


Article

Biblical Gardens and the Resilience of Cultural Landscapes—A Case Study of Gdańsk, Poland

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Abstract: In recent years, several biblical gardens were constructed in the harsh climate of Poland. They try to convey spiritual values through the medium of garden art and design. Rarely are they built from scratch with a granted budget; the majority of them represent the effort to revitalize degraded urban space and cultural heritage. In most cases, they are constructed and maintained as a challenge by groups of enthusiasts with no institutional financial help. From the very beginning, they are attracting numerous visitors, individuals, and organized groups to previously neglected spaces. The scope of this paper is to present the phenomenon of their construction, discuss the selected case studies, and try to identify whether their creation is strengthening the resilience of cultural landscapes.

Keywords: cultural heritage; therapeutic landscapes; resilience; biblical gardens; Gdańsk; Poland



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1. Introduction

There are three gardens presented in the Bible—the Garden of Eden, the Garden of Gethsemane, and the Garden of the Empty Tomb. The most appealing for humankind is the Garden of Eden. The challenge to reconstruct it has lasted as long as humankind; however, the gardens officially described as biblical did not emerge until the XIX or even XX century.

First “biblical gardens” or “Bible gardens” were created in an Anglo-American Protestant context [1,2]. The synonymous names represented a garden with plants that are specifically mentioned within the pages of the Bible [3]. The story of biblical gardens is connected to the development of modern botanical science and the identification, acclimatization, and popularization of plants native to the Middle East in the XVII–XIX centuries [4].

The oldest remark of a “bible garden” appears in the title of the work by Joseph Taylor “*The Bible garden or a familiar description of the trees (. . .) mentioned in the Holy Scripture*” published in London in 1836.

The first recognition of “biblical garden” referred to an existing biblical garden in Carmel, California, USA, and was published in a book in 1940 [3,4]. The first information about the biblical garden in Europe in Bangor, UK, designed by Tatham Whitehead, appeared in 1961 [3]. Since then, many biblical gardens have emerged across the US and Europe. In recent years, several were created in the harsh climate of Poland. The scope of this paper is to present the selected case studies and try to identify if their creation is strengthening the resilience of cultural landscapes.

2. Material and Methods

The research objective was to identify whether and how the creation of biblical gardens is strengthening the resilience of cultural landscapes. The subject is complicated and concerns various fields—land development and urban planning, cultural and social studies, spirituality and religion, placemaking, landscape architecture and resilience, therefore various methods needed to be used.

This study encompassed a review of the literature dedicated to biblical gardens and their design as well as public perception of places dedicated to materializing the Bible.

Studies of biblical gardens required field trips, site mapping, and observations. Studies of the public perception of biblical gardens were based on a literature review, research of social media, and interviews with all interested parties, i.e., designers, gardeners, visitors, volunteers, and users. The biblical garden in Northern Poland, in Gdańsk, was selected as a case study.

The first step was to establish what is a biblical garden and why it is different from any other garden.

3. Biblical Gardens in the World—Descriptions and Definitions

Zofia Włodarczyk reviewed some 63 Bible gardens from Europe and coined a modern definition of a biblical garden [3]. She points to the fact that the selection of plants in contemporary biblical gardens is based not entirely on biblical plants but includes also many other ornamental species from other parts of the world. Some of the herbs are a reference to monastic, medieval European gardens or are associated with the wider Christian tradition or grow widely in Israel [3]. However, Zofia Włodarczyk insists on the preservation of the original principle to use merely plants mentioned in the Bible, with only a small addition of wild-growing plants that are native to Israel, as the objective is to show the natural landscapes of the Holy Land [5].

Botanists have identified about 100 known plant species mentioned in the Bible and there is an ongoing debate about another possible 100 plant species, as not all terms referring to plants can be easily identified [6,7]. Thus, the list of biblical species is subject to constant verification. The most current list, which contains 206 species of Bible plants, is accepted by contemporary researchers and may be used as a basis for the selection of plants when arranging biblical plant collections or gardens [7]. Most of the plants mentioned in the Scripture can be planted in colder climates; therefore, it is also possible to cultivate biblical plants in Europe and North America [6,7]. Some of them were introduced to other continents and become so omnipresent that they have multiple common names in local languages, e.g., *Acorus calamus* L., called sweet flag, sway, or muskrat root.

Appendix A presents the list of those 206 species of bible plants, accompanied by local common names in English and Polish if they exist. The local common names signify that the plant is present in local culture. Either way, it can be successfully planted in the garden, domesticated and planted in pots, or at least some parts of the plant are widely known and used. These plants that can be potentially used in temperate climate zone are shaded; they may be potentially used in biblical gardens in Poland (Appendix A).

Another common feature of biblical gardens is that they present plants along with their names and at least one Bible quote.

Apart from planting material, modern biblical gardens use compositional layouts referencing religious symbols, miniature landscapes, and structures that occur in the Holy Land as well as paintings, works of sculpture, music, and garden designs presenting selected biblical events [3]. They also usually offer printed guides, leaflets, or electronic devices, and some biblical gardens also employ human guides. With the help of symbolic representations and traditional and modern technologies, they convey the message behind the words of the Holy Script and thus invite meditation and reflection.

Zofia Włodarczyk [3] coined a modern definition of the biblical garden as “an arranged area of greenery, in which, with the help of various means of expression, a scenery reflecting the environmental and economic reality of the Holy Land is created to facilitate the reading of a biblical text, and through this a deeper and more precise understanding and knowledge thereof”. Apart from biblical gardens, other denominations are also used, e.g., the garden of Christ, the biblical garden of Moses, the biblical plant collection, etc.

Thus, nowadays biblical gardens are themed gardens, both didactic and symbolic. They present species of plants mentioned in the Bible (Appendix A) and one or more of the following features:

- Plants that grow in the wild in the Middle East (native to places mentioned in the Bible);
- Plants that are related to Christian symbolism;
- Symbolic features related to the Holy Scripture or Christianity;
- Symbolic features representing scenes from the Bible.
- Some biblical gardens, especially in the US, offer one or more additional experiences:
- Performance re-enacting the scenes from the Bible;
- Biblical kitchen serving traditional dishes from the Middle East prepared with native plants—vegetables, fruits, and herbs;
- Biblical Museum.

James Bielo describes biblical gardens as choreographed spaces to teach where sensuality—visuality, tactility, physical movement, taste, smell, and aurality—is integral to their effectiveness [4]. The Bible gardens are designed to be experienced with all the senses simultaneously, with no priority given to any of them. These places invite visitors to stroll along the walkways, sit on the bench, smell the aromatic plants, touch the leaves and flowers, and enjoy the experience while learning the message of the Holy Script. Biblical gardens are pedagogical guides to discovering the history and truth of the Bible.

4. The Social and Health Effects of Biblical Gardens

The interesting question is what distinguishes the biblical garden from a secular one in its social or health effect? The answer is rooted in the interconnection between the spiritual and material world. Spirituality is a multidimensional theoretical construct. In essence, it constitutes transcendence understood as going beyond or above oneself to experience closeness to a higher power or purpose. In the case of biblical gardens, that turn toward transcendence and a higher-being makes a common denominator for many concepts of spirituality and religiosity, so that they may be treated interchangeably. Biblical gardens are places of spiritual experience stimulated by the material environment. That spiritual experience may have a positive effect on health and mental well-being. There are numerous studies confirming significant relationships between spirituality, health-related behaviors, and psychological well-being [8,9]. A systematic review of the literature performed by Mueller, Plevak, and Rummans (2001) demonstrated that religious involvement and spirituality are associated with better health outcomes including greater longevity, coping skills, and less anxiety, depression, and suicide [10]. A scoping review that explored the associations between religious and spiritual factors and the health-related outcomes of adolescents with chronic illnesses suggested that religious and spiritual beliefs, thoughts, and practices (e.g., spiritual coping activities) might have both beneficial and deleterious effects on the way adolescents deal with their medical conditions, on their psychosocial adjustment, their mental and physical health, and their adherence to treatments [11]. Religiosity and spirituality are providing adolescents and adults with both cognitive and social resources that might help them to find purpose and hope, even in difficult times. The reference to the sacred, which encompasses the transcendent and divine, might stimulate resilience, understood as resources, to withstand hardships, bounce back and reconstruct oneself.

5. Biblical Gardens in the World—Locations

The majority of biblical gardens are constructed in the northern hemisphere, in the US and Europe, but there are also very interesting ones in other parts of the world, namely in Israel (the largest biblical garden—Neot Kedumim, the Biblical Landscape Reserve in Israel), but also southern America and Asia, Africa, and Australia.

When it comes to location, biblical gardens are constructed:

- Next to churches, synagogues, or chapels;
- As parts of botanic gardens;
- As individually themed gardens or public parks.

James Bielo created a project “Materializing the Bible” to track biblical gardens along with Creationist sites and Bible history museums. His team created an interactive map of biblical gardens and other biblical sites available on the internet (Figure 1) [8]. Professor

James Bielo identified 182 existent biblical gardens located in Australia, Austria, Canada, Croatia, Denmark, England, France, Germany, Hungary, Ireland, Israel, Italy, Japan, Kenya, Malta, the Netherlands, New Zealand, Poland, Portugal, Russia, Scotland, Switzerland, Ukraine, the United States, and Wales. However, the number of attractions related to materializing the Bible is much higher—516 in 44 different nations around the world [12].



Figure 1. A map of the world. Each individual dot represents historic, existing, or planned biblical garden or other sites related to materializing the Bible. Legend: Yellow = Re-Creations; Green = Biblical gardens; Red = Creationist sites; Purple = Bible History Museums; Lavender = Non-Extant sites. Reprinted/adapted with permission from Ref. [12]. 2022, James Bielo, Materializing the Bible.

The Bible gardens try to immerse visitors into the Bible's natural world. Biblical gardens do not have to mimic the Christian Holy Land, nor provide a surrogate pilgrimage experience. They do materialize the Bible but in a very subtle way, taking advantage of all available media.

6. Biblical Gardens in Poland

In Poland, the first collection of biblical plants was opened in the botanical garden of the Agricultural University in Cracow in 2000 [13]. The collection was organized by Zofia Włodarczyk, who also mentioned the name “ogród biblijny” for the first time in 2002 in her doctoral thesis “Plants of biblical gardens” [3]. Zofia Włodarczyk was also the designer of the first biblical garden in Poland in Proszowice, near Cracow in Poland, which opened in 2008 [14] (Figure 2).



Figure 2. First biblical garden in Poland was created in Proszowice, near Cracow in 2006 (a) place to sit and rest under the tree canopy; (b) main pathway; (c) sensory pathway. Source: author.

Since then, several biblical gardens were constructed in various regions of the country. The collections of biblical plants were opened to visitors in:

1. Botanical Gardens of the Agricultural University in Cracow [13];
2. Botanical Gardens of Jagiellonian University in Cracow [15];
3. Botanical Gardens of UCMS in Lublin [16], turned into a biblical garden;
4. Arboretum in Bolestraszyce [17].

Existent biblical gardens in Poland that are officially referred to as biblical gardens and have a dedicated internet site are located in:

1. Proszowice [14];
2. Myczkowce [18];
3. Muszyna [19];
4. Cracow—Dębniaki—Łosiówka [20,21];
5. Chorzów [22];
6. Stara Wieś [23];
7. Częstochowa [24];
8. Lublin [16];
9. Puławy [25];
10. Lidzbark Warmiński [26];
11. Gdańsk [27].

Poland has a moderate climate in central Europe, but winters are usually cold and snowy, with temperatures well below freezing. Some biblical plants that do not support harsh winters need to be grown in containers or replaced with related species of similar appearance. Some need to be transferred to interiors with stable temperatures and humidity during the winter. A list of potential biblical plants is presented in Table A1.

The Bible gardens in Poland usually offer:

- Plants that grow in the wild in the Middle East (native to places mentioned in the Bible);
- Plants that are related to Christian symbolism;
- Symbolic features related to the Holy Scripture or Christianity;
- Symbolic features representing scenes from the Bible.

The other additional features are rarely present. The performances re-enacting the events presented in the Bible are only organized for Christmas or Easter in some places, but that is not a usual practice. So far, there are no biblical cuisines or Bible museums in biblical gardens in Poland. The Bible gardens in Poland are not constructed near cemeteries, like many in other countries. They do not bear plaques with the name of the founder who paid for the construction. The founders are usually anonymous, even though the names of the design team members might be publicly revealed.

Biblical gardens in Poland are rarely built from scratch with a granted budget, such as in the case of Proszowice [14] or Myczkowce [18]. In most cases, they are constructed and maintained as an uproot challenge by groups of enthusiasts with no institutional financial help.

From the very beginning, biblical gardens in Poland try to convey spiritual values through the medium of garden art and design and attract numerous visitors, individuals, and organized groups to previously neglected spaces. Some of them represent the effort to revitalize cultural heritage, such as the example of Gdańsk [27].

7. The Biblical Garden of Pallottine Missionary Sisters in Gdańsk

On the property belonging to the Pallottine Missionary Sisters (Figures 3 and 4), there was an area of undeveloped land on a slope reinforced with the old foundations of demolished additions to the historic villa; today it is the Integration Center. The sisters decided to convert this terraced area on the escarpment into the Bible Garden. The garden was founded in 2019 by two Pallottine Sisters: Sister Blanka Sławińska SAC and Sister Beata Ostrówka SAC, later they were also joined by Sisters Aleksandra Podleżańska SAC and Barbara Brodowska SAC. The sisters established the garden practically on their own,

with the help of kind people, scouts, etc. The garden was established and is maintained exclusively with funds donated by private founders. Every season the garden is expanded with new compositions related to the history of Salvation (Figures 3–17) [27].

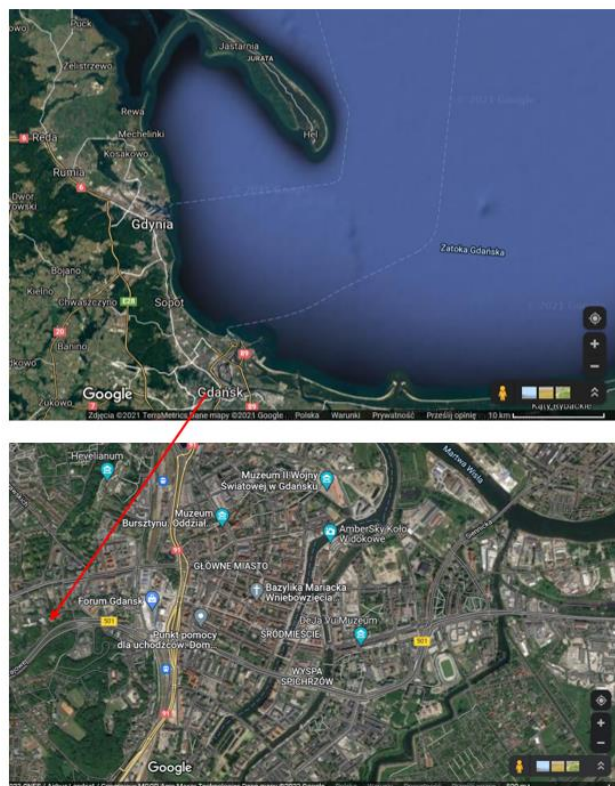


Figure 3. Case study location—Biblical garden in Gdańsk, ul. Malczewskiego 144 Map of Gdańsk Bay, source [28].



Figure 4. Airview of the biblical garden in Gdańsk, ul. Malczewskiego 144, photo by Kamil Sulewski, Reprinted/adapted with permission from Ref. [29]. 2022, Kamil Sulewski, 7 zdjęć z Gdańska.

7.1. Design and Layout of the Biblical Garden

The sloped terraced garden was divided into parts with references to the events of the Old and New Testaments. The Bible Garden is adjacent to an older garden next to the congregation house, which has a small plot of vegetable and herbal plants and ornamental plants. All the plants merge into one picturesque garden full of colors and fragrances (Figures 4–6).

The garden is attractive at any time of the year, but is open to visitors from June to the end of October for security reasons (Figure 4). In the upper part of the garden, there is a historic villa, which now serves as the Integration Center, where exhibitions and cultural events are organized.



Figure 5. The view from the upper terrace down to the slope of the biblical garden, in the background a vegetable garden located below by the white building of the main house of the Pallottine Sisters. In the foreground, we can see an array of biblical crops, e.g., proso millet, wheat, and barley. Source: author.

7.2. Plants in the Biblical Garden

The goal of the Pallottine Sisters was to establish a garden where everyone would find a sense of peace, the beauty of nature, and closeness to God and other people. It seems that this goal has been perfectly achieved. The biblical garden of the Pallottine Sisters is organized according to similar principles as other biblical gardens in the world. It presents species of plants mentioned in the Bible and has all of the following features:

- Plants that grow in the wild in the Middle East (native to places mentioned in the Bible) (Figures 7, 8 and 12);
- Plants that are related to Christian symbolism (Figures 5 and 6);
- Symbolic features related to the Holy Scripture or Christianity (Figures 12 and 13);
- Symbolic features representing scenes from the Bible (Figures 10–17).

Plants of the Middle East were planted in the garden—those that had been acclimatized in Poland directly to the ground, and the more sensitive varieties—in pots placed in the garden in the summer season.



Figure 6. In the foreground, the colorful biblical garden. In the background, the recently renovated historic villa. Today it is the Integration Center where events and exhibitions are organized. Source: author.



Figure 7. Against the wall of a historic villa, an exhibition of sensitive plants grown in pots is placed only during the summer, e.g., fig tree, dates and citron. In front of the pots, the allegory of 10 virgins and their oil lamps. From the garden terraces, there is an exceptionally attractive view of the historic towers of the Main Town in Gdańsk. Source: author.

Many other species in the garden serve as the backdrop for biblical stories.

The form of presenting information about the plants is also visually attractive. Next to biblical plants, there are plates with names, descriptions, and photos of the plants flowering, which is a great educational aid and support in contemplating the beauty of nature.



Figure 8. A table with the name and description of the plant and its photo in full bloom located next to crops from the Middle East, e.g., variety of leeks and common flax. Source: author.



Figure 9. The sisters took care of a garden corner with a map of the Holy Land and tables with the main plants found in the Bible. Source: author.

7.3. The Main Symbolic Elements of the Biblical Garden in Gdańsk

When arranging the scenes, the Sisters used both plant material and symbolic elements. They use natural stones, sculptures, and seasonal decorations—gifts from people, stonemasons, and contractors. This allows the garden to be attractive all year round. Elements symbolizing animals, loaves of bread, dishes, etc., are an excellent addition to planting (Figures 10, 11, 13 and 17).



Figure 10. The grotto with a Holy Mother and Child surrounded by animals. Source: author.



Figure 11. Biblical Scene—Emaus arranged using a fragment of the terrace of a demolished annex from a historic villa Source: author.

They help to make the message more attractive to different age groups, especially children. The use of diverse measures allowed the Pallottine Sisters to arrange the garden with narrative properties that speak of the “history of salvation”. The multisensory qualities make it easier for visitors to receive the content that materializes the Bible in the garden.



Figure 12. Symbolic grotto of an empty tomb, next to which the plants of the Middle East are described. Source: author.



Figure 13. Garden as a place of contemplation of biblical events—Crown of Thorns. Source: author.

At the same time, the general perception of the garden is dominated by contact with living plants, and references to biblical scenes are somewhat hidden, so that following them can become a contemplative walk. The garden was established with great care and attention to detail. It is very elegant and well-kept.

7.4. Elements of Street and Garden Furniture

It can be said that everyone will find something interesting in this garden: children—figurines of birds, hares, and dogs; young people and adults—terrace garden attractions, biblical scenes, and an attractive view; the elderly can appreciate the amenities—an elevator, ramps, and comfortable benches (Figures 14–16), but also the planting of older plant varieties that evoke memories of youth. The walkways and benches are invitations to spend more time in the biblical garden [4].



Figure 14. Garden view. The view from the upper terrace down to the slope of the biblical garden, in the background the white building of the main house of the Pallottine Sisters. In the foreground, a bench between two decorative vases. Source: author.



Figure 15. Leisure area next to the wall on which boards with maps of the Holy Land and plants mentioned in the text of the Bible were hung. Source: author.



Figure 16. A bench under a tree. Source: author.



Figure 17. A scene representing Kafarnaum with a dry lake, fisherman boat, nets, and fresh fish. Source: author.

8. Discussion

As more and more biblical gardens are created, the interesting question is why are they created? What kind of needs are they fulfilling? When it comes to pure aesthetic values, some representations in biblical gardens are contested by art connoisseurs. They are criticized as ludic, erratic, and simplified. This might be connected with the challenge to materialize and domesticate the Scriptures, and appeal to all age groups—children, adults, and the elderly.

James Bielo states that biblical gardens are places for prayer, meditation, silent reflection, and contemplation [4,12]. However, he argues that biblical gardens resist a modern ideology that elevates visual experience atop a sensory hierarchy [4,12]. The multisensory experience united with an invitation to meditational or contemplative practices can be translated into more resilient cultural landscapes.

Scheurer [30] wrote that biblical gardens were “a niche offering a positive space of resistance against the constant increasing of efficiency, the absolute power of the media and the vertiginous pace of life”. The resistance to elevate visual experience over spiritual needs provides a healing refuge in a world pushed towards constant progress and perfection. Religious roots can give strength in the search for the meaning of life. The biblical garden can become a “space of spiritual rest, similar to an imagining of paradise” [31]. Today, a man is pushed into the role of a consumer in restless circumstances. The possibility to either create a biblical garden, be a member of a team, or care for biblical plants can lead to spiritual healing and internal transformation. The contact with nature, observation of seasonal decay, and revival of planting material bring joy and contentment [31,32]. The healing power of nature, garden, and gardening were mentioned as early as the 12th century by Saint Hildegard of Bingen [33]. A visit to a Bible garden encourages self-reflection and self-awareness. The modern man faced with the biblical garden might be forced to ask himself many fundamental questions about truth, its price, and the sense of the sacrifices made by the prophets. That truth makes man truly free [34].

Another interesting question is whether the creation of biblical gardens is strengthening the resilience of cultural landscapes.

8.1. Biblical Gardens and the Sense of Belonging and Connectedness

Biblical gardens create a religious attraction. They are usually open to the public and visited daily by everyone who wants to, including the local community and other visitors. What is important is that biblical gardens around the globe offer free admission to everyone and everyone is welcomed during opening hours. It is an inclusive experience.

In the case of biblical gardens, they might create a sense of belonging and connectedness for a community, fostering social cohesion and inclusion through the power of place [35]. A place becomes meaningful if there are memories and values associated with it. James Bielo suggests that the biblical garden can be understood and treated as a gift to local communities and the general public [12]. The Bible gardens connect past and future generations. The ancient plants look and smell exactly the same as they did in biblical times. Some biblical gardens form part of ecumenical gardens, e.g., Le Jardin de las Tres Culturas in Madrid and Gärten der Weltreligionen: Paradiesgarten Christlich-Judischer Garten in Osnabrück [3,36].

8.2. Public Perception of the Garden in Gdańsk

The garden was opened to the public in 2019, during the pandemic of COVID-19. Therefore, it was not possible to organize a large opening event. However, information about the garden appeared in the local press and on the web pages of The Pallottine Sisters Congregation. Information about the biblical garden is also regularly updated on social media.

Nevertheless, over twenty spontaneous interviews with neighbors and local inhabitants revealed the lack of knowledge about the opening of the biblical garden in Gdańsk.

During the study visits, the methods of site observation, mapping the activity of visitors, and unstructured interviews were used. The study revealed that there are four types of visitors:

1. Pallottine Sisters who live in the Congregation Home;
2. Guests of Pallottine Sisters who live in the Congregation Home (refugees with children, pensioners, vacationers, etc.);
3. People who are frequenting the Integration Centre, which hosts numerous organized events;
4. Visitors who come directly to visit the garden and who planned their visit to the garden.

The perception of the garden is positive, it is described as a beautiful and peaceful place. The Pallottine Sisters and their adult guests use the terrace and stroll along the alleys. Children explore the garden, play in open areas and interact with the whimsical features, e.g., sculptures, gates, etc. Some of the people who visited the Integration Centre, and who learn about the garden on site, decided to dedicate additional time to visit the garden. Visitors who come directly to visit the garden come from various parts of the country, e.g., southern Poland, and planned to visit the garden ahead of their trip to Gdańsk. The garden is open to visitors from the 1st May to the 31st October, and the Pallottine Sisters serve as guides, providing information and insights about the garden design.

9. Conclusions

What is important in the case of biblical gardens, constructed as a challenge without institutional help, is the sense of involvement and responsibility. It is believed that the public's participation and involvement, as well as their needs and satisfaction, are critical components of the gardens' sustainability. Their participation could bridge the gap between various groups and help articulate commonly shared values. Therefore, the sensory hierarchy and feeling of homeliness are more important than a purely visual experience. The elevation of modern impeccable aesthetics might bring divisions and a sense of exclusion, while the tendency to decorate according to users' needs brings a sense of commitment and homeliness. Forging connections between people who are significantly different usually starts by seeking similarities. The biblical garden is a neutral ground that represents common values.

The garden in Gdańsk united many people who engaged themselves in decorating, maintaining, or promoting the garden in the media. The garden has so far attracted many visitors from the entire country, even though it had been created only recently (2019–2022). In some cases, it becomes a reason to visit the Integration Center and Pallottine Sisters. The biblical garden has quickly become one of the tourist attractions of Gdańsk, even though the tourism sector is recuperating after the COVID-19 pandemic.

The example of biblical gardens in Poland demonstrates that they can become an important feature of the local community, bringing people together and giving meaning to their environment. However, they need efforts to popularize the knowledge about their presence and invite people to visit. Moreover, they offer the potential of strengthening a place's identity and the resilience of the cultural landscape.

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Appendix A

Table A1. List of universally accepted biblical plants, published by Zofia Włodarczyk [7], with common names in English and Polish and references to geographic distribution.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
1	<i>Abies cilicica</i> (Ant. & Ky) Carr	Cilician fir Taurus fir	Jodła Syryjska	Israel, Lebanon, Syria, Turkey
2	<i>Acacia albida</i> Delile Syn. <i>Faidherbia albida</i> (Delile) A.Chev.			Syria, Palestine and Cyprus, tropical and subtropical Africa
3	<i>Acacia raddiana</i> Savi	-	-	Africa, Middle East
4	<i>Acacia tortilis</i> (Forssk.) Hayne	-	-	Africa, Middle East
5	<i>Acanthus syriacus</i> Boiss	-	Akant syryjski	Israel, Lebanon, Syria, Turkey
6	<i>Acorus calamus</i> L.	Sweet flag, sway, muskat root	Tatarak zwyczajny	Central Asia, Siberia, Europe and Northern America— invasive species in Europe
7	<i>Agrostemma githago</i> L.	Common corn-cockle	Kąkol polny	Middle East, Northern Africa, Europe, United States, Canada, Australia, New Zealand
8	<i>Alcea setosa</i> (Boiss.) Alef.	Bristly hollyhock	Malwa figolistna	Native to Middle East; garden plant in Europe, Northern Africa, Asia
9	<i>Alhagi maurorum</i> Medik.	Camelthorn, camelthorn bush, Caspian manna, Persian mannaplant	-	Mediterranean, Middle East, introduced to Australia, southern Africa, United States
10	<i>Allium cepa</i> L.	Onion	Cebula zwyczajna	Cultivated around the world
11	<i>Allium kurrat</i> Schweinf. ex Krause	Egyptian Leek	Por egipski	Cultivated around the world
12	<i>Allium porrum</i> L.	Wild Leek	Por uprawny	Cultivated around the world
13	<i>Allium sativum</i> L.	Garlic	Czosnek pospolity	Cultivated around the world
14	<i>Aloe succotrina</i> Lam.	Fynbos aloe	Aloes sokotrzański	Southern Africa, easily grown as ornamental plant in Mediterranean climate and in containers
17	<i>Anemone coronaria</i> L.	Poppy anemone, Spanish marigold, windflower	Zawilec wieńscowy	Native to Mediterranean and Middle East, cultivated around the world
18	<i>Anethum graveolens</i> L.	Dill	Koper ogrodowy	Cultivated around the world
19	<i>Anthemis palaestina</i> Reut.	Cota palestina	Rumian palestyński	Mediterranean
20	<i>Aquilaria agallocha</i> Roxb.	Lign aloes, Lign-aloes trees		Southeast Asia
21	<i>Artemisia herba-alba</i> Asso	White wormwood		Mediterranean, Middle East, Southern Europe, cultivated around the world

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
22	<i>Artemisia judaica</i> L.			Mediterranean, Middle East, Northern Africa
23	<i>Arundo donax</i> L.	Giant cane, elephant grass, carrizo, arundo, Spanish cane, Colorado river reed, wild cane, giant reed	Lasiecznica trzcinowata arundo trzcinowate	Asia, Northern Africa, Australia, New Zealand, Southern and Northern America, Southern Europe, considered invasive in some parts of the world
24	<i>Astragalus bethlehemiticus</i> Boiss.			Israel
25	<i>Astragalus gummifer</i> Labill.	Tragacanth, gum tragacanth milkvetch	Traganek gumodajny	Western Asia
26	<i>Atriplex halimus</i> L.	Mediterranean saltbush, sea orache (orach), shrubby orache (orach), silvery orache (orach)	Łoboda solniskowa	Africa, Middle East, Southern Europe, cultivated around the world
27	<i>Balanites aegyptiaca</i> (L.) Delile	Egyptian balsam, desert date, soap berry tree or bush, thron tree, Egyptian myrobalan, Egyptian balsam, zachum oil tree	Kolibło egipskie	Africa, Middle East
28	<i>Boswellia papyrifera</i> (Delile) Hochst.	Sudanese frankincense		Africa
29	<i>Boswellia sacra</i> Flueck.	Frankincense, Olibanum tree	Kadzidło Cartera, Kadzidłowiec Cartera	Parts of Africa and Arabian Peninsula
30	<i>Boswellia thurifera</i> Roxb.		Kadzidłowiec	India and Punjab region
31	<i>Brassica nigra</i> (L.) Koch	Black mustard	Kapusta czarna, kapusta gorczyca, gorczyca czarna	Northern Africa, Asia, Europe, cultivated around the world, invasive species in Northern America
32	<i>Butomus umbellatus</i> L.	Flowering rush, Grass rush	Łączęń baldaszkowy	Asia, Europe, Northern Africa, invasive species in Northern America
33	<i>Buxus sempervirens</i> L.	Common box, European box, Boxwood	Bukszpan zwyczajny bukszpan wiecznie zielony	Africa, Middle East, Southern Europe, ornamental plant around the world
34	<i>Calotropis procera</i> R. Br.	Dead Sea apple, apple of Sodom, Sodom apple King's crown, rubber bush, rubber tree	Mleczara wyniosła	Africa, Asia
35	<i>Calycotome villosa</i> (Poir.) Link	Hairy thorny broom, Spiny broom		Mediterranean
36	<i>Capparis spinosa</i> L.	Caper bush, Flinders rose	Kapar ciernisty	Mediterranean, Middle East, Asia, cultivated around the world

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
37	<i>Cassia senna</i> L.	Alexandrian senna	Strączyniec ostrolistny, Kasja ostrolistna, siężybób ostrolistny, Senes ostrolistny	Middle East, Africa, Asia Cultivated as ornamental plant
38	<i>Cedrus libani</i> Barrel.	Cedar of Lebanon, Lebanese cedar	Cedr libański	Mediterranean, cultivated as ornamental plant
39	<i>Centaurea iberica</i> Trev. ex Spreng.	Iberian knapweed, Iberian star-thistle	Chaber gwieździsty	Parts of Asia and Europe, cultivated as Ornamental plant invasive species in Northern America
40	<i>Cephalaria syriaca</i> (L.) Schrud.		Głowaczek syryjski	Northern Africa, Middle East, Southern Europe
41	<i>Ceratonia siliqua</i> L.	Carob	Szarańczyn strąkowy, drzewo karobowe, karob, ceratonia	Native and cultivated in the Mediterranean and Middle East, ornamental plant for temperate regions around the world
42	<i>Cercis siliquastrum</i> L.	Judas tree Judas-tree	Judaszowiec południowy, judaszowiec wschodni	Middle East, Southern Europe, Africa and Northern America, ornamental plant for temperate regions around the world
43	<i>Chrysanthemum coronarium</i> L.	Garland chrysanthemum, chrysanthemum greens, edible chrysanthemum, crowndaisy chrysanthemum, chop suey greens, crown daisy, Japanese greens	Złocień wieńcowy	Mediterranean and Middle East, Asia, parts of Africa, Europe, Northern, and Southern Americas, ornamental plant around the world
44	<i>Cicer arietinum</i> L.	Chickpea, chick pea	Ciecierzycza pospolita	Cultivated around the world
45	<i>Cichorium intybus</i> L.	Common chicory	Cykoria podróżnik, podróżnik błękitny	Cultivated around the world
46	<i>Cichorium pumilum</i> Jacq.			Cultivated around the world
47	<i>Cinnamomum cassia</i> Blume	Cinnamomum	Cynamonowiec wonny	Parts of Asia
48	<i>Cinnamomum zeylanicum</i> Nees		Cynamonowiec	Parts of Asia
49	<i>Cistanche tubulosa</i> (Schenk) Wight			Parts of Asia and Africa
50	<i>Cistus incanus</i> L.	Hoary rock-rose	Czystek szary Czystek siwy	Middle East, Southern Europe, ornamental plant for temperate regions around the world
51	<i>Cistus laurifolius</i> L.	Laurel-leaf cistus, Laurel-leaved cistus, Laurel-leaved rock rose	Czystek wawrzynolistny	Mediterranean
52	<i>Cistus salviifolius</i> L.	Sage-leaved rock-rose, Salvia cistus, Gallipoli rose	Czystek szalwiolistny	Mediterranean, southern Europe, parts of Western Asia and Northern Africa, ornamental plant around the world

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
53	<i>Citrullus colocynthis</i> (L.) Schrad.	Abu Jahl's melon, colocynth, bitter apple, bitter cucumber, egusi, vine of Sodom, wild gourd	Arbuz kolokwinta, kawon kolokwinta, kolocynta	Africa, Asia, Southern Europe, Australia, cultivated around the world in warm climates
54	<i>Citrullus lanatus</i> (Thunb.) Mansf	Watermelon	Arbuz zwyczajny, kawon	Africa, cultivated in warm climates
55	<i>Citrus medica</i> L.	Citron, cedrate	Cytron, cedrat	Parts of Asia, Southern Europe
56	<i>Commiphora abyssinica</i> (Berg.) Engl.	Abyssinian myrrh, Yemen myrrh	Balsamowiec mirra	Middle East, Africa
57	<i>Commiphora africana</i> (Arn.) Engl.	African myrrh		sub-Saharan Africa
58	<i>Commiphora gileadensis</i> (L.) Christ	Arabian balsam tree	Balsamowiec właściwy	Africa and Middle East
59	<i>Commiphora kataf</i> (Forssk.) Engl.			Africa and Middle East
60	<i>Commiphora myrrha</i> (Nees) Engl.	Myrrh, African myrrh, Herabol myrrh, Somali myrrhor, common myrrh		Africa and Middle East
61	<i>Conium maculatum</i> L.	Hemlock, poison hemlock, wild hemlock	Szczwół Plamisty, Pietrasznik Plamisty, Psia Pietruszka, Świńska Wesz, Weszka, Szaleń Plamisty	Omnipresent, invasive in some parts of the world
62	<i>Coriandrum sativum</i> L.	Coriander, Chinese parsley, dhania, cilantro	Kolendra siewna	Mediterranean, cultivated around the world
63	<i>Crocus sativus</i> L.	saffron crocus, autumn crocus	Szafran uprawny, Krokus uprawny, Szafran siewny	Cultivated around the world
64	<i>Cucumis melo</i> L.	Melon	melon	Cultivated around the world
65	<i>Cuminum cyminum</i> L.	Cumin	Kmin, Kmin rzymski, kumin, kmin egipski, kmin pluskwi	Cultivated around the world
66	<i>Cupressus sempervirens</i> L.	Mediterranean cypress, Italian cypress, Tuscan cypress, Persian cypress, pencil pine	Cyprys wiecznie zielony	Mediterranean, ornamental plant for temperate regions around the world
67	<i>Curcuma longa</i> L.	Turmeric	Kurkuma, kurkuma długa, Ostryż indyjski, szafran indyjski, ostryż długi, Ostryż zohary	Cultivated in temperate regions around the world
68	<i>Cymbopogon martinii</i> Stapf	Palmarosa, palm rose, Indian geranium, gingergrass, rosha, Rosha grass	Palczatka imbirowa	India, cultivated in temperate regions around the world
69	<i>Cymbopogon schoenanthus</i> Spreng.	Camel grass, camel's hay, fever grass, geranium grass, West Indian lemongrass	Palczatka wełnista	Africa, Middle East, cultivated in temperate regions around the world
70	<i>Cynomorium coccineum</i> L.		Cynomorium szkarłatne	Mediterranean, Middle East

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
71	<i>Cyperus papyrus</i> L.	Papyrus, papyrus sedge, paper reed, Indian matting plant, Nile grass	Cibora papirusowa	Africa, cultivated in temperate regions around the world, domestic plant in containers
72	<i>Dalbergia melanoxylon</i> Guill. & Perr.	African blackwood, grenadilla, mpingo	Dalbergia czarnodrzew kostrączyzna czarna	Africa, Asia
73	<i>Diospyros ebenum</i> Koenig	Ceylon ebony	Hurma hebanowa	India, Sri Lanka
74	<i>Echinops viscosus</i> DC.			Mediterranean, Middle East
75	<i>Eruca sativa</i> Mill.	Arugula, rocket, rucola	Rokietta siewna rukola	Mediterranean, Middle East, cultivated around the world
76	<i>Eryngium creticum</i> Lam.	Field eryngo	Mikołajek kreteński	Mediterranean, Middle East,
77	<i>Ferula galbaniflua</i> Boiss. & Buhse	Ferula	Zapaliczka	Mediterranean, Middle East,
78	<i>Ficus carica</i> L.	Fig	Figowiec pospolity	Mediterranean, Middle East, cultivated in temperate regions around the world
79	<i>Ficus sycomorus</i> L.	Sycamore fig, fig-mulberry, sycamore, sycomor,	Figowiec sykomora, sykomora	Africa, Arabian Peninsula, cultivated in temperate regions around the world
80	<i>Fraxinus syriaca</i> Boiss.		Jesion syryjski	Mediterranean
81	<i>Gossypium herbaceum</i> L.	Levant cotton	Bawełna indyjska	Africa, Asia, cultivated in temperate regions around the world
82	<i>Gundelia tournefortii</i> L.			Asia, cultivated in temperate regions around the world
83	<i>Haloxylon persicum</i> Bunge	White saxaul	Saksauł biały	Asia
84	<i>Hammada salicornica</i> (Moq.) Iljin			Africa
85	<i>Hammada scoparia</i> (Pomel) Iljin			Africa
86	<i>Hedera helix</i> L.	Common ivy, English ivy, European ivy, ivy	Bluszcz pospolity	Asia, Europe, ornamental plant around the world, invasive in some parts of the world
87	<i>Hordeum distichon</i> L.	Common barley, two-rowed barley	Jęczmień dwurzędowy	Cultivated around the world
88	<i>Hordeum hexastichon</i> L.		Jęczmień ozimy, jęczmień sześciorzędowy	Cultivated around the world
89	<i>Hordeum vulgare</i> L.	Barley	Jęczmień zwyczajny	Cultivated around the world
90	<i>Hyoscyamus aureus</i> L.		Lulek złoty	Mediterranean, Middle East, Europe
91	<i>Hyoscyamus muticus</i> L.	Egyptian henbane	Lulek	Mediterranean, Middle East, Europe
92	<i>Iris pseudacorus</i> L.	Yellow flag, yellow iris, water flag	Kosaciec żółty	Omnipresent

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
93	<i>Juglans regia</i> L.	Persian walnut, English walnut, Carpathian walnut, Madeira walnut, common walnut	Orzech Włoski	Asia, Europe, cultivated around the world
94	<i>Juncus maritimus</i> Lam.	Sea rush	Sit morski	Africa, Asia, Europe, parts of America
95	<i>Juniperus excelsa</i> Bieb.	Greek juniper, Persian juniper	Jałowiec grecki, jałowiec wyniosły	Mediterranean
96	<i>Juniperus phoenica</i> L.	Phoenician juniper, Arâr	Jałowiec fenicki	Mediterranean
97	<i>Lactuca sativa</i> L.	Lettuce	Salata siewna	Cultivated around the world
98	<i>Lagenaria siceraria</i> (Mol.) Standl.	Calabash bottle gourd, white-flowered gourd, long melon, birdhouse gourd, New Guinea bean, Tasmania bean, opo squash	Tykwa pospolita, kalebasa	Africa, Asia, Southern and Northern America
99	<i>Laurus nobilis</i> L.	Laurel, bay tree, bay laurel, sweet bay, true laurel, Grecian laurel	Wawrzyn szlachetny, laur	Mediterranean, ornamental plant for temperate regions around the world, domesticated plant in containers
100	<i>Lawsonia inermis</i> L.	Hina, the henna tree, the mignonette tree, the Egyptian privet	Lawsonia bezbronna	Africa, Asia, ornamental plant for tropical regions around the world
101	<i>Lens culinaris</i> Medik.	Lentil	Soczewica jadalna	Cultivated around the world
102	<i>Lilium candidum</i> L.	<i>Lilium candidum</i> , the Madonna lily, white lily	Lilia biała, lilia świętego Józefa	Cultivated around the world
103	<i>Linum usitatissimum</i> L.	Flax, common flax linseed	Len zwyczajny	Cultivated around the world
104	<i>Liquidambar orientalis</i> Mill.	Oriental sweetgum, Turkish sweetgum	Ambrowiec wschodni	Mediterranean
105	<i>Lolium temulentum</i> L.	Darnel, poison darnel, darnel ryegrass, cockle	życica roczna	Omnipresent
106	<i>Loranthus acaciae</i> Zucc.	Acacia strap flower	Gązewnik akacjowy	Mediterranean, Middle East
107	<i>Lycium europaeum</i> L.	European tea tree, European box-thorn, European matrimony-vine	Kolcowój europejski	Africa, Asia, Europe
108	<i>Majorana syriaca</i> (L.) Rafin.		Majeranek arabski	Mediterranean, Middle East
109	<i>Malus sylvestris</i> Mill.	European crab apple	Jabłoń dzika, płonka	Europe, cultivated around the world
110	<i>Malva nicaeensis</i> All.	Bull mallow, French mallow	Śláz nicejski	Mediterranean, Middle East
111	<i>Malva sylvestris</i> L.	Common mallow	Śláz dziki, malwa dzika	Omnipresent
112	<i>Mandragora officinarum</i> L.	Mediterranean mandrake	Mandragora lekarska	Mediterranean, cultivated around the world
113	<i>Mentha longifolia</i> L.	Horse mint, fillymint, St. John's horsemint	Mięta długolistna	Africa, Europe, Asia, cultivated around the world

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
114	<i>Morus alba</i> L.	White mulberry, common mulberry, silkworm mulberry	Morwa biała	Cultivated around the world in temperate climates
115	<i>Morus nigra</i> L.	Black mulberry, Blackberry	Morwa czarna	Mediterranean, Asia, cultivated around the world in temperate climates
116	<i>Myrtus communis</i> L.	Common myrtle, true myrtle	Mirt zwyczajny	Mediterranean, cultivated around the world in mild climates
117	<i>Narcissus tazetta</i> L.	Paperwhite, bunch-flowered narcissus, bunch-flowered daffodil, Chinese sacred lily, cream narcissus, joss flower, polyanthus narcissus	Narcyz wielokwiatowy	Mediterranean, cultivated around the world
118	<i>Nardostachys jatamansi</i> (D. Don) DC.			
119	<i>Nerium oleander</i> L.	Oleander nerium	Oleander pospolity	Mediterranean, cultivated around the world in mild climates
120	<i>Nigella sativa</i> L.	Black caraway, black cumin, nigella	Czarnuszka siewna	Mediterranean, cultivated around the world
121	<i>Notobasis syriaca</i> (L.) Cass.	Syrian thistle	Notobasis syryjski	Mediterranean
122	<i>Nymphaea alba</i> L.	White water lily, European white water lily, white nenuphar	Grzybienie białe	Mediterranean, ornamental plant around the world
123	<i>Nymphaea caerulea</i> Sav.		Grzybienie błękitne, lotos błękitny	Africa, Asia, ornamental plant around the world
124	<i>Nymphaea lotus</i> L.	White Egyptian lotus, tiger lotus, white lotus Egyptian white water-lily	Grzybienie egipskie	Africa, Asia, ornamental plant around the world
125	<i>Ochradenus baccatus</i> Delile		Ochradenus jagodowy	Middle East
126	<i>Olea europaea</i> L.	Olive	Oliwka europejska oliwnik europejski, oliwka uprawna, drzewo oliwne	Mediterranean, cultivated around the world in mild climates
127	<i>Ornithogalum narbonense</i> L.	Narbonne star-of-Bethlehem, pyramidal star-of-Bethlehem, southern star-of-Bethlehem	Śniedek narboński	Mediterranean
128	<i>Ornithogalum umbellatum</i> L.	Garden star-of-Bethlehem, grass lily, nap-at-noon, eleven o'clock lady	Śniedek baldaszkowaty	Europe, parts of Africa and Asia, ornamental plant around the world
129	<i>Paliurus spina-christi</i> Mill.	Jerusalem thorn, garland thorn, Christ's thorn, Crown of thorns	Dwukolczak śródziemnomorski	Northern Africa, Europe, Asia, cultivated around the world

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
130	<i>Pancratium maritimum</i> L.	Sea daffodil	Pankracjum nadmorskie	Mediterranean, ornamental plant around the world in mild climates
131	<i>Panicum miliaceum</i> L.	Proso millet	Proso zwyczajne, proso właściwe	Cultivated around the world
132	<i>Papaver rhoeas</i> L.	Common poppy, corn rose	Mak polny	Omnipresent, cultivated around the world
133	<i>Phoenix dactylifera</i> L.	Date palm	Daktylowiec właściwy	Cultivated around the world in mild climates
134	<i>Phragmites australis</i> (Cav.) Trin ex Steud.	Common reed	Trzcina pospolita	Omnipresent
135	<i>Pinus brutia</i> Ten.	Turkish pine	Sosna kalabryjska	Mediterranean, cultivated around the world in mild climates
136	<i>Pinus halepensis</i> Mill.	Aleppo pine, Jerusalem pine	Sosna alepska	Mediterranean
137	<i>Pinus pinea</i> L.	Stone pine	Sosna pinia	Mediterranean
138	<i>Pistacia atlantica</i> Desf.	Mt. Atlas mastic tree, Persian turpentine tree	Pistacja atlantycka	Mediterranean, Middle East, ornamental plant around the world in mild climates
139	<i>Pistacia lentiscus</i> L.	Lentisk, mastic	Pistacja kleista, pistacja lentyszek, lentyszek	Mediterranean, cultivated around the world in mild climates
140	<i>Pistacia palaestina</i> Boiss.	Terebinth, Turpentine tree	Pistacja palestyńska, terebint	Mediterranean
141	<i>Pistacia vera</i> L.	Pistachio	Pistacja właściwa	Central Asia, Middle East, ornamental plant around the world in mild climates
142	<i>Platanus orientalis</i> L.	Old World sycamore, Oriental plane	Platan wschodni	Mediterranean, ornamental plant around the world
143	<i>Populus alba</i> L.	Silver poplar, silverleaf poplar, white poplar	Topola biała, białodrzew	Asia, Africa, Europe, omnipresent
144	<i>Populus euphratica</i> Oliv.	Desert poplar, poplar diversifolia	Topola eufracka	Northern Africa, Middle East, Central Asia
145	<i>Portulaca oleracea</i> L.	Little hogweed pursley	Portulaka pospolita, portulaka warzywna	Omnipresent
146	<i>Prunus armeniaca</i> L.	Apricot	Morela pospolita	Cultivated around the world
147	<i>Prunus dulcis</i> D.A. Webb	Almond	Śliwa migdał	Northern Africa, Middle East, Central Asia, Southern Europe, cultivated around the world
148	<i>Pterocarpus santalinus</i> L.	Saunderswood, red sandalwood	Pterokarpus sandałowy	India, cultivated around the world
149	<i>Punica granatum</i> L.	Pomegranate	Granat właściwy, granatowiec właściwy	Mediterranean, cultivated around the world in mild climates
150	<i>Quercus calliprinos</i> Webb	Palestine oak	Dąb skalny, dąb kermesowy	Mediterranean

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
151	<i>Quercus ithaburensis</i> Decne.	Mount Tabor oak	Dąb tabor	Mediterranean, Middle East
152	Ranunculus asiaticus L.	Persian buttercup	Jaskier azjatycki	Mediterranean, ornamental plant around the world
153	<i>Reichardia tingitana</i> (L.) Roth	False sowthistle		Mediterranean
154	<i>Retama raetam</i> (Forssk.) Webb		Janowiec retam, retam	Northern Africa, Middle East
155	<i>Rhamnus palaestina</i> Boiss.		Szakłak palestyński	Middle East
156	Ricinus communis L.	Castor oil plant	Rącznik pospolity	Mediterranean, ornamental plant around the world
157	Rosa canina L.	Dog rose	Róża dzika	Omnipresent
158	<i>Rosa phoenicia</i> L.			Mediterranean
159	Rubia tinctorum L.	Rose madder, Common madder, dyer's madder	Marzanna barwierska, m. farbiarska, barwica	Asia, Europe, cultivated around the world
160	<i>Rubus sanguineus</i> Friv	Holy bramble	Jeżyna krwista	Parts of Asia and Europe
161	<i>Ruta chalepensis</i> L.			Mediterranean
162	<i>Salicornia fruticosa</i> (L.)		Soliród krzaczasty	Mediterranean
163	<i>Salix acmophylla</i> Boiss.	Brook willow		Central Asia, Middle East
164	<i>Salix alba</i> L.	White willow	Wierzba biała, wierzba srebrna, wierzba pospolita	Europe, Asia, Northern Africa
165	<i>Salsola inermis</i> Forssk.	Saltwort	Solanka bezbronna	Europe, Asia, Northern Africa
166	Salsola kali L.	Prickly glasswort, Prickly saltwort	Solanka kolczysta	Europe, Asia, Northern Africa
167	<i>Salvia judaica</i> Boiss.		Szałwia judejska	Mediterranean
168	Sarcopoterium spinosum (L.) Sp.	Thorny burnet	Krwiściąg ciernisty	Mediterranean
169	<i>Saussurea lappa</i> (Decne.) C.B. Clarke			Mediterranean
170	Scirpus lacustris L.	Lakeshore bulrush	Oczeret jeziorny, sitowie jeziorne	Omnipresent
171	<i>Scolymus hispanicus</i> L.	Common golden thistle		Mediterranean
172	<i>Scolymus maculatus</i> L.	Spotted golden thistle	Skolymus plamisty	Mediterranean, Middle East
173	Silybum marianum (L.) Gaertn.	Blessed milkthistle, Saint Mary's thistle	Ostropest plamisty	Mediterranean, omnipresent, cultivated around the world
174	Sinapis alba L.	White mustard	Gorczyca biała, gorczyca jasna	Cultivated around the world
175	Sinapis arvensis L.	Wild mustard	Gorczyca polna, ognicha	Cultivated around the world
176	<i>Solanum incanum</i> L.	Thorn apple	Psianka szara	Africa, Middle East
177	Sonchus oleraceus L.	Soft thistle	Mlecz zwyczajny	Omnipresent
178	<i>Sorghum bicolor</i> (L.) Moench	Great millet	Sorgo dwubarwne	Africa, cultivated around the world in warm climates

Table A1. Cont.

No	Latin Name of Species	English Common Name	Polish Common Name	Distribution
179	<i>Styrax officinalis</i> L.		Styrak lekarski	Southern Europe and the Middle East, cultivated around the world
180	<i>Suaeda palaestina</i> Eig. & Zoh.			Palestine
181	<i>Tamarix aphylla</i> (L.) Karst.	Athel tree	Tamaryszek bezlistny	Africa, Middle East, Asia
182	<i>Tamarix mannifera</i> (Ehrenb.) Bunge			Middle East
183	<i>Taraxacum officinale</i> Weber	Dandelion	Mniszek pospolity	Omnipresent in temperate climate zone
184	<i>Tetraclinis articulata</i> (Vahl) Mast.	Thuja articulata	Cyprzyk czteroklapowy	Northern Africa
185	<i>Thymelaea hirsuta</i> (L.) Endl.			Mediterranean
186	<i>Trigonella foenum-graecum</i> L.	Fenugreek	Kozieradka pospolita	Europe, Asia, cultivated around the world
187	<i>Triticum aestivum</i> L.	Common wheat	Pszenica zwyczajna	Cultivated around the world
188	<i>Triticum dicoccum</i> Schrank		Pszenica płaskurka	Cultivated around the world
189	<i>Triticum durum</i> Desf.	Durum	Pszenica twarda	Cultivated around the world
190	<i>Triticum turgidum</i> L.		Pszenica szorstka	
191	<i>Tulipa montana</i> Lindl.		Tulipan górski	Cultivated around the world
192	<i>Tulipa sharonensis</i> Dinsm.			Mediterranean
193	<i>Typha domingensis</i> (Pers.) Poir. ex Steud. <i>Typha latifolia</i> L.	Southern cattail	Pałka południowa	Omnipresent
194	<i>Ulmus canescens</i> Melv.	Grey elm		Mediterranean
195	<i>Urginea maritima</i> Baker			Mediterranean
196	<i>Urtica pilulifera</i> L.	Roman nettle	Pokrzywa kuleczkowata	Omnipresent
197	<i>Urtica urens</i> L.	Annual nettle	Pokrzywa żegawka	Omnipresent
198	<i>Verbascum sinaiticum</i> Benth.		Dziewanna synajska	Africa, Middle East
199	<i>Viburnum tinus</i> L.	Laurestine	Kalina wawrzynowata	Mediterranean, ornamental plant around the world
200	<i>Vicia faba</i> L.	Broad bean	Wyka bób, bób	cultivated around the world
201	<i>Vitis vinifera</i> L.	Common grape vine	Winorośl właściwa	Mediterranean, Middle East, cultivated around the world
202	<i>Zilla spinosa</i> (L.) Prantl			Mediterranean, Middle East
203	<i>Ziziphus lotus</i> (L.) Lam.		Głożyna afrykańska	Southern Europe, Africa, Middle East
204	<i>Ziziphus spina-christi</i> (L.) Desf.	Christ's thorn jujube	Głożyna cierni Chrystusa	Africa, Middle East, cultivated around the world
205	<i>Zostera marina</i> L.	Eelgrass	Zostera morska, tasiemnica morska	Africa, Northern America, Asia, Europe
206	<i>Zygophyllum dumosum</i> Boiss.	Bushy bean-caper	Parolist krzaczasty	Middle East

Grey fields —plants that can be potentially planted in the ground in temperate climate zone. Green fields —plants that may be planted in pots and transferred to the garden in the summer in temperate climate.

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