Development and Role of Sacred Structures in Gliwice Before the End of The 20th Century

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Abstract
In the paper, the complexes of sacred architecture in Gliwice are discussed in the context of the urban development of the city. The sacred architecture objects here are connected both with the Roman Catholic and Evangelical denominations. The city, since the medieval times, had been developing around its very centre. One of the most important elements in the study of the history of the urban development of the city was the analysis of the drawings of Friedrich Bernhard Werner and of the state of the city presented on a map from 1902. The research concerned also the landscape in the public space which emphasised the significance of the sacred architecture buildings. Currently, within the administrative perimeter of the city, there are many individual buildings or entire urban complexes which may serve as examples of a landscape sacrum. The origin of these buildings was closely connected with the historical past of the city or was the outcome of its industrialisation occurring from the 18th century onwards. Nowadays, many of these objects can be regarded as examples of buildings of high historical, artistic and cultural value. Historical temples, shrines, crosses and cemeteries illustrate the combination of the changes in the artistic styles and tendencies in sacred architecture and art with the local tradition. They are important elements of the urban composition of the city, being at the same time, places of worship and carriers of its intangible heritage.

1. Introduction
The article presents an analysis of urban landscape elements classified in the categories of the so-called landscape sacrum, located in the area of Gliwice. A group of analogical church buildings, together with their immediate vicinity, integrated into the existing landscape, constitutes the so-called sacrum structure. The analysed construction works and foundations have been listed in accordance with the chronology of the formation of the city spatial composition. The aim of the considerations is to present the variety and contemporary value of individual elements with an emphasis on the role and function of the monastery [4, pp. 57 – 64].

The contemporary form and visible variety of the landscape sacrum elements result mainly from geographical and historical conditions, including the development stage of the city they were being constructed in. Later transformations also influenced the present form of the sacred buildings and their immediate vicinity. The time-scope of the considerations encompasses the period from the city foundation in the 18th century to the end of the 20th century. The territorial scope encompasses the area located within the current administrative boundaries of Gliwice, a city with a historical origin, located on the western edge of the Upper Silesia agglomeration. Presently, as compared to other cities in the region, Gliwice have an exceptionally clear Medieval urban layout. The historical centre, basically formed at the turn of the 13th and 14th century, clearly stands out against the modern urban fabric [6, p.
The preserved most important compositional dominants and remains of the city walls, integrated into the 19th-century outhouses also result from historical conditions [8, p. 37].

The methodology applied in this article is based on analyses of the city historical spatial arrangement and their present resources illustrating the influence of sacral works on their environment. It is possible to follow the changes taking place in the structure of Gliwice using widely known terminology which allows to describe spatial and stylistic problems against historical background. The attempt to compare transformations connected with the city development consisting in an improvement or deterioration of the space quality based on church buildings has become the cornerstone of this research.

2. Religious buildings in the Medieval city structure
The first documented mention of Gliwice comes from 1276. In that period, the city was developing in the shade of older Bytom. From 1320, Gliwice periodically served the function of the duke capital of little importance [8, pp. 35-37]. The city position increased in the 15th c., when it became the defence seat of Duke Zygmunt Korybutowicz. The most important element of the spatial composition was then the Gothic building of the City Hall with a clock tower serving the function of the city watchtower. The oldest buildings of this type date back to the 13th c. and are connected with the pre-charter period. The first Catholic temple was probably a wooden church whose location took place in 1204. The temple was built in the highest point in the city, i.e. where the present All Saints’ Church stands. In the nearby Szobiszowice there used to be a wooden church with a sacristy, probably erected by the Templars in 1237. In the 15th century, in Przedmieście Raciborskie, on a hill close to a branch-off of the historical route to Racibórz and Stare Gliwice and Łabęd, a wooden church and the Redemptorists’ monastery was built. A brick pedestal with a crucifix stood there probably as early as 1409. In 1516, the temple was expanded, which resulted from Raciborci Przedmieście being enlarged in the mid-15th c. At the same time, there began construction of a presbytery of the brick All Saints’ Church which is now located in the north-western part of the old city arrangement. In the second part of the 15th c., the main body and partially the chapel were built; in 1504, a four-floor tower, covered with a four-sloped roof, was erected. Next to the church, a school, the curate’s lodging, and a parsonage were located. On the opposite side of the city, outside the city defence walls, a wooden chapel and the Holy Trinity Hospital were built. Simultaneously, by the road leading to Bytom, on the River Kłodnica, wooden St. Barbara’s Church was erected. The temple building together with the chapel and the Holy Trinity Hospital formed the foundation of Przedmieście Biale. In the years 1601-1711, the wooden buildings of the city were destroyed by fires. However, the Old City of Gliwice maintained until the present day a clear arrangement of streets from the post-charter period and the most important dominants, among which religious buildings are the most numerous, including All Saints’ Church and the Triumph of the Cross Church. One example of the original sacral architecture influence on the urban space planning was also the construction of brick temples in place of old wooden churches. St. Barbara’s Church is an evidence of such practice.

Other remains of the rural buildings originally present in Upper Silesia are wooden churches preserved until our times. Wooden temples with timber construction were also built in the area of suburban villages and settlements up until the 19th c. Presently, they are located in the localities surrounding Gliwice, e.g. St. Bartholomew’s Church in Smolnica, the Nativity of the Blessed Virgin Mary Church in Szalsza, and All Saints’ Church in Bojszów. Among buildings of this type, there are temples which were translocated several times, as well as churches which have been preserved in their original location [8, pp. 85-87]. Wayside crosses, shrines and figures are examples of small architecture forms connected with suburban landscape. They are now of high artistic, historical and scientific value, and are a valuable example of architectural forms integrated into the existing landscape.
3. Sacrum in the urban landscape of an industrial city

Significant changes in the spatial structure of the city took place only at the end of the 18th c., in connection with Fryderyk Reden’s activity and industrialization development. The city spatial development progressed concentrically – from the historical centre, along radiating streets and towards other settlements. The reason for the increasing urban density and planning new communication routes was, among others, completing the railway and the Kłodnicki Canal. In the vicinity of the railway and the Canal, industrial buildings were being constructed [1, pp. 29-30]. In the 18th and 19th c., due to the Prussian government’s actions aimed at limiting traditional religiousness on the Silesian territory, there appeared various forms of religious manifestation in lay architecture. An example of this were niche façade shrines. The shrines, together with Mary’s or Saints’ figures, were placed on the façades of residential buildings. The development of this religious form, characteristic of the region, took place simultaneously with ceramic ornaments becoming increasingly popular in the architecture of the 2nd half of the 19th c. [8, p.90]. Sacrum became particularly important in Upper Silesia also as industrial development progressed and, thus, the risk of mining threats and disasters appeared.

At the beginning of the 20th c., the Medieval urban arrangement of Gliwice was harmoniously integrated into the communication network created for the developing industry needs. The architectural framework for individual streets was defined by blocks of the so-called outlying buildings with elements of green [7, p. 176]. Professor B. Szczypka-Gwiazda writes: in such formed space, emphasising integration of new architecture with topography and the existing arrangement resulting from the natural historical development of the city, one can see, adapted by Paul Schulze-Naumburg, the application of aesthetic views of Camillo Sitte who considered city planning to be an area of art and treated a city like a comprehensive work of art [7, p. 176]. 20th-century sacral architecture forms constituted an element of urban composition at that time. Their artistic and architectural expression was influenced by the dominating aesthetic trends in art, the reforms introduced by the Second Vatican Council, and the established standards of the Catholic Church. Significant influence was also exercised by the local tradition and historical conditions in the area of Silesia, affecting the variety of directions and trends in architecture (among others, incorporation into the Weimar Republic). At that time, the first stage of erecting sacral architecture buildings lasted from the beginning of the 20th c. to the break-out of the First World War (1914). The churches whose construction began at the end of the 19th c. but their consecration took place in the 20th c. can be included in that period. One example of this is the Neogothic St. Peter and Paul’s Cathedral. The 20th c. was also the time of renovation of historical churches, e.g. All Saints’ Church was renovated then. Ludwig Schneider’s historicist sacral architecture stands out from the buildings of that period. In the interwar period, churches regarded as prime examples of functionalist sacral buildings, e.g. the Church of the Christ the King, were built in the city.
Figure 2. Transformation stages of Gliwice from the 19th c. (devised on the basis of [6] K. Lech)

After the Second World War, in the area of Katowice metropolis, 282 churches were built. In People’s Republic of Poland, constructing churches was a form of protest. Most of them were erected thanks to parishioners’ activity (the so-called barricade architecture). In the 1980s, constructing churches was one consequence of building new housing estates. Nowadays, we can observe large concentration of sacral architecture and, resulting from that, smaller amount of new churches [9].

4. Results and discussion
Research based on the changes taking place in the structure of Gliwice was done and sacral buildings and transformations around them were presented. Starting from the definition of construction design and its perception, described by K. Lynch and Ch. Delfante, we can find basic principles of searching for good city form and essential relations in urban space [5, p.98]. Helpful were the methods used in visibility analyses, devised by Urszula Forczek-Brataniec and applied in many practical studies. Selected buildings were evaluated in regard to their impact on the city structures transformation, viewing qualities in the street scale and in a larger scale, as well as social qualities which result from the appearance of buildings of this type. Significant changes connected with the development of sacral buildings took place in three stages. The first one lasted form the foundation of the city to the 19th c.; the second stage was connected with industrial development and lasted from the end of the 19th c. to the Second World War; and the third stage was connected with constructing contemporary temples. The following table presents selected important buildings, built during the described stages and located in and around the city centre. Parish churches and branch churches constructed later were important symbols of each town and city in the region [2, p.86-95].

For further research analysing the importance of the buildings, four churches from the very centre of Gliwice were selected: All Saints’ Church, the Triumph of the Cross Church with the monastery, St. Peter and Paul’s Cathedral, and St. Barbara’s Church. They were selected due to their closeness to the historical city arrangement. Their importance in the past, conjugation with the sacral axes, perception in the street scale, and their importance in the social-cultural structure of the city were evaluated.
| Buildings | Time of construction | Impact on changes | Viewing qualities in micro scale | Viewing qualities in macro-scale | Compositional qualities | Social qualities |
|-----------|---------------------|-------------------|-------------------------------|---------------------------------|------------------------|-----------------|
| All Saints’ Church  | stage I (15th c.) | Important for the formation of the original urban arrangement | Late-gothic brick hall building, oriented, standing out from the quarters buildings dominant | One-tower building, raised in the 18th c. 63 metre-high tower, located on a hill | Centre. Forming the sacral axis in the northern quarter | Building important for society, a parish church |
| ul. Kościelna 4 | | | | | | |
| The Triumph of the Cross Church and the monastery of former Reformers, presently Redemptorists’ | stage I (17th c.) | City-forming role for this northern part | Compact building with a monastery | Lack of tower, flèche | Focus for the viewing axis in the northern direction | Sacral group together with gardens (lost in the 20th c.) | Congregation of the mendicant order conducting educational activities and taking care of the ill and the poor. |
| ul. Daszyńskiego 2 | | | | | | |
| St. Barbara’s Church, arch. Friedrich August Stüler | stage I (15th c.) | City-forming role for the eastern or southern part, located at Biały Bytomskie suburbs | Building outside the fortifications, of no importance in the street scale | With a 44-m-high tower | Of no importance in the micro scale | | From the 19th c. – Evangelical, after WWII – garrison church |
| (located in place of the 15th c. wooden St. Barbara’s Church) | stage II (19th c.) | | | | | | |
| ul. Św. Barbary 2 | | | | | | | |
| St. Bartholomew’s Church (old) Gothic | stage I (15th c.) | Temple located considerably far from the centre | minor | minor | none | Important in the suburban scale |
| ul. Toszecka 38 | | | | | | | |
| St. Peter and Paul’s Cathedral | stage II (19th/20th c.) | Completing compositional arrangement Located at the second historical trade route, of no importance for its arrangement | Monumental building in the street scale | Three-aisled brick church, with a 75-m-high tower | Important element of the second sacral axis connecting to the parish church | The most monumental temple built at the turn of the 19th/20th c. Important for the Catholic identity of the city |
| ul. 1 Maja | | | | | | | |
| St. Bartholomew’s Church (new) arch. Ludwik Schneider | Stage III (20th c.) | Considerably far from the historical centre | Considerable exposition | With a 100-m-high tower well visible | none | Important in the suburban scale |
| ul. Bernardyńska 19 | | | | | | | |

The beginnings of the city were closed in their arrangement of old structure. Despite considerable city development, two visible sacral axes seem to be clear until the present day, emphasizing the importance of the described buildings for the entire structure.

It seems essential to refer to the perceptual and importance aspect of the selected religious buildings.
Table 2. Importance of the sacrum buildings in Gliwice

| Buildings                                      | Importance in the past | Conjugation with the city sacral axis of the city | Visual perception in the street scalea | In social-cultural structurea |
|------------------------------------------------|------------------------|---------------------------------------------------|--------------------------------------|-----------------------------|
| All Saints’ Church                            | Confirmed by historical iconography and spatial arrangement construction | yes                                               | significant                        | significant                  |
| The Triumph of the Cross Church and the monastery | At the closing towards trade route leading to Olomuniec (possible Amber Route to Italy) | yes                                               | significant                        | average                      |
| St. Peter and Paul’s Cathedral                 | Founded as a branch for the parish church | yes                                               | significant                        | significant                  |
| St. Barbara’s Church                           | Until the 18th c. it contributed to the development of the eastern suburban areas | no                                                | average                            | average                      |

Figure 3. Sacral axes in Gliwice in the present form of the city, with indicated temples and green areas (divised by E. Waryś, K. Lech, K. Hodor)

5. Conclusions
The conducted research unambiguously indicates great importance of the sacral buildings for the city structure in the past and present. Historically, they set the directions of its development, forming individual new districts around them; today, they are outstanding elements in the city line.
All Saints’ Church, one of the first temples in Gliwice, forms a part of the urban arrangement even today. Temples of various denominations, built in stage III after 1945, were important for the social-cultural structure, but were not distinguished in form. The legibility of the elements connected with the sacrum forms a part of the conditions related to the orientation within the city space [5, p.180]. This concerns first of all European cities, where this type of heritage, since the beginning of Christianity, has been a significant constituent of mythopoetic view.

**Figure 4.** Analyse of the viewpoints (places of taking photos) and view axis (edited by E. Waryś).

**Figure 5.** A. Reformers’ Church and Monastery (currently Redemptorists), view from the south-east side, photo by E. Waryś, 2018. B. Reformers’ Church and Monastery (now Redemptorists), view from the east side, photo by E. Waryś, 2018.
Figure 6. A. All Saints’ Church, view from the south side, photo by E. Waryś, 2018. 
B. Tower of the All Saints’ Church, view from Bytomska Street (east side of the Old Town system), photo by E. Waryś, 2018.

Figure 7. Closures of the historic viewing axis:
A. Reformers’ Church and Monastery on the north-west side, photo by E. Waryś, 2018. 
B. All Saints’ Church on the south-east side, photo by E. Waryś, 2018.

Figure 8. A. Holy Trinity’s Church built in the place of a historic hospital and chapel, photo by E. Waryś, 2018. 
B. Saint Barbara’s Church built at the site of a wooden temple, photo by E. Waryś 2018.
Figure 9. A. The Cathedral Saint Apostles Peter and Paul’s Church, view from the north-west side, photo by E. Waryś, 2018
B. The Cathedral Saint Apostles Peter and Paul’s Church, entrance portal, photo by E. Waryś, 2018
C. The Cathedral Saint Apostles Peter and Paul’s Church, green area in church’s surroundings, photo by E. Waryś, 2018.

Figure 10. A. Modernist Christ the King Church, view from the south-west, photo by E. Waryś, 2018.
B. Modernist Christ the King Church, view from the north-west, photo by E. Waryś, 2018.

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