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### **Pilgrimage tourism in the polish-ukrainian borderland**

Tourism can be defined as a phenomenon of people's spatial mobility, connected with a voluntary change of residence, environment or living rhythm. Tourism has its long and rich history. Ancient Egyptians, Greeks and Romans travelled to places regarded as sacred, they also travelled to take part in the Olympics and to resorts.

In modern times, tourism has flourished on account of the development of means of transport such as steam machines, vehicles and planes. Pilgrimage tourism, which was practiced even in ancient times, plays a special role among other kinds of tourism. The Christians went on pilgrimages to the Holy Land, then to the grave of St. James the Apostle in Santiago del Compostela in Spain, to the graves of St. Peter the Apostle and St. Paul the Apostle in Rome and, with time, to more and more numerous Marian sanctuaries. Such sanctuaries can also be found on both the sides of the Polish-Ukrainian border and are the destinations of the believers of various denominations of both the nations. Thanks to the engagement of the priests of the Roman-Catholic and Greek-Catholic churches, pilgrims from the Polish border areas travel on foot to sacred places in Ukraine, and on this particular day, the border remains open. On the other hand, the pilgrims from Ukraine come to Poland to take part in religious ceremonies. In these enterprises, the representatives of local governments of both the countries take active part. These pilgrimages, apart from strictly religious values, are also for the residents of both these countries a sign of fraternal love, reconciliation and an ability to get to know each other better, which the greatest pilgrim of our times, Pope John Paul II, advocated during his pilgrimage to Ukraine in 2001. The growing number of tourists and pilgrims going in both directions is an important argument for introducing regulations making crossing the borders easier, or even opening the borders.