, with about a hundred wards under her care. Two years later, Brother Albert made her superior general of the Albertine Sisters Congregation. At the time, the congregation included five shelters for women (four outside Kraków); in 1915, together with Albert, she opened another shelter in Tarnów.

St. Józef Sebastian Pelczar is considered a great social worker. He included the care of poor girls, especially servants, and the nursing of the sick in homes and hospitals in the statutes of the Congregation of the Servants of the Sacred Heart of Jesus, which he founded (Wilk 2008). Partly with his own funds, he purchased land in Kraków for a servants' poorhouse, established in 1892. Initially, it was run by the Fraternity of the Queen of the Polish Crown, which Pelczar also initiated, and later by "his sisters". He exercised pastoral care over it and led retreats and sermons for the charges (Nędza 1959). With the rural poor in mind, he ordered sisters to conduct catechetical and educational activities. Currently, the Sisters Servants of the Most Sacred Heart of Jesus run the Support Center–Self-Help Club for the Elderly in Kraków, a day care facility for the activation of this social group, especially after the COVID-19 pandemic. Among other things, manual therapy, excursions and pilgrimages, cultural events, lectures, and language learning are organized for the seniors.

Mother Maria Angela Truskowska's philanthropic activities fell mainly in the Warsaw period of her life and were connected with her shelter, mentioned in this work, and the Congregation of the Sisters of Saint Felix of Cantalice. In addition to her evangelization and educational work, the primary goal of the Felician Sisters apostolate, according to the order's charism developed by Mother Angela, was the sacrificial service of the needy. In Kraków, the sisters run a care and treatment facility and a community kitchen. The sisters have been associated with the medical facility at Kołtąj Street since 1866, almost since the beginnings of the congregation in that city. At the beginning of the 20th century, the sisters made a major expansion of the facility, acquiring neighbouring plots of land and constructing a new building. At the time, the centre housed about 100 female residents, half of them free of charge. It currently houses more than 70 women (Zakład opiekuńczo-leczniczy prowadzony przez Zgromadzenie Sióstr Felicjanek. Rys historyczny 2024). Sister Samuela's Community Kitchen also has a long tradition, dating back to 1872, serving about 200 lunches a day at very low prices. Those that do not have money receive dry provisions. In the first period, the kitchen mainly served students who were in difficult living conditions (Figure 10). In 2017, the Małopolska Institute of Culture created an initiative to display the heritage of the Felician Sisters in Kraków by organizing a guided tour of their convent on Smoleńsk Street. The programme included the monastery's church, community kitchen, and garden (Akcja eksploracyjna: Kuchnia Społeczna Siostry Samueli 2021).



Figure 9. Primary school and high school of the Congregation of the Virgins of the Presentation of the Blessed Virgin Mary in Kraków (photo I. Sołjan).



Figure 10. Sister Samuela's Community Kitchen (on the ground floor), (photo I. Sołjan).

The Blessed Hanna Chrzanowska's life mission was to serve the ill. In the absence of institutional support from the communist authorities for home nursing, she developed it personally, seeking help from the parishes and religious orders of Kraków, hence the name 'parish nursing'. A great advocate of this initiative was Karol Wojtyła, who repeatedly supported Chrzanowska in her activities, visiting and helping the bedridden together with her. As the Metropolitan of Kraków, he became the guardian of parish nursing. Gradually, lay nurses, nuns, and other trained individuals joined Chrzanowska's work. In 1955, 25 patients from various parishes in Kraków were cared for, and five years later this number grew to 177 patients, including 35 in very serious condition (Dziedzic 2017). Recognizing the value of Hanna Chrzanowska's charitable work, Pope Paul VI awarded her the order Pro Ecclesia and Pontifice in 1965 (Dziedzic et al. 2020).

5. Conclusions

The material presented here deals with a small part of Kraków's cultural heritage related to the saints who lived there over the centuries. Most often, their heritage is presented in the context of their saintly lives and the worship centred around the holy places created as a result. Kraków was the site of the lives and activities of 23 saints and the blessed. The earliest to be canonized, in 1253, was St. Stanisław the Bishop and Martyr, while the most recent acts of elevation to the altars took place in 2018 and involved Hanna Chrzanowska and Michał Giedroyc. Thanks to the saints, more than 20 cult centres have been established in Kraków, which have contributed to the city's religious and cultural heritage. Today, there are two sanctuaries of international scope; such significant pilgrimage sites, attracting pilgrims from many countries of the world, Kraków has not had in its previous history. The heritage of the saints, used for tourism purposes, especially in religious and cognitive tourism, allows us to strengthen the image and brand of Kraków as a city of saints. This is served, among other things, by thematic routes dedicated to the saints mapped out in the city space, as well as by major religious and cultural events organized here. Examples of the latter include World Youth Day in 2016 or the 15th Congress of the Organization of World Heritage Cities in 2019, during which participants most often chose the sanctuaries of Divine Mercy and John Paul II as part of organized tours.

The legacy of many of Kraków's saints is not only manifested in the form of sanctuaries dedicated to them, established on the basis of the posthumous veneration of these individuals, but also in their works created during their lifetime, which have a major impact on the image of the city today. The initiatives taken by the saints in the fields of education and charity had a positive impact on the social space of Kraków and the lives of its residents, especially the poorest strata, and this dimension of heritage has not been taken into account so far. Many of these initiatives are continued by religious congregations and religious and social associations, enriching and developing the original heritage of the saints. Showing this heritage was an important goal of this article.

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Notes

- ¹ Pruszcz was not really the author of the guide. The author is unknown.
- ² The Order of Canons Regular of Prémontré.
- ³ Canons Regular of St. Augustine of the Congregation of the Most Holy Savior at the Lateran.
- ⁴ The Bernardines belong to the Franciscan order—the Friars Minor Observant.
- ⁵ The term appeared in the mid-16th century in a biography of Blessed Michał Giedroyc written down by Jan of Trzciana, a professor at the Kraków Academy, (Łatak 2021, p. 79).
- ⁶ In 1855, Angela Truszkowska and her cousin Klotylda Ciechanowska, on the feast of the Presentation of the Blessed Virgin Mary on November 21 before the image of Our Lady of Częstochowa, made solemn vows of surrender to the care of Mary. This date is considered by the Felician Sisters to be the beginning of their congregation; official approval took place in 1859 (Marecki 2010).
- ⁷ In 1983, he received an honorary doctorate from the Jagiellonian University in all fields of knowledge represented at the university.

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