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Religious tourism as a tourism product

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ABSTRACT

In the present times, pilgrimage has become an important phenomenon of religious, cognitive, cultural, and socio-economic nature. Religious tourism undergoes continuous transformations. Places visited by tourists, the method of travel to these places, or standards of accommodation facilities all change. Today, the pilgrim seeks additional incentives to make a journey and that is why travel agencies more and more frequently offer trips to holy places combined with a stay in luxury hotels with spa and wellness facilities. In Poland there has been a significant development of religious travel thanks to Pope John Paul II and his numerous pilgrimages. The presented analysis of the available literature has created a theoretical platform for future empirical research on religious tourism. This paper has a high application value for university lecturers, students of university courses in tourism, and people professionally involved in tourism. This article is a review and shows the current directions of the transformations of religious tourism and the conditions for its development. Purpose. To present all conditions and factors that determine the development of religious tourism as a tourism product.

Keywords: tourism, religion, places of religious worship, pilgrimage

THE PRODUCT OF RELIGIOUS TOURISM

Religious tourism is one of the most important kinds of tourism, its main objective is to participate in religious events which influence the diversity of religious tourism offers. To participate in the above events, you must first create a product of religious tourism that will correspond to both the spiritual and religious needs of pilgrims.

The interpretation of the tourism product becomes a basis for a closer product concept of religious tourism. It should be emphasized that this product can be considered in different ways and one of the aspects is religion, hence, the pilgrimage and the individual needs of pilgrims (tourists) are associated with the product.

The term "product of religious tourism can be understood as the complex of sensations which gets a tourist (pilgrim) while taking the decision to go on a pilgrimage, during the pilgrimage and after returning, as well as the complex of spiritual experience from the moment of leaving the place of residence till coming back to it" [Olsen and Timothy 2006, Tilson 2005, Panasiuk 2010].

Like the tourist product, the product of religious tourism can be understood in a narrow and broad meaning. These meanings influence the elements comprising the product of religious tourism. "The narrow approach is associated with the provision of services referring to this form of tourism (accommodation, catering, transport, admission to the attractions of religious tourism). The product of religious tourism is interpreted as the territorial product (place), it contains the components where tourist products are understood in a narrow meaning (tourist services) and elements relating to the tourist offer areas and destinations of religious tourism (attractive places of religious tourism, tourist management - general and special) "[Hall 2006, Panasiuk 2011]. The purely religious views should be decisive to real singling out of religious tourism product. A lack of these elements for a tourist or a pilgrim limits the nature of this product to cultural aspects.

THE ENTITIES INVOLVED IN THE DEVELOPMENT OF RELIGIOUS TOURISM

The entities involved in the development of religious tourism products are travel agencies which are defined in literature as "entities that deal with brokering and organization services in tourism" [Michalska-Dudek and Przeorek-Smyk, 2010]. The first travel agency was founded in 1841. It was founded by Thomas Cook in July 5, 1841, he organized a journey by train from Leicester to Longhborough.

According to the Act on Tourist Services of 29 August 1997 [No. 223, item 2268], there are three types of travel agencies on the Polish tourist market:

- 1) a tourism organizer (tour operator)
- 2) a tourist intermediary
- 3) a travel agent.

Apart from common travel agencies, the religious tourism is organized by:

- special pilgrimage travel agencies
- diocesan and parish directors of pilgrimages,
- temples managed by the ecclesiastical authorities for the purpose of performing the pilgrimage tourism functions similar to tourist destinations,

- associations dealing with visitors of churches and other places of religious cult. "Participation of pilgrim-tourists offices in the total number of registered (20 operating offices) tourism entities constitutes 0.6% "[Dyrda-Maciałek and Mrozowicz 2010]. These entities are engaged in organizing of pilgrimage and missionary travels, collaborate with managers of religious cult institutions, form the tourist offer (ordering meals, accommodation facilities) and organize the influx of tourists to the places of pilgrimage tourism.

The organizers of religious tourism must reckon with the fact that people differ, they have different needs and preferences regarding the quality and character of the tourist journey. For some people visiting such places of interest as churches, chapels and roadside crosses is considered to be monotonous and unattractive, while for other people it can be a tremendous experience. The same situation refers to the standard of customer services.

Not all people are satisfied in the same way with the level of standard facilities. For some people staying in a three-star hotel is a luxury, and for others – it is not comfortable. This is a challenge for the organizers providing the services for religious tourism, because they have to create a product that will be commercially attractive, it should comply with offer and satisfy most of the pilgrims.

"The offers of travel agencies on Polish market are diversified, expanded and adapted to the needs of most customers. Apart from the wide range of travel agencies providing the rest services, one can also find events of cognitive character, including international centers of religious cult, such as the Holy Land, Santiago de Compostela, Lourdes, Rome / Vatican, Fatima, Mexico City, Guadalupe, and Medjugorje. The fierce competition in the market of travel agencies makes these entities to seek the ways of its competitiveness improvement. Among the competitive elements of tour operators one can state the diverse range of products, quality of service provided by travel agents, especially such services as information, counseling and mediation". [Meyer and others, 2011]

PROMOTION OF THE RELIGIOUS TOURISM PRODUCT

Promotion of religious tourism product is an important part of the company marketing that creates a product. Offices and organizations involved in such products creation should promote and advertise them in a certain way. The most popular and generally available distribution channel is the Internet. You can also find posters and ads including information about holy sites, the duration and price of travel, as well as information about an organizer.

A lot of people learn about a pilgrimage while going to churches, because churches are often involved in the organization of the pilgrimage. In addition to the selection of a means of promotion, the content itself and the form of communication are also important. It should refer to the place of destination in order to arouse positive religious feelings of potential pilgrims. A similar problem applies to the intensity of the promotion in the form of programs. Sometimes it happens that the promotional message and even an object of religious tourism become a controversial element, and, therefore, a place of worship should be presented neutrally. It seems that accurate solutions can be observed in Jerusalem - a place with different cultures and religion traditions.

Moreover, the form of information about religious sites, both on the spot and in the tourist guides emphasizes a multiculturalism, considering it as an asset and, thus, allowing the

use of the religious tourism product by pilgrims of different faiths and by non-religious. [Sharpley and Jepson 2011, Panasiuk 2011].

The entities engaged in promotional activities should therefore skillfully and thoughtfully choose the promotion methods, directing it to the tourists interested in getting to the site or sharing promotional message to specific categories of visitors - pilgrims and other tourists.

THE HISTORY OF RELIGIOUS TOURISM IN THE WORLD

People have gone to the holy places since ancient times at all stages of life, as well as at the stages of development of cultures and civilizations. The religious motives were and still are the main reason for such travels. People often went on pilgrimages not paying attention to the unfavorable weather conditions, poor health, or other inconveniences.

“The etymology of the pilgrimage dates back to ancient times. The Greek term *per-epidemos* (literally alien, non-resident) was used to determine the contingent pilgrim or a traveler. The original Latin word *peregrinus* meant a person who travelled to foreign countries or did not have citizenship rights. It originated from the juxtaposition of two words *per-agros*, meaning the one who goes through the field, outside the place of residence, far from home. The term *peregrinatio* means staying outside the country, journey, traveling, going abroad” [Jackowski 2003].

“Peregrinations to holy places have taken place almost from the beginning of the history of mankind. The important period for the development of pilgrimage were ancient times. The sources of retracing the ancient pilgrimage routes have been preserved till now, among others, the pilgrimages to Egypt, Mesopotamia, Palestine, Arabia, Persia, India, China, the country Maya, Greece and Rome. Archaeological studies confirm the existence of places of worship which must have involved pilgrimages among the peoples of pre-Christian northern Europe, including Celts, Germans and Slavs” [Jackowski 2003].

“In ancient Egypt (3000 BC) there were pilgrimages to places of worship, pyramids, temples and the graves of loved or Gods. The pilgrimages to the temples in Delphi (where the cult of Apollo was worshiped) and to Corinth (the cult of Poseidon) were of great importance. The most popular forms of worship of Gods in Greece were sport and cultural events. The greatest number of people gathered during the periodic games at Olympia and Nemea. To accommodate the above mentioned pilgrimages, one should have begun to develop a network of facilities, especially accommodation facilities. Special typical products for tourists such as souvenirs, were produced. The existing reservoirs at many temples (wells, included sources) and its great therapeutic effect can be considered as a basis for establishing of resorts.” [Mazur 2010].

“Typical religious journeys escalated until the late Roman period and were associated primarily with pilgrimages to the Holy Land, the development of which fell during the reign of Constantine (in 313 BC he assured on freedom of religion for Christians). Since the third century AD the pilgrims visited the Tombs of St. Peter and St. Paul in Rome. Later pilgrimages to Rome was an expression of fidelity to the Pope and took the form of a folding tribute to him” [Hamarnah 1997]. [Mazur 2010, Terzidou and others 2008].

In the Middle Ages the pilgrims had the most distinctive aim of travel. Since 10th century, the most important Christian pilgrimage route led from France to Spanish town of Santiago de Compostela, where the cult of St. Jacob was worshiped. The routes from almost

the entire Europe led to this sanctuary. Above 500,000 pilgrims went there every year. Most of them were penitents who received a penalty in the form of pilgrimage for murder [Rozycki 2006].

At the time of the Martin Luther Reformation it was begun to negotiate the role of relics in Christian spirituality. The fact of its possession by the shrines ceased to be important, and pilgrimage aiming at meeting with an ecclesiastic became a spiritual value. It was not of great importance a certain place of staying - sanctuary, but the “the perfection of spiritual life, the life of intimacy with God as a spiritual fruit of pilgrimage”.

In the mid-19th century the French city of Lourdes became very popular. The history of this sanctuary is connected with the apparitions of the Virgin Mary which had Bernadette Soubirous in 1858. The source radiating from the rock of Massabielle Lourdes had healing properties, therefore, sick people usually went on pilgrimage to this place.

At the beginning of the 20th century pilgrims went to Fatima (Portugal). Fatima also became known because of Our Lady of Fatima apparitions which experienced three children: Lucia, Francisco and Jacinta. It made sense that Mary might only appear to convey her messages of peace and spiritual salvation [Gomez-Geraud 1997, Sharpley and Jepson 2011].

THE HISTORY OF RELIGIOUS TOURISM IN THE POLISH TERRITORY

Poles have always been associated with the Church and religion. Despite the complicated history of our country and despite the period when political situation made mass religious movements difficult, the tradition of pilgrimaging survived. Poland is one of the countries where the pilgrimage activity has been present since the very beginning of the state. During difficult time religion, faith and prayers kept up the spirits of Poles, encouraged them and formed national identity uniting Polish people.

The role of Poland in the world pilgrimage migrations is essential. “Annually 7 million fellow citizens (over 15% of the population of the country) take part in the pilgrimage migrations. Currently, the Poles constitute approximately 3-5% of all pilgrimaging Christians in the world and 20% in Europe” [Rosa 2011].

The beginning of the pilgrimage in the Polish territories dates back to the pre-Christian and pagan cults which had sacred sites in the form of rivers, forests, rocks, mountains or sources. The main mountainous areas worshiped by pagans were Łysa Góra and Ślęża (it was considered to be the center of their religious rites).

A revival of pilgrimage customs within the country began from the period of the personal Baptism of Mieszko I in 966. The most famous pilgrim of this period was St. Wojciech who came to Poland from the Czech Republic because of Christianization of Poland. Unfortunately, he was murdered by pagans and canonized in 997, and since then St. Wojciech has become the first patron of Poland.

“The beginnings of Christian pilgrimages can be connected to the pilgrimage of German Emperor Otto III in 1000 to the Tomb of St. Adalbert in Gniezno. That event was described in the chronicle of Gallus Anonymus. In addition to Otto III, the kings Władysław Jagiello, John Albert and Sigismund III Vasa made a pilgrimage to the grave of the martyr” [Sawicki, 2007].

The royal city of Cracow was of great political and religious importance, it has always been the main center of the cult of St. Stanisław – a bishop from Szczepanów. After his tragic death and subsequent canonization, people began to celebrate the first holiday of the Bishop

and Martyr (May 8, 1254). Since that time Cracow has become the most important religious cult center with a national range and the above event was of great importance for consciousness of the national unity in the difficult period of the division of Poland into several kingdoms.

“Among the religious cult centers of that time the sanctuaries with the relics of Holly Cross played a very important role. The most famous was Święty Krzyż in Świętokrzyski mountains. The kings, lords as well as peasants coming from sometimes distant places in Poland used to pilgrimage to this sanctuary. Numerous graces and miracles have been noted and the Polish king Władysław Jagiello worshipped that place of veneration” [Mazur 2010].

Later people went on the pilgrimages to Marian shrines and its popularity resulted from the miraculous power of the images of the Virgin Mary. The best known were Lipka and the Gate of Dawn with the image of Our Lady of the Gate of Dawn. The turning point for the development of the Marian cult was foundation of a monastery for the Pauline Fathers on top of the hill Jasna Gora by Prince Władysław Opolczyk in 1382 and placement of the miraculous icon of the Black Madonna.

An important role in the pilgrimage movement in Poland played Calvary - a set of churches or chapels located on the hills that symbolize the Stations of the Cross so that imitate Golgotha in the Holy Land. In case it was difficult to get to Jerusalem, while pilgriming to Calvary, you could get the same indulgence as during the pilgrimage to the holy city. The most famous Calvary at that time was Kalwaria Zebrzydowska.

The Tourist Support League was founded in the mid-war period, one of the achievements of the organization was the opening of the so-called “pilgrimage trains” to Częstochowa, Kalwaria Zebrzydowska, Piekary Śląskie and Wilno. Except popular trains, the League also organized the “mass pilgrimage tourism”, providing transport, accommodation and catering.

One of the main investment of the League was the pilgrim house in Częstochowa [Jackowski 2000].

Nowadays, we observe a gradual increase in sacred places connected with the cult of Divine Mercy. The reason for this increase were apparitions which suffered St. Sister Faustina Kowalska. One of the most popular Polish sanctuary of the Divine Mercy is a sanctuary in Cracow - Lagiewniki.

At various times of the Polish state different cults were worshiped, but the constant elements of all pilgrimages were prayer and faith. Currently, there are 500 shrines in Poland, the largest ones are: Lagiewniki, Lichen and Kalwaria Zebrzydowska.

MOTIVATIONS FOR RELIGIOUS TOURISM AND PILGRIMAGE

“One can observe certain connection between the tourism and religion, it confirms the important role of tourism in the process of religious education and development of a human-being. Common features for migration and religious tourism - going for a journey, hence, moving in a certain space (pilgrimage and tourism), the use of the same elements of tourist infrastructure and the same means of transport and a similar period of the greatest activity (spring-autumn)” [Wilkońska 2010].

The motive of journey, the way of behavior during the journey and at the place of destination, as well as the aim of journey are the components which differ the pilgrim from

the tourist. A tourist travels in order to relax and explore, while the pilgrim goes on a journey to a place of worship, needs prayers and spiritual purification [Vukonić 1992, Maron 2010].

People often identify religious tourism with pilgrimage. These terms are considered to be interchangeable and synonymous to the uninitiated. However, this way of thinking is wrong, because the religious tourism is considered as a tourist journey, in which, apart from the typical motives for going for a journey (the desire to move, rest or meet cognitive desires) there are religious motives: the desire to know the centers of worship, relics, participate in religious celebrations and ceremonies to learn more. Pilgrimage tourism is a part of religious tourism, is the act of moving from one place to another, it is associated with the worship of saints and blessed. In order a journey to the holy places could be called a pilgrimage, one must go for it because of religious motives and not only because of a desire to experience new places all over the world [Kondratowicz-Pozorska 2010].

The use of the term “pilgrimage tourism” means the incentive side, shifting the focus from traveling (due to the exclusively religious needs) to tourist journey, where religious motive is secondary and prevail secular elements [Gaworecki 2003]. In addition to prayer and meditation, the participants of religious tourism are interested in going for sightseeing. The pilgrims seek the sense of life, contact with God and with other people. For many of them it is not enough to pray every day and participate in a Sunday Mass. They feel the need to experience something special in a famous place [Derbich 1995]. Going on a pilgrimage is not only seeking own faith, but also an opportunity to make sacrifices, overcome difficulties, take physical and spiritual efforts. Every human being, to a greater or lesser extent, is affected by the feeling of loneliness. During pilgrimages and, especially, while going on foot, people can experience that they are compatible with each other, they feel kindness and empathy. Making friends are nurtured by many people for a long time and go beyond the religious activity [Niewęglowski, 2007].

Both religious tourism and pilgrimage are a kind of travel undertaken for religious motives or cognitive ones, which primary purpose are the places connected with the history of religions, religious cult, events of a religious nature and the sacred objects [von Rohrscheidt 2008].

The pilgrims often have different motives. As a result, they can be divided into certain groups: pilgrims surviving purely religious experience, traditional believers, liberal believers and witnesses of their faith; lovers of art, culture and ethnology. The last group consists of lay ideologists. It is difficult to clearly differentiate them, because it is difficult to guess the motives of visiting the holy places by the individuals.

One of the examples of numerous pilgrimages was the arrival of Pope John Paul II. Crowds of believers gathered waiting for the Holy Father. John Paul II initiated the celebration of the World Youth Day. In Toronto John Paul II said: "I imagined World Youth Day as a holiday full of power during which young people from all over the world would be able to meet the ever young Christ and learn how to be witnesses of the Gospel towards other boys and girls" [John Paul II 2002]. World Youth Day is an event where young people from all over the world are gathered, it takes place in various countries of the world. At the same time it is a religious event, as young people are mostly the Catholics who arrive from all over the world. The above holiday is celebrated almost for two weeks. World Youth Day is also a local event. On Palm Sunday, before the celebration of Easter, young people from each diocese gather around their bishops, experiencing the liturgy.

OBJECTS OF RELIGIOUS TOURISM IN POLAND

“In common with a Jew growing up in New York, a Christian - in Lisbon or a Muslim - in Jakarta, everybody knows such names as Abraham and Moses, as well as such places as Jerusalem and the Holy Land, nevertheless they spent their childhood in a different way.” [Ardito and others, 2001]. According to current estimates, there are more than 7 billion people in the world speaking different languages, having different skin colors and professing different religions.

According to world information, there are 4200-10000 different religions and that of Christian beliefs constitute about 41,000 [Hobbes 1956].

Christianity is a monotheistic religion that originates from Jesus of Nazareth. According to the Christian faith, God revealed gradually himself to humanity in the history of Israel and the Church. That process reached its fullness in Jesus Christ’s resurrection. Christianity is now the most frequently professed religion in the world. Among the followers of all religions in the world, 33% of the population profess Christianity. All Christian churches confess Jesus. They believe that Jesus rose from the dead and he is with us due to the sacraments. The Bible is a Christian Holy Book which considers a man as a constituent part of the humankind and its history [Brunner-Traut 1987].

At the end of 2010 Poland had more than 800 centers of pilgrimage associated primarily with the Catholic Church. Among them dominate Marian centers of pilgrimage (about 550 shrines-70% of the total). There are 97 shrines devoted to Jesus Christ, they constitute 12% of the total number of shrines. They are known in Polish literature as sanctuaries of the Lord.

Other pilgrimage centres (more than 160 centers of pilgrimage) have a special cult of saints or blessed [Frost 2011]. The most important Marian Shrines of international range include: Jasna Gora, St. Anna Mountain and Kalwaria Zebrzydowska - a UNESCO World Heritage Site and Science. Among the shrines of a national scale one can note Lichen Stary; the shrines over-the diocese range include: Święta Lipka, Wąwolnicę i Wambierzyce. Among the shrines associated with the cult of the Passion it can be distinguished centers having the relics of the Holy Cross (Holy Cross in the Holy Cross Mountains) and Jesus Crucified (grave). Calvary is also of great importance reflecting the place of Jesus' death in a symbolic way. The initial idea of Calvary was to build the relics imitating Jerusalem [Mitkowska 2003].

Since the beginning of the Christianization of our country, it was also developed the cult of the dead. St. Adalbert was the first saint person buried in the Polish territories, his tomb is located in Gniezno. One should also note more famous places of worship of saints – sanctuary in Cracow-Lagiewniki associated with St. Faustina Kowalska or the Sanctuary of the Blessed John Paul II. According to the Code of Canon Law [1983, can. 1230]: “The Sanctuary is a church or other sacred place to which many faithful go on pilgrimage, because of special devotion and by the approval of the local ordinary.” A shrine as a center of worship and a holy place belongs to the cultural and spiritual heritage of the Poles. Sanctuaries have a huge impact and attract pilgrims, as well as tourists, both domestic and foreign ones.

PILGRIMAGE OF JOHN PAUL II AND THE RELIGIOUS TOURISM

John Paul II is probably known all over the world. Undoubtedly, he was an outstanding and timeless historical figure in our country and in the world. Being a Pope is a very difficult and responsible function. Nevertheless, John Paul II did not stay in the papal

residence, he demonstrated his pastoral concern by meeting people and preaching the Word of God. Some people said that as a Pope, he was “an individual” who treated others as his brothers. He was able to talk to people not only about the Church, but also about their daily lives and problems. He was receptive and open to suggestions. During his pontificate he went on international pilgrimages all over the world. Despite his death, we will remember John Paul II forever.

“I must say that on May 18, 1920 (...) at nine in the morning I was not born yet. As I was later told, I was born in the afternoon, between 5 and 6 o'clock. At about the same time, only 58 years later I was elected as a Pope in the afternoon between 5 and 6 o'clock” [John Paul II, 2005]. We can read such words on the front pages of the autobiographical book of the Pope.

John Paul II was an extraordinary Pope. He was the first non-Italian cardinal in 455 years. The decision to elect a Pole (the country where existed the communist regime) for a Holy See caused a sensation in the world. He was the second longest serving Pope after Pop Pius IX. John Paul II served for approximately 27 years (9,666 days) [Skwarnicki 2002].

The pilgrimage of John Paul II from the very beginning was a subject of interest for a lot of people, both for Catholics and lay people. The crowds of photographers and journalists accompanied the Pope during the pilgrimage. The albums and folders dedicated to the pilgrimage of John Paul II were published. Poland and its mountains were of great importance for a Pope (earlier Father Wojtyła). "I am from the family who live in mountains and I am a man of mountains (...), although my homeland is the entire Poland - however, with this part of the homeland I am particularly bound up, because I was born there, that is the place where I spent almost all my life, where I was appointed as a priest, a bishop - I was a mountain bishop, cardinal, and finally, I became a mountain Pope "[John Paul II, 1984].

Probably, as a man, and, surely, as a Pope, John Paul II had visited most of the world. He had visited the largest number of countries. Due to social media he was watched at the same time, at least, by half a billion people. He covered the distance corresponding to thirty-time Earth orbit and over three-time distance from the Earth to the Moon. At the time of election to a Holy See, the cardinal Karol Wojtyła was a young man, he was only fifty-eight years old and travelled with pleasure. It resulted from being a bishop in Cracow. In addition, Catholicism of those times required a new look at the Pope's role, who, as the Successor of St. Peter, was at the same time (as far as Karol Wojtyła recalled) a continuer of the mission of the great traveller. [cardinal Dziwisz, 2007].

According to the official documents of the Vatican, Pope John Paul II went on 104 international pilgrimage during his pontificate, visited over 130 countries, 900 villages (some of them he visited several times). John Paul II went on the first pilgrimage to Latin America (Dominican Republic, Mexico, Bahamas) in January 1979, and the last journey was to Lourdes, 15-16 August, 2004. Pope John Paul II went on pilgrimage to some countries several times - Poland (8 times), France and the United States (7 times), Spain and Mexico (5 times), as well as to Portugal, Switzerland and Brazil (4 times), Austria, Czech Republic, Dominican Republic, Germany, Guatemala, Canada, Ivory Coast (3 times).

Statisticians have estimated that the total length of pilgrimage routes of Pope constituted 1 million 700 thousand kilometers, and thus, exceeded three times the distance from the Earth to the Moon. The longest journey was to the Far East and Oceania (18 November-1 December, 1986), it constituted approximately 50 thousand km. The pilgrimage to San Marino (29 August, 1982) was the shortest one, as it took the Pope only 5 hours. A total

number of days spent abroad constituted approximately 588 days. Except going on international pilgrimages, the Pope went on 145 pilgrimages in Italy. In general, it took John Paul II more than two years of his pontificate to go on pilgrimage [Jackowski and others, 2009].

The pontificate of John Paul II was called the "pontificate without borders", as the Pope traveled to the farthest countries all over the world (with not only Christian beliefs). John Paul II went to pilgrimages to countries where political and religious situations were on the verge of collapse. Many representatives of the Church did not like the way John Paul II served for Holy See. "The Pope should not be involved in such a big celebration, should not gather around such crowds, because this is triumphalism and an obstacle to ecumenism; it would be much better if he came to lead the dialogue. But that's what I do every day with the people I meet. I do it during the apostolic visits. (...) Being a Bishop of Rome and the Pope in this era of wanderers, I had to become a wanderer too "[John Paul II, 2005].

CONCLUSIONS

Summing up the issues relating to religious tourism we can state that it has been developing. The number of holy places visited by pilgrims increases and that is caused, to a large extent, by the availability of communications. However, the religious content of such journeys has not been changed. In the development of religious tourism product the cognitive aspect is also important, because nowadays the worshippers perceive the centers of other religions in a different way. Once pilgrims rarely visited the holy places of other religions, today these prejudices are not so important. People travel all over the world not only to pray, but also in order to see beautiful and monumental temples. In many cases known basilica and sanctuaries are located in scenic surroundings or in the bustling metropolis offering different attractions. The modern pilgrim is looking for additional attractions, as visiting holy places is not enough, it becomes a component of the journey. The entrepreneurs are aware of the situation, that is why the travel agencies while offering journeys to the holy places, include staying in luxury hotels with spa and wellness. For such people (and not only for such ones) are created the service packages and tourist products which offer accommodation facilities, meals and other attractions. In the holy places one can also find tourist products - the figures of the blessed, rosaries or candles. In many cases we even do not realize that we ourselves are provided with such services and favor the development of products of religious tourism.

Some centers of religious tourism are becoming increasingly popular, are well promoted, while others lose their importance. Undoubtedly, the number of pilgrims willing to visit Jasna Góra is growing from year to year. It is a religious center known not only in our country but also abroad, every year several million worshippers come to this place. As people show an interest in visiting this place, Pauline Fathers and Czestochowa authorities make every effort to ensure the tourists and the worshippers the best memories. They care about the attractiveness of the monastery doing renovations all the time. There are also Pilgrim houses, cafes, pubs and restaurants in the above area.

Lichen and Wąwolnica are also often visited shrines. However, pilgrimage here is a little bit smaller and causes a better "quality" of the pilgrimage. The worshippers can pray here in peace and silence, not elbowing their way through the crowd.

It was Pope John Paul II who favored great development of religious tourism and went on numerous pilgrimages. He went on pilgrimage to the farthest and sometimes even dangerous places. During his pontificate the Holy Father went on pilgrimages, the worshipped followed the Pope, listening to the Word of God preaching by him. He urged people to go on pilgrimage and he himself had chosen such a way of evangelization.

Religious tourism is still evolving. Places of interest undergo transformations. Accommodation facility standards and the ways of getting to the places of interest are changing too. But the idea itself is going to be the same - the sacral shrines will be mainly visited because of religious contemplation and a prayer to God.

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