

GEOSPATIAL ORGANIZATION OF PILGRIMAGE TOURISM IN THE TERNOPIL REGION

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INTRODUCTION

The geospatial organization of pilgrimage tourism at different territorial levels (global, interstate, national, regional, local) is determined by a system of factors of different levels and order. The action of which acquires importance at a certain stage of cognition and is revealed in specific objective circumstances, and at the same time rests on the existing shrines of the territory. Pilgrimage as a movement is clearly connected with his experience and formed ancient traditions, which, unfortunately, were interrupted in Ukraine during atheistic times.

Scientific research in this area is interdisciplinary in nature. Actually, the cartoon content and content of this category is an important matter of socio-geographical science. The use of the spatial approach provides a real opportunity to see all sacred monuments of a specific territorial section and their combination with compositional options of use. Filling the concept of the potential of pilgrimage tourism with its essence and specifics is an important problem of socio-geographic research.

The new reading of this category makes it possible to present it more in the information space of the state. Thanks to the rich information base of pilgrimage tourist tours, which are offered by tourist companies and pilgrimage departments of the dioceses of the main denominations of the Ternopil region at the global, state and regional levels, it is possible to study the preferences of believers in the region. The free expression of freedom of religion itself gives the opportunity to choose tourist routes.

The geography of pilgrimage within the administrative region is exclusively praxeological in nature. Therefore, the combination of accumulated information about the main shrines of the region and their comprehensive involvement in pilgrimage tourism is the main goal of this study. At the center of which is the task of finding out the most optimal possible development of tourist routes and the opportunity to familiarize a wide circle of believers. The process of identifying the geographical potential of religious tourism is connected in the study with the analysis of the problem of pilgrimage and pilgrimage to holy places, which are interpreted as the established tradition of the Ukrainian people. Religious pilgrimage tourism

stimulates the formation of the spiritual culture of the individual – the culture of communication, mutual assistance and interaction. The most important results and novelty of this study are:

- a refined modern model of regional pilgrimage tourism, based on the concept of “new regionalism” which takes into account the change in regional determinants of the administrative structure of the Ternopil region;
- it was noted that the denominational structure of dioceses, especially the OCU and others, requires adaptation to administrative changes, rather than remaining at the level of former administrative districts and village councils;
- find out how it is possible to mobilize the existing pilgrimage potential, which was used inefficiently in the field of religious tourism;
- recommendations on pilgrimages to shrines at the oblast, regional, and local level have been developed.

Because when Russia's aggression (war) against Ukraine continues on the territory of the state and region, changes in religious consciousness and conversion to the true history of Ukrainian church life are taking place quite intensively, processes of spiritual purification of the consciousness of believers are taking place. Pilgrimage tours are necessary to strengthen the centuries-old spiritual traditions of the Ukrainian people and strengthen their faith.

The main methods of research were geographical, historical, cultural analysis, the method of analysis, synthesis, analogy, scientific abstraction and deduction based on the application of the geocomplex approach. A wide range of materials from literary sources and departmental institutions were used, as well as their presentation in the information space.

1. Formation of tourism database. Main pilgrimage objects

If we accept the postulate that the tourist is a resource (monetary), then the main mission of territorial communities is to attract him to their development, using various methods. Combining the principle of tourist attraction, infrastructure, hospitality on the one hand and attracting new resources (capital investments) is a prerequisite for long-term planning. Therefore, the question of strategic management in the development of tourism arises.

It is based on knowledge about the number of tourists, which in turn depend on household spending on recreation. The increase in the number of tourists can be carried out in two ways:

- increase citizens' income;
- or the creation of qualitatively new conditions to attract tourists from other places.

All these problems must be solved through the interaction of local authorities and business. Of course, tourists are different, it depends on special types of tourism.

An unsolved problem of pilgrimage tourism, as well as tourism, is the formation of a statistical base. Currently, two methods of presenting tourism statistics are the most common. It is described in detail in the works.^{19,20,21}

Until 2020, tourism statistics are concentrated in the Ministry of Economic Development and Trade of the country, and from December 4, 2019, in the Ministry of Culture and Information Policy (the State Tourism Development Agency (DART) was created) and the State Fiscal Service (SFS). Statistical indicators of the Ministry of Economic Development and Trade of Ukraine were supplemented in a certain way with data from mobile operators. This method was tested for the first time on the example of the city of Lviv, and in the future the monitoring of activity in Ukraine and its regions. The second method is the SFS data, which are used by DART in Ukraine and are published.

Therefore, there is no current and reliable data on the state of the tourist market of the Ternopil region. This, in turn, does not provide an opportunity to identify its main players, distorts the real picture of the state of the tourism business, and makes it impossible to realistically assess the situation and determine strategic management priorities. It is clear that during the war it is difficult to talk about attracting investments. However, the question arises of the minimal existence of tourist enterprises operating in the domestic market, as well as carriers and event organizers.

Of course, part of the information about service providers is collected and processed by the relevant institutions of the Ternopil Regional Military Administration (TOVA), the Department of Strategic Development of the City of Ternopil (Department of International Cooperation and Tourism) of the Ternopil City Council, separate forms of reporting are available in the Regional Department of Statistics, but in connection with the changes in keeping statistics in Ukraine, the traditional array of data is lost. All this creates serious obstacles to a thorough analysis and synthesis of the tourism

¹⁹ Мариняк Я., Стецько Н. Перспективи цифрової трансформації туристичного сектора економіки України. *Наукові записки Тернопільського національного педагогічного університету. Сер. Географія*. Тернопіль : «Тайп». 2021. № 1 (50). С. 102–111. DOI: <https://doi.org/10.25128/2519-4577.21.1.12>

²⁰ Мариняк Я., Стецько Н. Нові реалії паломницької діяльності у Тернопільській області. *Наукові записки Тернопільського національного педагогічного університету імені Володимира Гнатюка. Сер. Географія*. Тернопіль : «Тайп». 2022. № 1 (52). С. 143–152. DOI: <https://doi.org/10.25128/2519-4577.21.2.18>

²¹ Пугач С. Просторовий вираз соціального виміру: поширення соціальних інтернет – мереж Facebook та Instagram у Тернопільській області. *Наукові записки Тернопільського національного педагогічного університету імені Володимира Гнатюка. Сер. Географія*. Тернопіль : «Тайп». 2021. № 1 (50). С. 76–85. DOI: <https://doi.org/10.25128/2519-4577.21.1.9>

sector of the region. It would be ideal to have a certain set of such indicators, namely:

- the number of tourist arrivals and their overnight stays throughout the year by region of the country, purpose of stay (business, leisure);
- expenses of tourists;
- the average length of stay of tourists in the places of stay;
- socio-economic characteristics of a typical tourist (age, gender, marital status, education, income level) and his purchasing behavior (where he stops, what means of transport he uses, who he travels with, how he spends his time during the trip, etc.);
- tourist tax and other tax revenues from tourism;
- occupancy rate of hotels.

Table 1

Monitoring of databases involved in tourism activities in the region

Databases	Monitoring
accommodation facilities, travel service providers, catering facilities, cultural facilities, enterprises directly or indirectly involved in the tourism industry	web pages of these facilities and enterprises
tourist offers of the Ternopil region	web pages of administrations, tour operators, travel agencies
Calendar of events taking place in the region (cultural, scientific, business)	web pages of administrations, tour operators, travel agencies, diocesan administrations tour operators from the target markets of tour operator web pages
travel agencies, diocesan administrations	tour operators from the target markets of tour operator web pages
representatives of mass media and bloggers specializing in the topic of pilgrimage tourism	web pages of the respective representatives

Monitoring of visits to official tourist information in social networks. Clearly define: the number of visitors and the geography of their origin. Ask accommodation facilities to provide detailed information on the number of tourists. Tourist information centers should play their role in providing statistical data.

The results of such research from the partners mentioned above must be published in the form of presentations or handbooks, etc. Separate emphasis should be placed on the existing database, information available in local self-government bodies. Casual cooperation of tour operators, travel agencies

(perhaps anonymously) would provide more or less objective information about tourist activities.

Of course, tourists are different, depending on the type of tourism. Knowing the true number of tourists is a rather specific problem.

Using the data of these specific methods about the number of tourists in the Ternopil region during 2015–2021, Figure 1.

Until 2022, tourist flows, during 2015–2021, had a trend of constant growth.

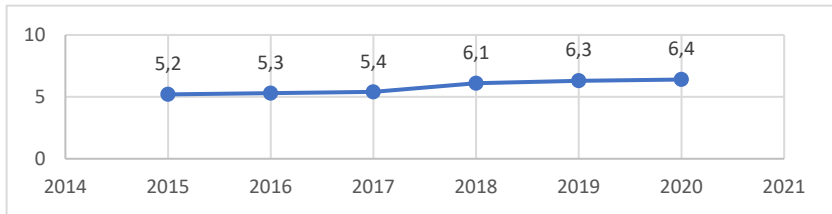


Figure 1. Tourist flows in the Ternopil region in 2015–2021, million people²²

Pilgrimage tourism faced new challenges related to Russia's aggression (war) against Ukraine, which led to the emergence of an even greater desire of believers to pray together for soldiers, for the success of military operations, as well as for spiritual self-purification and to become a real Christian, not just a practitioner believers Spiritual purification and strengthening of faith is the main motivation for pilgrimage.

In the process of pilgrimage, believers develop a special attitude towards holy places known for their miracles and religious events. Actually, through pilgrimage, a person plunges deeper into his spiritual essence. Knowing one's spiritual roots enables an individual to achieve a harmonious union with the environment. During the pilgrimage, there is not only an exchange of cross-cultural values, but also a spiritual connection with the traditions of the Ukrainian people and world cultural heritage.

The testing ground for the positions declared above takes place within the limits of a specific region where specific features of the religious picture of the world have been absorbed, which have changed under the influence of many factors. Such specific factors in social geography are:

1. Socio-geographic situation.
2. Nature and pilgrimage potential.

²² Департаменту культури та туризму Тернопільської ОДА. URL: <https://culture.te.gov.ua>

3. Existing historical and cultural potential.
4. Ethnic and cultural potential (cultural landscape)
5. Cultural and artistic potential.
6. Main types of cultural and artistic activities.
7. Mental and worldview features of the continuum of the region.

For many believers, making annual pilgrimages to holy places is a spiritual necessity on the path of their growth and self-improvement. Anyone who has visited a pilgrimage route at least once has the need to repeat this spiritual feat at the call of the Almighty. The actual presence of powerful impulses in the individual towards self-improvement and self-realization in spiritual life. Pilgrimage tourism – trips to holy places form a complex system of worldview views in the prism of which matures higher knowledge of the worldview structure and mutual understanding of interreligious and interconfessional tolerance. Thus, every pilgrim through higher spiritual knowledge is able to be involved in the main paradigm of the modern religious world of ecumenism.

The creation of new pilgrimage and religious and educational routes is the main task of sciences in the field of tourism (social geography, geography of religions, religious and sacred tourism, and others). Thanks to joint efforts, and sometimes in a creative combination with scientists and representatives of religious denominations, further phraseological implementation of these developments is possible.

In the type of classification of tourism, the leading place belongs to religious tourism. In religious tourism, a trip to a fairly remote city or area to worship some shrine, participate in religious activities or visit museums and exhibitions will be considered a departure from the usual environment.

Thus, a person who travels for religious purposes and goes outside the usual environment for a period of no more than a year to visit holy places and centers of religions is a tourist-pilgrim. Religious tourism includes activities related to the provision of services and satisfaction of the needs of tourists who are directed to holy places and religious centers located outside the usual environment.

Religious tourism is an independent type of tourism that has its own varieties: pilgrimage tourism and religious tourism of an excursion orientation.

Religious buildings and structures (cathedrals, temples, chapels, prayer houses, etc.), religious educational institutions (seminars, Sunday schools, etc.), religious administrative and management units (metropolies, dioceses, deaneries, dioceses, deaneries, parishes) are the components of the religious infrastructure, religious centers (monasteries, lavras), ministers of worship (priests, monks, presbyters). Religious infrastructure may also include objects

of religious and touristic interest – roadside crosses and sculptures, chapels, springs ²³.

Pilgrimage infrastructure includes souvenirs, candles, publications of a religious orientation, cult or sacred objects.

The basis of the pilgrimage infrastructure are shrines (religious shrines), which are objects of religious activity for believers. They can be divided into three groups: 1) sanctuaries of anthropogenic origin (built by people) – temples (cathedrals, churches, chapels, churches, basilicas, sanctuaries, kirks, houses of prayer, halls of the kingdom, mosques, minarets, pagodas, stupas, synagogues, kenas etc.) and monasteries; 2) cult objects of anthropogenic and natural origin (shrines, altars, etc.) and natural objects (springs, rivers, lakes, trees, groves, mountains, hills) associated with religious activities; 3) miraculous icons, relics of saints, separate graves and burials of prominent religious figures, sacred objects, relics and many other religious cult objects. Some shrines from this group can be located next to other religious objects (cult, and sometimes non-cult), thus either raising these religious objects to the level of shrines, or enhancing their glory and spiritual significance. As a result of their mobility, the shrines from this third group can be moved around stationary cult objects, thus causing periodic pilgrimages ²⁴.

The variety of temple buildings in the Ternopil region's regions with a rich cultural heritage may well be the basis for the development of religious tourism here. The region has many historical and sacred monuments covering the five-hundred-year history of the development of religious denominations, which allows for the development of pilgrimage and excursion religious tourism.

There is no unity in various literary sources, that the main indicators of sacred objects in the territory of Ternopil region are very often inaccuracies: regarding their presence; regarding the time of establishment; regarding the territorial affiliation of the church.

Of course, the first places were taken by the well-known centers of sacred tourism in Ukraine and beyond – the city of Pochaiv, the village of Zarvanytsia They are followed by the city of Ternopil, the village of Vyshnievets, Terebovlia, Buchach, which are also well combined with the existing historical and cultural resources and passion for tourist activities.

Other sacred objects have certain difficulties due to such indicators as transport accessibility, pedestrian accessibility, infrastructure support. Therefore, the main attraction of sacred objects to active tourist activity is the development of the transport network. And here, first of all, it is necessary to

²³ Любіцева О.О., Романчук С.П. Паломництво та релігійний туризм : навчальний посібник. Київ : Альтерпрес, 2011. 416 с.

²⁴ Любіцева О.О. Вказана праця С. 23.

solve the issue of transport access to the Church of John the Theologian, which is an architectural monument protected by UNESCO located in the village of Skoryky, which is the center of the community of the same name in the Ternopil district.

As of January 1, 2020, there are 6,727 monuments and objects of cultural heritage (archaeology, history, monumental art, architecture, garden and park art, and science and technology) on the state register, of which the State Register of Immovable Monuments of Ukraine 241 sights are entered²⁵.

The architectural objects of the Ternopil region deserve due attention, given their historical and artistic value, as well as significant tourist potential. Out of 1,706 architectural monuments, 638 are objects of sacred architecture, including 134 wooden temples, 34 objects of defensive architecture, which is almost a third of all castles and fortresses located in other regions of Ukraine²⁶.

In the tourist sector of Ternopil, religious and pilgrimage tourism is one of the priority types of tourist activity, which has been historically formed, but needs further comprehensive development.

On the territory of the region there are 46 monasteries, 11 spiritual educational institutions, 4 missions, 2 brotherhoods, 6 periodical religious publications are published. Among the well-known sights of millions of religious pilgrims from all over the world are the Pochaiv Holy Dormition Lavra, the Maria spiritual complex in the village of Zarvanytsia, Zolotnikovska OTG, Ternopil District, Yazlovetsky Monastery of the Order of the Sisters of the Immaculate Conception in the village of Yazlovets of Buchatsk MOTG, Chortkiv district. The vast majority of the population of the region are deeply religious people, so much attention is paid to the spiritual upbringing and development of children in the best Christian traditions.

High spirituality of the population and one of the lowest levels of crime. The religious network of the Ternopil region includes 1,833 religious organizations (including 1,757 religious communities of 25 denominations, trends and currents). The most numerous of them is the Ukrainian Greek-Catholic Church, which counts 836 religious organizations (45.6% of the entire religious network of the region); Orthodox Church of Ukraine – 583 (31.9%); Ukrainian Orthodox Church of MP – 122 (6.7%)²⁷.

The main centers of religious tourism are Ternopil and the cities of the region, most of these settlements play an important role in the administrative and religious organization of denominations – they are the centers of

²⁵ Департаменту культури та туризму Тернопільської ОДА. URL: <https://culture.te.gov.ua>

²⁶ Департаменту. Вказана праця.

²⁷ Мариняк Я., Стецько Н. Вказана праця. 2022. С. 147.

archeparches, dioceses, deaneries, etc. In the region, there are two pilgrimage centers of national significance, Pochaiv, village Zarvanytsia

Most of the objects have the best transport accessibility, namely the Dormition Cathedral, Pochaiv; Cave church of Saint Iov, Pochaiv city; St. Mary's Spiritual Center, p. Zarvanytsia; Church of the Holy Trinity, village Zarvanytsia; Church of the Nativity of Christ (Middle), Ternopil; Cathedral of the Immaculate Conception of the Blessed Virgin Mary, Ternopil; Holy Trinity Cathedral, Ternopil; Church of the Ascension of Christ, village Vyshnivets, Zbaraz district; Mykolaiv Church, Terebovlia; Church of St. Nicholas, Buchach. Other sacred places with developed transport accessibility are connected by national, regional and, in some cases, territorial roads.

The hotel and restaurant business is underdeveloped. The lack of catering establishments and single establishments of temporary accommodation (residential buildings, apartments, dormitories) and residential premises (rooms, bedrooms, etc.) reduce the demand and level of attractiveness of these sacred objects, and the level of service of existing accommodation and catering establishments is low.

Pilgrimage infrastructure is represented by single crosses or sculptures, often temples are closed to visitors, especially on weekdays, there is no possibility to purchase religious literature or souvenirs about visiting this place, there is no organization of prayers and processions.

In the literature, the main problems of the geography of religion and pilgrimage in the Ternopil region are considered in sufficient detail^{28,29}.

In previous publications³⁰ it has already been stated that more than 73 objects of pilgrimage belonging to the UGCC, RCC, OCU and UOC MP are concentrated in the Ternopil region. Pilgrimages and retreats are made only to the most famous shrines, while others are neglected. The most widespread and systematic are organized pardons and vacations, which take place only up to 20 shrines.

Let's list these main pilgrimage sites, which are the most visited according to the monitoring of information sources.

The main miraculous icons in the Ternopil region, where systematic mass ablutions are held, are:

²⁸ Косташук І. Конфесійний простір Тернопільської області: суспільно-географічні аспекти. *Наукові записки Тернопільського національного педагогічного університету імені Володимира Гнатюка. Сер. Географія*. Тернопіль : Тайп, 2017. № 2 (43). С. 51–60.

²⁹ Кузишин А.В. Геопросторові особливості видового складу релігійного туризму в Тернопільській області. *Вісник наукових досліджень. Серія: Туризм*. Вип. 1. Тернопіль, 2006. С. 52–56.

³⁰ Мариняк Я., Стецько Н. Вказана праця. С. 148.

1. The Pochaiv miracle-working icon of the Mother of God is located in the Dormition Cathedral of the Holy Dormition Pochaiv Lavra in the city of Pochaiv, Kremenets district.

2. The miraculous icon of the Mother of God from Zarvany is located in the parish church of the Holy Trinity of the village. Zarvanytsia of Zolotnikovska TG of Ternopil district.

3. Yazlivets miraculous figure of the Mother of God (copy) is located in the monastery of the Sisters of the Immaculate Conception of the Blessed Virgin Mary in the village of Yazlivets Buchatska MTG, Chortkiv distri³¹.

Other miraculous icons on the territory of the region are involved only for complex tourist routes as sacred objects:

There are 7 large spiritual centers on the territory of the Ternopil region. Among which the main ones are:

1. The Holy Dormition Pochaiv Lavra is a stauropygistic male monastery of the Ukrainian Orthodox Church, located in the town of Pochaiv, Kremenets district.

2. The Marian spiritual center of the Zarvanytsk Mother of God – Ukrainian Greek Catholic Church, which is located in the village of Zarvanytsia Zolotnikovska TG of Ternopil district³².

In recent years, the number of spiritual retreats to spiritual centers has decreased:

1. The women's monastery of the Congregation of the Sisters of the Immaculate Conception of the Holy Virgin Mary of the Roman Catholic Church, which is located in the village of Kolodiivka Skalatska MTG, Ternopil district.

2. The Men's Monastery of Saint Theodore the Studite of the Ukrainian Greek Catholic Church, which is located in the village of Kolodiivka Skalatskaya MTG of Ternopil district.

Actually, in the men's monastery of For a long time, Kolodiivka prayed for recovery once a month.

There are comprehensive pilgrimage routes to other spiritual centers, as well as annual pilgrimages. So, for example, in the Men's Monastery of St. John the Baptist of the province of the Most Holy Savior, the order of St. Basil the Great of the UGCC, which is located in the village of Krasnopuska Berezhanska MTG of Ternopil district takes place on July 7 every year.

Among the ancient religious buildings in the Ternopil region, the most visited is the Church of Ivan the Terrible in 1700, p. Skoriky Skorikyvska village community of Ternopil district.

³¹ Мариняк Я., Стецько Н. Вказана праця. С. 149.

³² Мариняк Я., Стецько Н. Вказана праця. С. 149.

Places of hermits and springs with healing water as sacred objects are often combined, so the most visited are:

1. Places of stay of hermits:

– near the villages of Rukomysh Buchatska MTG; Monastery of Bilche-Zolotetska StH; Nyrkiv (Chervonohorod) of Tovstenskaya STG of Chortkiv district;

– in the tract “Bozha Gora” near the village The great Berezh residents of the Kremenets district live in a cave near a healing spring.

2. Springs with healing water:

– in the Assumption Cathedral of the Pochaiv Lavra there is a spring that flows from under the footprint of the Mother of God;

– the source, which is located on the territory of the spiritual complex of the Mother of God of Zarvany;

– the spring, which is located in the "Bozha Gora" tract near the village of Velyki Berezhitsi, Kremenets district;

– with. Island of Ternopil district;

– with. Rukomysh of Chortkiv district;

The source of “Saint Anna” is located near the village. Lishnya of the Kremenets district (the village of Onyshkivtsi, Rivne region)³³.

The memorial complex in the family estate of the Patriarch of the UGCC Yosif Slipy, village The envy of the Ternopil district is also included in the visited tourist and pilgrimage routes³⁴.

Religious tourism in the Ternopil region means millions of pilgrims from all over the world every year. The territory has long become a small Jerusalem for pilgrims of various denominations.

Every year, millions of believers from all over Ukraine and many countries of the world come to Ternopil Oblast: Orthodox – to the Pochaiv Holy Dormition Lavra, Greek Catholics – to the Mariinsky Spiritual Center in the village of Zarvanytsia, Roman Catholics – to the Yazlivetsky Order of the Sisters of the Immaculate Conception of the Blessed Virgin Mary.

Thus, a significant part of pilgrimage sites are located in villages that are far away from regional centers or major tourist centers, and the sites themselves are little known among pilgrims. The existing infrastructure in these places does not correspond to the proper level of service.

If a SWOT analysis is used, it should be noted that the development of pilgrimage is influenced by positive and negative factors. We included the democratization of society and freedom of religion as positive. Pilgrimage sites of four Christian denominations operate on the territory of Ternopil

³³ Мариняк Я., Стецько Н. Вказана праця. С. 150.

³⁴ Мариняк Я., Стецько Н. Вказана праця. С. 150.

region: UGCC, RCC, OCU, UOC MP. The declaration of Ukraine's independence gave impetus to the emergence of the church from the underground and the active development of a religious network in the Ternopil region. Partly a positive factor is the fact that denominations began to organize pilgrimage services at their administrative centers.

Pilgrimage centers have the necessary infrastructure, but it is not enough for holidays and holding holidays. In most places of pilgrimage, it is not possible to spend the night at a monastery or church, instead, pilgrims use secular means of accommodation. This is positive because it gives local residents the opportunity to somewhat improve their economic situation. A number of pilgrimage shrines are located in villages where there are no food and accommodation facilities, and the existing ones do not meet the requirements of pilgrims.

A significant problem is the lack of effective measures for the development of pilgrimage on the part of the church. Pilgrimage services that are currently functioning are more like that in name, in our opinion, they are already operating in the field of religious tourism. On the information sites of these pilgrimage services, most of their trips are aimed at going outside of Ukraine, and tours or tours in Ternopil are organized only to the largest shrines: Pochayev, Zarvanytsia.

The functioning of the Pochaiv Lavra requires a separate study, it is necessary to find out its existing financial revenues, as well as to find out which revenues belong to the budget of the city of Pochaiv. The experience of world pilgrimage centers (Fatima Portugal, Mezhdugorje (Midmountains) Bosnia and Herzegovina, Lourdes France and others) shows a very powerful influence on their economy, which gives local residents the opportunity to earn. We think that after the end of the Russian armed aggression against Ukraine, the question of belonging to the Pochaiv Lavra will mature, and the issues will be resolved in line with world processes.

Among the main problems of the development of pilgrimage in the Ternopil region, in our opinion, it is worth highlighting:

- formation of a regional complex tourist product based on local tourist products in the priority for the region types of pilgrimage tourism;
- formation and development of pilgrimage destinations as territories of tourist attraction;
- creation of modern road infrastructure to promote pilgrimage tourism;
- participation in joint projects of regional and international cooperation in the tourism and recreation sphere within the framework of cooperation with other regions of Ukraine and regions from other countries

2. Territorial structure of pilgrimage tourism

The geospatial structure of pilgrimage tourism in the Ternopil region has its own organization. Back in 1997, Prof. Olga Zastavetska³⁵ developed the socio-economic zoning of the Ternopil region, which in a certain way coincides with the boundaries of the current administrative districts. We will not clarify the existing differences in this publication.

Within Ternopil Oblast, 3 pilgrimage regions are clearly visible, namely Northern, Central, and Southern. The number of sacred pilgrimage sites, which are concentrated in the pilgrimage areas of the Ternopil region in %, is shown in Figure 2.

Northern district, the routes of which run through the territory of the Kremetskyi administrative district. It covers the district center and 14 pilgrimage sites, of which only five sights are the most visited (Pochaiv city, Vyshnievets village, Mali Zagaytsi village, Stary Pochaiv village, Velyki Berezhtsi village, Lishnya village). The total number of sacred objects of pilgrimage is 19.2% of the indicator in the Ternopil region. However, in terms of value, they are probably on a par with other regions.

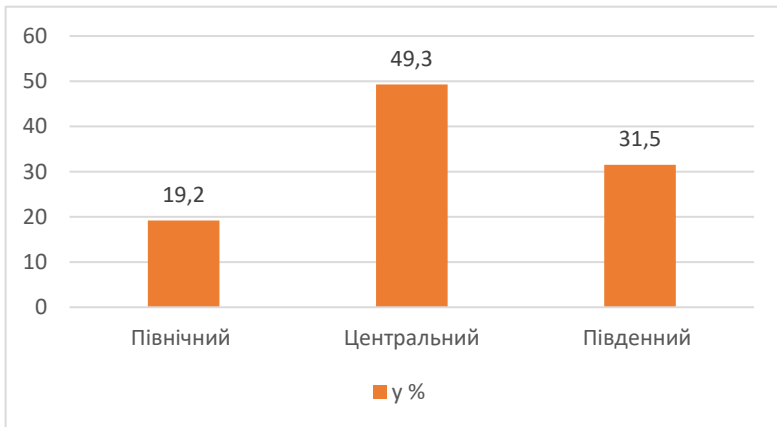


Figure 2. Number of sacred pilgrimage sites concentrated in pilgrimage areas of Ternopil region in %

The central object of pilgrimage here is the city of Pochaiv, which has well-developed transport connections with the cities of Kremenets and Ternopil. It is important that all sacred objects on this route are located not far

³⁵ Заставецька О.В. Тернопільська область: географічні основи комплексного економічного і соціального розвитку. Львів, 1997. 211 с.

from each other. The Pochaiv miracle-working icon of the Mother of God is located here in the Dormition Cathedral of the Holy Dormition Pochaiv Lavra. The great spiritual centers of the Holy Dormition Pochaiv Lavra are the stauropygistic men's monastery, the Holy Spiritual Hermitage and the monasteries of the Ukrainian Orthodox Church.

In the city of Kremenets, there is the Kremenets miracle-working icon of the Mother of God “Joy to all who mourn” – it is located in the Holy Epiphany Convent (at the same time, the monastery is a large spiritual center).

The oldest religious buildings, namely stone ones, are in the village of Vyshnivets Church of the Resurrection of Christ – built in 1530, p. Mali Zagaytsi Church of St. John the Merciful, 1623; wooden and Old Pochaiv Church of the Holy Intercession 1643.

The places where hermits stayed as a sacred monument were recorded in the “Bozha Gora” tract near the village of Big Berezhtsi – live in a cave near a healing spring.

Sources with healing water are located:

1. In the Assumption Cathedral of the Pochaiv Lavra there is a spring that flows from under the footprint of the Mother of God.
2. In the tract “Bozha Gora” near the village. Great Berezhtsi.
3. “St. Anna” spring near the village. Lishnya of the Kremenets district (the village of Onyshkivtsi, Rivne region).

The location of the relics of saints in the Northern district:

1. Reverend Iov Pochavsky – in the Cave Church of the Holy Dormition Pochaiv Lavra.
2. Venerable Amfilochius, the monk-healer, in the Cave Church near the “relics” of Iov Pochavskyi.

When forming regional routes, it should be borne in mind that the total length of the routes will be in the Northern District, see Table 2.

When forming regional routes, the maximum distance will be up to 70 km, and for local routes up to 40 km.

Table 2

The length of regional pilgrimage routes in the Northern District

Length Distance in km	Distance in km
Pochaiv – Zalishchyki (to the south)	194
Pochaiv – Berezhan (to the west)	103
Pochaiv – Pidvolochysk (to the east)	108

When forming regional routes, the maximum distance will be up to 70 km, and for local routes up to 40 km.

When this district was allocated, despite the large number of sacred objects (14, which is 19.2% of all in the region), there is no center of diocesan denominations.

Central district routes, which run through the territory of the Ternopil administrative district. It covers the regional and at the same time district center and 36 pilgrimage sites, of which only 11 are the most visited, located in (the village of Zarvanytsia, the city of Ternopil, the village of Kolodiivka, the village of Krasnopuscha, the village of Skoriki, the village of Zadrist).

The central object of pilgrimage here is the village. Zarvanytsia, which has a well-developed transport connection with the cities of the region. It is important that there is a Zarvanytsia miraculous icon of the Mother of God located in the parish church of the Holy Trinity and the spiritual center of the Zarvanytsia Mother of God – Ukrainian Greek Catholic Church.

Other miraculous icons on the territory of the district are involved only for complex tourist routes as sacred objects:

1. The Ternopil miraculous icon of the Mother of God is located in the Church of the Nativity of Christ (Ternopil).

2. The Terebovlya miracle-working icon of the Mother of God – the original is located in the Cathedral of St. George in Lviv, but there are two consecrated copies located in the Cathedral of the Immaculate Conception of the Holy Mother of God on St. 14 Sahaidachny St. in Ternopil, and in the parish church of St. Nicholas the Wonderworker in Terebovl.

3. The miraculous icon of the Mother of God from Butsniv is located in the parish church of the Immaculate Conception of the Immaculate Virgin Mary in the village of Butsniv of Veliko Berezovetska STG.

4. The Reshniv miracle-working icon of the Mother of God “Joy of the Sorrowful” is located in the parish church of the Transfiguration of the Lord in the village of Reshniv Zbarazhskaya Moscow Art Theater.

5. The Berezhana miraculous icon of the Mother of God is located in the Cathedral of the Holy Trinity in the city of Berezhana.

6. The miraculous icon of the Mother of God from Chernihiv is located in the parish church of the Most Holy Mother of God in the village of Chernihiv, Ternopil MTG.

Great spiritual centers are:

1. Men's Monastery of St. John the Baptist of the Province of the Most Holy Savior of the Order of St. Basil the Great of the Ukrainian Greek-Catholic Church p. Krasnopuscha, Berezhanska MTG.

2. Women's monastery of the Congregation of the Sisters of the Immaculate Conception of the Holy Virgin Mary of the Roman Catholic Church p. Kolodiivka Skladaska MTG.

3. Men's monastery of St. Theodore the Studite of the Ukrainian Greek-Catholic Church, village Kolodiivka Skladska MTG.

The oldest religious buildings, namely stone ones: in the city of Ternopil there is the Church of the Exaltation of the Holy Cross – built in the 16th – 17th centuries, the Church of the Nativity of Christ – built in 1602–1608; Berezhany, the Church of the Holy Apostles Peter and Paul was built in 1620; wooden: the city of Berezhany Church of St. Nicholas – 1691, p. Urman Church of the Holy Apostles Peter and Paul 1688, p. Grooms Church of the Holy Assumption, 1700, p. Skoryky Church of Ivan the Theologian 1700, Pidgaitsi Transfiguration Church 1772, p. Shumlany Church of Saints Boris and Hleb, 1772.

The oldest religious buildings, namely stone ones: in the city of Ternopil there is the Church of the Exaltation of the Holy Cross – built in the 16th – 17th centuries, the Church of the Nativity of Christ – built in 1602–1608; Berezhany, the Church of the Holy Apostles Peter and Paul was built in 1620; wooden: the city of Berezhany Church of St. Nicholas – 1691, p. Urman Church of the Holy Apostles Peter and Paul 1688, p. Grooms Church of the Holy Assumption, 1700, p. Skoryky Church of Ivan the Theologian 1700, Pidgaitsi Transfiguration Church 1772, p. Shumlany Church of Saints Boris and Hleb, 1772.

The places where hermits stay as a sacred monument are recorded in the “Hermit Forest”, which is located on the territory of the “Medobory” reserve.

Springs with healing water are located: on the territory of the spiritual complex of the Zarvanytska Mother of God; Studite monks take care of the village of Kolodiivka Skladska MTG; with. Island of Veliko Berezovetska STG; near the village Mortars of the Baykovetska TSH; in the village Smykyvtsi of Velikobirkivska STH; in the village Luchka of Veliko Berezovetska STG; in the village Dubivtsi of Baikovetska STG; for the village Beauty of the Velikohaivska STG of the Ternopil district; with. Ozerna; with. Buildings of the Kozivska STG.

The location of the relics of saints in the Central district: part of the relics of John the Baptist – in the Trinity Cathedral, which is located in the city of Berezhany.

In the region there is a memorial complex in the family estate of the Patriarch of the UGCC Yosif Slipy, village Envy. The land of Ternopil grew for the UGCC of His Beatitude Patriarch Yosif the Blind, Bishop of Martyr Grigory Khomyshyn, Bishop Nikita Budka and many other dignitaries.

When forming regional routes, it should be borne in mind that the total length of the routes will be in the Central district, see Table 3.

When forming regional routes, the maximum distance will be up to 130 km, and for local routes up to 50 km.

Table 3

The length of regional pilgrimage routes in the Central District

Length	Distance in km
Zarvanytsia – Kremenets (to the north)	129
Zarvanytsia – Zalishchyki (to the south)	91
Zarvanytsia – Berezhan (to the west)	57
Zarvanytsia – Pidvolochysk (to the east)	107

This area has the largest number of sacred objects (36, which is 49.3% of all in the region) and the centers of diocesan denominations operate. In Ternopil, this is primarily the Cathedral of the Nativity of Christ (the center of the Ternopil-Buchatka Diocese of the OCU), the Cathedral of Saints Equal-to-the-Apostles Constantine and Elena (the center of the Ternopil Eparchy of the OCU); the Cathedral of Faith, Hope, Love and their Matter Sophia (the center of the Ternopil Diocese of the Ukrainian Orthodox Church (MP)); the Cathedral of the Immaculate Conception of the Holy Mother of God (the center of the Ternopil-Zboriv Metropolitanate, which includes the Ternopil-Zboriv Archdiocese), end.

Let us briefly dwell on the geographical distribution of these main denominations in the Ternopil region.

The religious structure of the OCU is complex, as it inherited the complex processes that took place during its establishment. The independence proclamation of January 6, 2019 actually fixed the territorial structure of the UOC-KP and the Ukrainian Autocephalous Orthodox Church. The following dioceses operate in the modern OCU: Ternopil – Terebovlyan diocese; Ternopil – Buchach diocese; Ternopil Diocese. The geographical boundaries are confusing and often unclear, and they also do not coincide with the administrative system (districts, communities) and designated pilgrimage areas. We take for orientation.

Ternopil-Buchach Diocese of the OCU with the center in Ternopil. Cathedral of the Nativity of Christ. Parish 169. Deaneries of the diocese: Ternopil city and district, Pidvolochyskyi, Zalishchytskyi, Kozivskyi, Buchatskyi, Zborivskyi, Husiatynskyi, Chortkivskyi, Borshchivskyi, Monastyrskyi, Lanovetskyi, Shumskyi, Terebovlyanskyi³⁶.

Ternopil Diocese of the OCU with the center in the city of Ternopil. Cathedral of Saints Rivnoapostolsky Constantine and Elena (under construction). Blagochyn 21. Parish 169. Deaneries of the diocese: Ternopil city and district, Pidvolochyskyi, Zalishchytskyi, Kozivskyi, Buchatskyi, Zborivskyi, Husiatynskyi, Chortkivskyi, Borshchivskyi, Monastyrskyi, Lanovetskyi, Shumskyi, Terebovlyanskyi. Intercession Church of the Holy

³⁶ Офіційний сайт Тернопільсько-Бучацька єпархія ПЦУ. URL: <http://www.uapc.net.ua>

Trinity Spiritual Center. Monasteryiv 3. St. Nicholas Men's Monastery: p. Zozulyntsi and Spaso-Voznesenskiy Men's Monastery: p. Monasteries of Chortkiv district; The Men's Monastery of Reverend Amfilokhiy Pochaiivskyi in the village of Mala Ilovitsa and Cholovichiy St. George's Monastery in the village of Virlya, Kremenets district. Pilgrimage: the cities of Ternopil, Berezhanske, Borshchivske, Buchaske, Vyshnivetske, Husiatynske, Zalischytske, Zbarazke, Zbarazke (second), Zborivske, Kremenetske, Kremenetske (second), Lanovetske, Podvolochyske, Pidgaetske, Skalatske, Terebovlyanske, Ternopilske, Khorostkivske, Chortkivske, Shumske³⁷.

Ternopil Diocese of the UOC (MP) with the center in Ternopil. Sophia Cathedral of Faith, Hope, Love and Matter (2007). It is divided into 4 deaneries (deaneries): Vyshnevetske, Kremenetske, Lanovetske, Shumske. There are 61 parishes in all, but they are in the process of transitioning to the OCU. On the territory of the eparchy there is a Stauropygian Pochaiiv Lavra of the Assumption and two monasteries of diocesan subordination: the Epiphany Women's Monastery and the Zagayets Men's Monastery of St. Ivan the Merciful³⁸.

Ternopil-Zboriv Metropolitanate, which includes:

1. Ternopil-Zboriv Archdiocese.
2. Buchach diocese.
3. Kamianets-Podilsky eparchy (within Khmelnytskyi region).

Ternopil-Zboriv Archeparchy. The arch-cathedral is the Cathedral of the Immaculate Conception of the Holy Mother of God in the city of Ternopil (center). The Maria spiritual center in the village is also developing rapidly. Zarvanytsia, which has not only church-wide significance for the Ukrainian Greek-Catholic Church, but also worldwide. It covers a part of the Ternopil region, namely Berezhanskyi, Zbarazskyi, Zborivskyi, Kozivskyi, Kremenetskyi, Lanovetskyi, Podvolochyskyi, Terebovlyanskyi (partially), Ternopilskyi, Shumskyi former administrative districts. There are 263 parishes united in 16 deaneries (protopresbyteries): Berezhanskyi; Veliko Berezovtskyi; Velikobirkyivskyi; Velikohlybochanskyi; Zalozetskyi; Zarvanitskyi; Zbarazky; Zborivskyi; Kozovsky; Kozlivskyi; Mykulynetskyi; Ozernyanskyi; Podvolochyskyi; Terebovlyanskyi; Ternopil city – Central; Ternopil – East³⁹.

Monasteries of the Studite Fathers, Redemptorist Orders, Basilians and Franciscans of the Eastern Rite are active. There are also women's congregations of Sisters of Servants, Sisters of the Holy Family, Sisters of Mercy of St. Vincentia, as well as the Basilian sisters.

³⁷ Офіційний сайт Тернопільська єпархія ПЦУ. URL: <http://www.cerkva.te.ua>

³⁸ Офіційний сайт Тернопільська єпархія УПЦ (МП). URL: <http://www.ternopil.church.ua>

³⁹ Офіційний сайт Тернопільсько-Зборівської архієпархії. URL: <http://www.tze.org.ua>

Routes of the **southern district**, which run through the territory of the Chortkiv administrative district. It covers the district center and 23 pilgrimage sites, of which only 3 are the most visited, located in (the village of Yazlivets, the village of Ulashkivtsi, the village of Savelivka).

The central object of pilgrimage here is the village. Yazlivets miraculous figure of the Mother of God (copy) is located in the monastery of the Sisters of the Immaculate Conception of the Blessed Virgin Mary in the village of Yazlivets of Buchatska MTG.

Other miraculous icons on the territory of the region are involved only for complex tourist routes as sacred objects: the Ulashkiv miracle-working icon of the Mother of God is in the monastery of the Nativity of the Mother of God of the Basilian Fathers in the village of Ulashkivtsi of Nahiryanska STG; The Savelivka miracle-working icon of the Mother of God is located in the parish church of St. John the Baptist in the village of Savelivna, Monastyrskaya MTG.

The oldest religious buildings, namely wooden ones: p. Vysichka Church of St. Nicholas in 1763; with. Ivane-Puste Church of Ivan the Theologian 1775 with. Sapohiv Church of St. Nicholas 1777; with. Kozyna Church of St. Paraskeva was built in the 17th century; with. Kopychyntsi Church of the Exaltation of the Holy Cross 1630; with. Krogulets Church of St. Paraskeva – built in the 18th century; Chortkiv Church of the Holy Assumption, 1635. and Church of the Ascension of Christ, 1717.

The All-Ukrainian Sanctuary of Blessed Marcelina Darovskaya (since 1999) is located in the village of Yazlivets, of the Salyatyna Mother of God in Chortkiv, Lviv Archdiocese.

The places where the hermits stayed as a sacred monument were recorded near the village. Rukomysh Buchatska MTG – live in the rocks; near the village The monasteries of the Bilche-Zolotetska STG live in a cave temple

Periodically, “hermits” live in the caves of the Dniester Canyon near the villages of Ustyia Melnytsia-Podilska STG; Pechorna Zalishchytska MTG; Sinkiv Zalishchytska MTG; Dzvenyhorod Melnytsia-Podilska STG; Nirkiv (Chervonhorod) of Tovstenskaya STG.

There are springs with healing water: a spring located on the territory of the village. Rukomysh Buchatska MTG; The source of “Saint John” near the monastery of the Basilian fathers of the village. Ulashkivtsi Nahiryanska STG.

The location of the relics of the saints in the Southern district: part of the relics of Blessed Marcelina Darovskaya, the founder and abbess of the monastery of the Sisters of the Immaculate Conception of the Blessed Virgin Mary in the village of Yazlivets.

The total length of the routes will be in the Southern district, see Table 4.

Table 4

The length of regional pilgrimage routes in the Southern District

Length	Distance in km
Chortkiv – Kremenets (to the north)	141
Chortkiv – Zalishchyki (to the south)	40
Chortkiv – Berezhany (to the west)	105
Chortkiv – Pidvolochysk (to the east)	115

When forming regional routes, the maximum distance will be more than 140 km, and for local routes up to 40 km.

In this area there is a large number of sacred objects (23, which is 31.5% of all in the region) and there are centers of diocesan denominations.

Ternopil-Terebovlyan Diocese of the OCU with its center in Chortkiv. Cathedral of the Holy Intercession. Parish 33. Deaneries of the diocese: Ternopil, Chortkiv, Buchatsky, Husiatynsky, Terebovlyansky⁴⁰.

Buchach Greek Catholic Diocese, which is part of the Ternopil-Zboriv Metropolitanate. The Cathedral of the Buchatka Diocese is the Cathedral of the Supreme Apostles Peter and Paul in Chortkov. The diocese also has a pro-cathedral church of the Annunciation of the Holy Virgin in Buchach.

The diocese covers the southern part of the Ternopil region, namely Buchatskyi, Chortkivskyi, Monastirskyi, Husiatynskyi, Borshchivskyi, Zalishchyttskyi and Pidhayetskyi districts. It unites 314 parish communities, which are thus divided into 14 deaneries: the deanery of Chortkovo, Borshchivskyi, Buchatskyi, Hrymailivskyi, Husiatynskyi, Kopychynetskyi, Zalishchyttskyi, Zolotopotskyi, Koropetskyi, Melnytsia-Podilskyi, Monastyrskyi, Pidgaietskyi, Probyzhnyanskyi, Tovstenskyi. As for consecrated persons, there are 5 monasteries operating on the territory of the Buchatka diocese (3 men's – Buchatka, Chortkiv and Ulashka monasteries of the Order of St. Basil the Great and 2 women's monasteries of the Protection of the Most Holy Mother of God Sisters of the Servants of the Immaculate Virgin Mary in Zalishchyka; Congregation of the Sisters of the Holy Family in Chortkiv.

The allocated territorial structure of pilgrimage tourism is the basis for the formation of new tourist routes.

Monitoring of the proposed tourist routes by tourist companies and mediation by religious organizations are popular:

I. International pilgrimage tours:

1. Pilgrimage to Medjugorje + Budapest. Pilgrimage tour in Medjugorje (Bosnia and Herzegovina) to the place of modern apparitions of the Mother of

⁴⁰ Офіційний сайт Тернопільсько-Теребовлянська єпархія ПЦУ. URL: <http://www.eparchy.te.ua>

God. In addition to the pilgrimage program in Medjugorje, there is also Budapest. The pilgrimage takes place under the spiritual tutelage of a priest of the UGCC.

2. Christmas (Easter) Italy – we celebrate Christmas or Easter in the Vatican. Pilgrimage to the Vatican is offered throughout the year. The pilgrimage takes place under the spiritual tutelage of a priest of the UGCC.

3. Pilgrimage tours to Israel are offered by both Orthodox and Greek-Catholic denominations: All of Israel in six days. Departure from Krakow* (transfer from Lviv*). Pilgrimage to the Holy Land. Pilgrimage to the Holy Land (Greek-Cat.). Holy Land (province of Greece). Along the paths of the Old and New Testaments throughout the year.

II. Pilgrimage tours in the region:

1. Easter chicks along the route 1 day Ternopil – Mykulyntsi – Strusiv – Zarvanytsia – Rukomysh – Buchach – Pidzamochek – Ternopil. Description of the tour. Zarvanytsia is waiting for you – the Ukrainian Jerusalem – an amazing area created by nature, full of the powerful energy of the prayers of monks and pilgrims. There is miraculous water that heals physical and spiritual wounds.

You have a great opportunity to see a unique architectural monument, located in the village of Rukomysh against the background of an incredible rock pile with a crystal bubbling spring. Beauty that cannot be compared with anything.

2. All-Ukrainian pilgrimage to Ternopil Oblast “In the Footsteps of the Patriarchs” along the route Zavaliv-Zadstrist-Zarvanytsia.

3. Pilgrimage tours to Pochaev.

CONCLUSIONS

As a result of the study, it was established that the Ternopil region has all the possibilities for the formation of pilgrimage flows, because there are vacation places of world, national, regional and local importance that allow expanding pilgrimage activities. All this contributes to the formation of pilgrimage infrastructure. More than 73 objects of pilgrimage belonging to the UGCC, RCC, OCU and UOC MP are concentrated here. Pilgrimages and retreats are made only to the most famous shrines, while others are neglected. The most common and systematic ones are organized retreats and retreats that take place only up to 20 shrines. Of course, of all pilgrimage sites, sacred sites located in the regional center and three district centers have the most developed pilgrimage infrastructure. The traditional centers of attraction for Christian pilgrims in Ternopil are the town of Pochaiv, the village of Zarvanytsia, Ternopil, Kremenets, Berezhany.

The isolated geospatial structure of pilgrimage tourism and its detailed characteristics show, however, that there is a certain delay in the response of

both state and church structures, which do not take into account the change in regional determinants of economic growth. This happens on the basis of the mobilization of pilgrim potential, which is not used rationally. A non-synchronized religious and administrative system will sooner or later create conditions for non-rational inclusive development of territories.

The functioning of pilgrimage tourist flows should be based on principles that provide an opportunity to attract inclusive development and inclusiveness of the object (region, settlement). This would make it possible to implement the basic traditional tasks of regional policy – overcoming the depressed state of the territories, ensuring territorial unity. Inclusive growth involves the growth of all sectors of the economy and the reduction of social tensions. Attracting local potential to the national one is the main thrust of the economy.

The accelerated development of sectors of economic activity in the regions is the main direction of socio-geographic research in the post-industrial, information society. These theoretical postulates can best be embodied through the study of the components of recreational and tourist activities, which have a flexible territorial structure without capital investments. Actually, pilgrimage tourism is most oriented towards all these changes.

SUMMARY

The geography of pilgrimage within the administrative region is exclusively praxeological in nature. Therefore, the combination of accumulated information about the main shrines of the region and their comprehensive involvement in pilgrimage tourism is the main goal of this study. At the center of which is the task of finding out the most optimal possible development of tourist routes and the opportunity to familiarize a wide circle of believers. The process of identifying the geographical potential of religious tourism is connected in the study with the analysis of the problem of pilgrimage and pilgrimage to holy places, which are interpreted as the established tradition of the Ukrainian people. The most important results of this study are:

1. The modern model of regional pilgrimage tourism, based on the concept of “new regionalism”, which takes into account the change of regional determinants of the administrative structure of the Ternopil region, has been clarified.

2. It was noted that the denominational structure of dioceses, especially the OCU and others, requires adaptation to administrative changes, rather than remaining at the level of former administrative districts and village councils.

3. It was identified as an opportunity to mobilize the existing pilgrimage potential, which was previously inefficiently used in the field of religious tourism.

4. Recommendations for pilgrimages to holidays at the regional, regional, and local levels have been developed.

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