

Ewa Bogacz-Wojtanowska

Jagiellonian University, Cracow, Poland

ewa.bogacz-wojtanowska@uj.edu.pl

ORCID ID: 0000-0002-4432-3560

Anna Góral

Jagiellonian University, Cracow, Poland

anna.goral@uj.edu.pl

ORCID ID: 0000-0001-8868-3958

Beata Jałocha

Jagiellonian University, Cracow, Poland

beata.jalocha@uj.edu.pl

ORCID ID: 0000-0003-2297-5637

'Catholic Coachella', 'Papal Rock Concert'? Case Study of the World Youth Day in Cracow as an Example of a Successful Religious Project

ABSTRACT

Objective: The World Youth Day (the WYD) with about 3 million Catholics from all over the world participating directly in a single place and time is one of the biggest and most spectacular

projects organized on regular basis by the Catholic Church since more than 30 years ago. From the perspective of management sciences, we presented the WYD as an example of a very large organisational event which requires the people who execute it to display managerial skills adequate for managing megaevents. The research problem that we pondered concerns what made the WYD, as a particular type of project – a large-scale religious event - successful.

Methodology: We conducted an in-depth analysis of the literature and the study of the organisation and execution of the World Youth Day held in Cracow in between 25 and 31 July 2016. The combination of quantitative and qualitative research methods was selected: desk research analysis, in-depth individual interviews and partly categorised quantitative interviews.

Findings: The results of the research indicate that particularly inspiring for the management practice is, among others, an exceptional ability to involve and motivate project's stakeholders and special purpose entities which the organisers of the Cracow WYD displayed.

Value Added: In our considerations, we point out the specific type of a project – a global event of a religious nature – that according to our knowledge was not a subject of research in the field of management studies and thus we fill out the existing research gap.

Recommendations: The exploratory character of the study may inspire further research into the success factors of soft megaprojects and in particular those of religious nature.

Key words: project management, megaproject, megaevent, project in catholic church.

JEL codes: M10 ,M19

Introduction

The World Youth Day (the WYD) was organised for the first time in 1986 in Rome by Pope John Paul II ("Chronicle of World Youth Days"). It is difficult to determine whether the Catholic Church officialdom was already foreseeing the scale the event would eventually reach, but within the recent years it has become one of the largest public gatherings in the world, with even 3 million Catholics from all over the world participating directly in a single place and time ("General website and documents about the WYD agenda in the Vatican"). Some commentators call the World Youth Day the "Catholic Woodstock", "Catholic Coachella", or a "papal rock concert" (Byfield, 2002). It

is supposed to emphasise the festival-like and entertainment aspect of the event. However, such nomenclature raises strong objections in the Catholic community (White, 2016). The conducted research shows that the WYD has a significant impact on the Catholic Church (Mason, 2010a; Mason, 2010b; Singleton, 2011; Halter, 2013), in particular, it influences the main “professional group” in the Church, i.e. the clergy. As Gautier & Gaunt (2015) proved in their research on young priests leaving seminars – one in seven took part in the World Youth Day, and this experience was indicated as an important one for the development of their role as priests (White, 2016). Also it is worth noting that researchers of the Catholic Church draw attention to the consequences of WYD, including the identified cases of conversion, greater involvement in religious practices or generating the leadership or inspiration for the young, thanks to their participation in the WYD (Mason, 2010b; Singleton, 2011). Others, like Halter (2013), point at the renewal of the position of the Catholic Church in the public sphere and better image of the Catholics. Therefore, voices concerning the meaning the WYD has for the Catholic community vary, but the main discussion around this event focuses on the question of upholding the faith, fulfilling the mission of the Church and various controversies, including political and economic, which its organisation raises.

In this paper, we would like to focus on another dimension of the reflection on the WYD. From the perspective of management sciences, we will present the WYD as an example of a very large organisational event which requires the people who execute it to display managerial skills adequate for managing projects. Since a lot of attention in the literature is devoted to megaprojects and megaevents (Flyvbjerg, 2014; Müller, 2015a; Müller, 2015b; Söderlund et al., 2017), it is not an unexplored subject. At the same time, the focus of researchers is directed mainly on secular events, such as the construction of large-scale infrastructure, or the organisation of the Olympic Games, international football championships, etc. (Preuss, 2007; Rose & Spiegel, 2011; Sánchez & Broudehoux, 2013; Osava, 2016). In our considerations, we would like to point out the specific type of a project – a global event of

a religious nature – and thus fill out the existing research gap. The research question we would like to raise concerns what made the WYD, as a particular type of project – a large-scale religious event – successful. In this paper, we understand ‘success’ as a timely conclusion of the project, fulfilment of its objectives and positive reception by its stakeholders, which in the opinion of researchers and observers was the case of the WYD in Cracow.

The nature of the article is empirical, and it was constructed as follows: after the introduction, the authors present research questions, the methodology of the conducted study and they characterise selected methods and procedures of analysis and interpretation of data. Next, an analysis of the literature, concerning the management of megaprojects and megaevents, is presented. On the basis of the literature, the authors indicate the criteria applied in the process of interpreting the collected data. The subsequent, empirical part of the paper features a presentation of the results of studies on the World Youth Day. The article concludes with a discussion and the presentation of possible limitations, as well as directions for further research on religious megaprojects.

Materials & Methods

To achieve the proposed research objective, we conducted an in-depth analysis of the literature and the study of the organisation and execution of the World Youth Day held in Cracow between 25 and 31 July 2016 (Bogacz-Wojtanowska, Gaweł & Góral, 2016). In order to refer to the existing research problem, the following research questions were formulated:

- How can the success of the WYD be characterised in the light of the selected criteria?
- On the basis of the WYD in Cracow, what specific success factors of religious projects can be identified?

Collecting data on managing the WYD in Poland – due to the complexity of the issue – required the application of a particular research strategy. The

combination of quantitative and qualitative research methods was selected: desk research analysis, in-depth individual interviews and partly categorised (standardised) quantitative interviews. We availed ourselves of the opinion of Sztompka (2012) and Sułkowski (2005) who, noting the theoretical pluralism of sociology and management sciences, encourage researchers to choose and match theory as well as methods to the research problem, hence the application of a similar mechanism in our study, combining qualitative and quantitative methods for the exploration of the WYD phenomenon. Three phases of research were conducted: before the World Youth Day, during the event and after its completion (three to four months after the WYD).

The first research method used to study the megaevent of the World Youth Day, was desk research. It was assumed that in studying the WYD megaevent, the following aspects should be analysed: data contained in various documents of organisations and public institutions; data from freely available and relevant documents, i.e. media; data from the virtual space, i.e. blogs, social media and websites. Desk research on the WYD was executed according to the following principles: searching and collecting relevant secondary sources, i.e. data concerning research questions; using a simple content analysis according to the prepared categorisation key, or key words; conducting the analysis of documents.

Another selected research method were interviews. Materials used include both partly categorised interviews and those closer to the free-form interview:

- a) partly categorised interviews with pilgrims during the World Youth Day – conducted on the final days of the WYD (between 28 and 31 July 2016) in Cracow, in places pilgrims gathered as well as host houses and institutions accommodating pilgrims. 368 interviews were conducted, with the purpose of learning about pilgrims' impressions, opinions and assessments of the WYD, including the evaluation of events, organisation and satisfaction (one of the WYD project success factors). The sample was constructed based on the number and structure of the registered pilgrims. The reflection of the proportions of the largest pilgrim groups

was assumed, and supplemented with the selection of pilgrims from other continents. As a result, 190 interviews were planned with pilgrims from outside of Europe and 130 with Europeans. It was also assumed that groups of studied pilgrims must include group leaders, priests, volunteers, journalists and regular pilgrims. Conversations were recorded, then transcribed and translated into Polish. The interviews were carried out with the help of a structured script for the study of the WYD pilgrims.

b) qualitative interviews with the hosts receiving pilgrims – a purposefully selected sample of host residents who accommodated pilgrims from all over the world during the WYD. The subjects of the study were residents of Cracow or villages and towns that accommodated pilgrims. 53 hosts participated in the study. The interviews were carried out between 15 October and 15 November 2016 with the use of the interview outline.

c) qualitative interviews, with representatives of public institutions, conducted after the WYD – a purposefully selected sample of institutions which we understand to include cultural institutions, NGOs that prepared the offer and/or participated in the preparation and execution of the WYD, municipalities and commune authorities in Krakow and Małopolskie voivodship. 50 representatives of these institutions participated in the study. The interviews were carried out between 15 October and 15 November 2016 with the use of the prepared interview outline.

As already stated, for the purpose of this paper only partial findings of the study described above were used. Results presented here concern the organisation and management of a large religious project and they were derived from a qualitative analysis, i.e. unquantifiable interpretation of the research material collected for the entire the WYD study. We were looking for particular patterns and attempted to explain the challenges of megaproject and megaevent management that emerged during the organisation of the WYD. The work proceeded in the following manner:

a) All documents concerning the WYD organisation gathered during the desk research were processed and categorised. Then, we selected and

- compiled the categories which related to the WYD management;
- b) We analysed social media as well as selected traditional media paying special attention to the topics of the WYD organisation and prepared notes on media appearances;
 - c) We transcribed all in-depth interviews and partly categorised interviews. We created databases with answers given by interviewees. For the analysis, we selected those categories and statements that referred to the WYD organisation;
 - d) After gathering the compilation of the WYD organisational documents, making notes from media analysis and selecting responses from databases, we proceeded to the qualitative analysis of the collected material. It was repeatedly read and processed to build a coherent narrative and a comprehensive image of the organisation and management of the WYD.

Success criteria of a religious project: motivation, execution, legacy

The literature lists a range of criteria which can be used to analyse the success of a project, from the achievement of the so-called iron project triangle, to successful management of communication and stakeholders. The WYD has certain characteristics of a megaproject, but it does not meet all the criteria necessary to be called a classic megaproject (Söderlund, Sankaran & Biesenthal, 2017). At the same time, due to its hybrid character, it should be evaluated with reference to certain elements of both a successful megaevent and a megaproject (Sánchez & Broudehoux, 2013; Müller, 2015a; Müller, 2015b; Stewart & Rayner, 2016). For the purpose of this study, on the basis of an in-depth analysis of the literature, we decided to make a selection of criteria related to the planning stage of the project, its execution and its completion. We selected the following criteria of a project's success: sublims (reasons for undertaking the realisation of a megaproject) (Flyvbjerg, 2014; Frey, 2016), commitment of stakeholders and special purpose units (Locatelli et al., 2017), as well as its legacy (Preuss, 2015). Our selection is

based on the assumption that in the case of megaevents, in the evaluation of its success, particular attention should be paid to the legacy remaining after its completion. At the same time, as researchers (e.g. Preuss, 2015) indicate, the legacy of a project is planned already at the moment of its conceptualisation, long before the decision is made to begin its execution. It means that reasons for the success of a megaproject should be sought also in its origin. This paper also features the analysis of sublims – factors which motivate decision-makers and the community to undertake the execution of a megaproject. Furthermore, based on the comparative analysis of megaprojects in the literature, two factors are indicated as directly influencing whether the project ends successfully, or not. These are: stakeholders' involvement and using the cooperation with special purpose entities – temporary organizations often involved in project planning and delivery (Locatelli et al., 2017).

Sublimes

Megaprojects are a special type of projects whose ambition is to fulfil often grand dreams of humanity – creating unique, extraordinary products (Söderlund, Sankaran & Biesenthal, 2017). Flyvbjerg (2014, p. 8) distinguishes 4 types of “sublimes” which drive the development of megaprojects. These are technological, political, economic and aesthetic factors:

- Technological sublime: “The excitement engineers and technologists get in pushing the envelope for what is possible in “longest-tallest-fastest” types of projects”;
- Political sublime: “The rapture politicians get from building monuments to themselves and for their causes, and from the visibility this generates with the public and media”;
- Economic sublime: “The delight business people and trade unions get from making lots of money and jobs off megaprojects, including money made for contractors, workers in construction and transportation, consultants, bankers, investors, landowners, lawyers, and developers”;

- Aesthetic sublime: “The pleasure designers and people who love good design get from building and using something very large that is also iconic and beautiful, such as the Golden Gate Bridge”.

Thomas Frey adds one more to this list of sublimes – “community pride”, explaining that “everyone loves to tell stories about the big things their community accomplished” (Frey, 2016, p. 1). It is a kind of motivation that allows a given community to feel better than others.

Project execution – stakeholders and special purpose entities

Many megaprojects result in failure. They run significantly over budget, destroy the natural environment, they do not meet their sponsors’ expectations (e.g. Merrow, 2011; Söderlund, Sankaran & Biesenthal, 2017). In their studies, comprising the analysis of 44 various megaprojects, Locatelli, Mikic, Kovačević, Brookes & Ivanisevic (2017) proved that two indicators are crucial to the success of a megaproject. These are:

- Involvement of the external stakeholders of the megaproject, the affected population, and regulators;
- Understanding how to make the best use of Special purpose entities (SPEs) in the governance of megaprojects (“SPEs are temporary organizations often involved in project planning and delivery”).

It is therefore pointed out that external stakeholders of a megaproject are particularly important in the process of its execution. Their involvement in the project should not be only ex-post, but also ex-ante. The same applies to the case of involving temporary organisations, formed for the duration of the project’s execution. As studies indicate, proper use made of SPEs can contribute to the success of the project.

Legacy, or what remains after the megaevent

As Preuss (2015) writes, undertaking the execution of a megaevent can transform a city that becomes the organiser. Therefore, megaevents evoke interest of local decision-makers, politicians, administration, NGOs as well as city residents. Hardly ever what motivates local authorities to undertake the organisation of such an event is exclusively the will to organise a sporting event or a festival. Usually, motivations concern what remains after such an event, i.e. its legacy.

The legacy of megaevents take many forms. It can be of an economic, financial, psychological and socio-cultural nature (Ritchie, 1984, cited in: Kassens-Noor et al., 2015). Therefore, what remains after a megaevent is not tantamount to infrastructure. Preuss (2007) identifies as many as 12 different forms of legacy: social, cultural, environmental, political, economic (including tourism), sporting, psychological, physical (construction and urban renewal), information and education, symbols, memory, and history.

The legacy which such projects leave nowadays consists also of increasing the global awareness of cities and regions, which can translate into increasing opportunities for growth of megaevent organisers. Cities that organise significant sporting and cultural events learn from these projects. Project knowledge thus collected concerns not only the way of organising this type of activities itself (increasing hopes and chances for subsequent ones), but also the skills of local managers and workers. For instance, Murphy, Lane & Bauman (2015) cite the case of mass sporting events to point out that the legacy of megaevents can also concern e.g. increasing the interest in physical activity, and commitment to sports. To analyse the WYD legacy for the purpose of this paper, it seems justified to use the analysis structure proposed by Preuss (2015, p. 645), which consists of: the detection of legacy (what constitutes a legacy); the perspectives of different stakeholders (who is affected); a judgement on whether the effect is positive or negative (how stakeholders are affected); the time factor (when a legacy begins and how long it lasts).

Results: World Youth Day in Cracow – success factors

Sublimes – motivation for organising megaprojects

The organisation of the WYD was, above all, the dream of Polish Catholic Church officials who back in 2011 made informal efforts towards this goal, in the form of talks with the high officials of the Roman Curia ("Kolejne ŚDM w Krakowie?", 2013). The motivation of Polish cardinals, represented by the Permanent Council of the Polish Bishops Conference referred not only to the organisation of the WYD, but also the visit of the Pope in Cracow and consecration of the Sanctuary of the blessed John Paul II in Cracow-Łagiewniki, under construction at that time. Therefore, their motivations were mostly religious and spiritual. Another underlined motivator was the possible visit of the Pope in Poznań on the 1050th anniversary of the Baptism of Poland, which could not have been organised 50 years back, as the visit of then Catholic leader was not possible in communist Poland. The support for the idea to invite the Pope was declared also by Polish central authorities, with the President of Poland himself. Cracow municipal authorities, including the city council, supported the efforts of Church authorities as well. Apart from the religious gathering of young Catholics from all over the world, the position of Cracow as one of the global centres of pilgrimage tourism could be strengthened, and the event would provide an occasion to promote various sites of worship in Cracow. It was emphasised that visits to places of worship and attendance in religious celebrations is one of the leading touristic products of Cracow (Cracow tourism development strategy for 2014_2020).

Project execution – special purpose entities and WYD stakeholders

The entity responsible for the direct execution of the preparation to the WYD in a given place, in the organisational and logistic aspect, as well as the spiritual dimension, was the local WYD Organising Committee – a special purpose entity working closely with the Pontifical Council for the Laity. The Organising Committee consisted of representatives of the host diocese, i.e. the Cracow Diocese and the Polish Conference of Bishops, and was headed by a bishop (The official website of the WYD 2016 Organising Committee, n/a).

The WYD 2016 Organising Committee initially comprised 37 members (both clergy and laypeople). It was established 2.5 years before the event itself. The Committee had a board and its supervisory council composed of members of the Polish government and local self-government of the Małopolskie voivodship where the event took place: the Marshal of the Małopolskie Voivodship, the Voivode of the Małopolskie Voivodship and the Mayor of Cracow („Kraków: powołano Komitet Organizacyjny ŚDM 2016”, 2016). The necessity to form such a large team and so far ahead of time was justified by the entire world’s interest in attending the WYD and related organisational challenges. However, the WYD 2016 Organising Committee in Cracow was not the only SPE responsible for the organisation of the WYD. Apart from the Organising Committee, on the central level there was also the National WYD Organisation Bureau whose fundamental goal was the coordination of preparations, applications and participation of Polish groups in the WYD (“Krajowe Biuro Organizacyjne Światowych Dni Młodzieży”, n/a). Additionally, to facilitate the process of managing the WYD project and establishing cooperation with other entities, the Cracow Archdiocese established a company named ŚDM 2016 spółka z o.o. with its registered seat in Cracow, which was the sole entity entitled to perform promotional and economic tasks related to the organisation of the World Youth Day in Cracow.

On the basis of an agreement concluded with the Municipality of Cracow and Małopolskie voivodship where the WYD took place, another special purpose entity was formed, the so-called interinstitutional team which was responsible for the realisation of its objectives in the area of logistics, promotion and finances. The SPE supported a more efficient organisation of the WYD on the local level. Similar agreements were concluded also on the local level between diaconates (organisational units of the Catholic Church) and communes (in the Małopolskie voivodship) where pilgrims stayed and WYD events were held (including the Youth Festival).

An important role in the success of the WYD was played by individuals and organisations that can be included in the group of the so-called WYD external stakeholders, i.e.: volunteers, media, local entrepreneurs, NGOs, cultural institutions as well as all the Poles who decided to receive pilgrims in their homes. They were responsible, often on their own initiative and due to their willingness to participate in the creation of the WYD, for such areas as transport, catering, accommodation, medical aid, cultural and touristic offer and information points.

Volunteers: In total, 19,000 volunteers worked during the WYD, including 4,000 foreigners from 67 different countries. (The official website of the WYD 2016 Organising Committee, n/a). Volunteers directly involved in the WYD 2016 Organising Committee in Krakow were in charge of the logistics of pilgrims' stay, including assistance in airports, train stations, car parks, accommodation sites, they run administrative centres, organised events, including their content, and were involved in promotional activities and communication.

Local government: Apart from the city of Cracow, preparations for the World Youth Day in a particular way involved also the local government of Wieliczka, a town near Cracow – due to the fact that the commune was the venue of the main WYD event (the final Mass). A small commune had to prepare itself in a relatively short time to receive almost 2 million guests from all over the world, which was a huge logistic challenge.

Entrepreneurs, NGOs, public cultural institutions: Apart from central and local authorities, numerous entities were involved in the organisation of the

WYD: public organisations (mostly cultural institutions), private organisations, NGOs, as well as informal groups. The main area of their involvement in the WYD was the cultural and touristic offer available for WYD participants, both during the Days in Dioceses and central events. As a result, several hundreds of various promotional, cultural and artistic events were organised across Poland. It should be noted that many of these ventures were financed by public funds: with contributions from communal or other funds, allotted as specific grants or allocated as a result of competitive calls. Others were executed without any special funds, based only on the involvement of residents and their associations, e.g. country festivals combined with presentations of local cuisine and performances of local groups. The key partner of the Organising Committee during the WYD were entrepreneurs, especially restaurateurs and owners of catering services points. According to the plan, WYD participants were provided catering with packages they purchased. The WYD Organising Committee required restaurateurs to provide extra water for the pilgrims, a separate line for them in their outlets and appropriate information in the menu.

Media: An important stakeholder for the duration, as well as before the finale of the WYD was also the media. The broadcast of the events, as well as their interpretation, could not happen exclusively through social media. Polish television and radio – Telewizja Polska S. A. and Polskie Radio S.A. – were selected as official broadcasters, two leading Catholic newspapers provided media patronage, there were also 11 media partners, including local radio stations, portals, publishers and the largest press agency in Poland + PAP.

Poles: An extremely important stakeholder, particularly at the stage of preparations to the organisation of the World Youth Day, were all the Poles who decided to accommodate pilgrims in their homes ("hosts"). Often the participation of hosts in the organisation of the event was not limited only to housing pilgrims under their roof, and preparing breakfast for them. They often drove pilgrims in their own cars to meeting points, prepared extra snacks, showed them around the neighbourhood, provided all necessary information.

Legacy: what remained after the WYD

The WYD legacy in Cracow can be considered in several categories. Above all, the WYD left behind the infrastructure which, nevertheless, is not impressive compared to other megaprojects. More important is the legacy which directly relates to all WYDs (not only the one in Cracow) – strengthening the community of the faithful. We also noted the universal legacy in the area of building relationships between people, community, or meetings between cultures. Among other legacies of the WYD we can list the change of the image of Poland and benefits that stem from the development of tourism and local economy.

The organisers of the World Youth Day set the main objective of the event to be “experiencing the great community of the Catholic Church” (“World Youth Day”, 2016) which can be read as the wish to strengthen and develop the existing community of Church members, indispensable for its continuation and development. Already during the WYD, its participants clearly noted and appreciated the sense of community emerging among the attendees of the World Youth Day in Cracow. It provided the sense of unity, inspired joy and enthusiasm, created a unique atmosphere of happiness and coming together, which were reinforced by organisers during numerous planned and spontaneous events organised during the WYD. The emergence of the community of WYD attendees was visible during street events, meetings, conferences and spiritual events. The community built around the participants was transferred to the residents of Krakow and other towns hosting WYD pilgrims. Residents shared joy, while praying and playing together went beyond the city centre and meeting places set by the WYD organisers. The newly built community of pilgrims and residents had not only a religious, but a universal dimension.

To maintain the WYD effect for as long as possible, and systematically reinforce it after the conclusion of the event, the organisers prepared a range of activities aiming at the full use of the capital collected during the WYD. A significant role in this process is played by social media. Social media

profiles and channels created for the WYD are still used by organisers to keep in touch and strengthen participants' memories and experiences. They regularly publish videos, photos and testimonies of participants that remind the followers about the events in Cracow, and simultaneously inform about the next World Youth Day, which took place in 2019 in Panama. The Polish Facebook profile of the WYD is followed by over 1,800,000 users, many of whom are regularly interacting, adding comments or reacting to the published content. Thus, the organisers aim at prolonging the WYD experience and strengthening its effect.

An important legacy of the WYD is the sense of community and joy stemming from the possibility to attend and co-create the WYD, which hosts pointed out after the conclusion of the WYD. In many cases, the established contacts and friendships are maintained after the WYD. The meeting of pilgrims and residents of Cracow and neighbouring towns enabled the communication despite linguistic differences and cultural barriers. The fear of the other, the strange and the new faded. Concerns about a multicultural meeting in one place, and a certain fear of otherness were replaced by openness and kindness. The meeting with the "other" was one of major and strongly felt positive experiences of our interviewees during the World Youth Day. It turned out that meeting people from various places and countries, often very exotic for Polish people, were incredibly inspiring and pleasantly surprising events, enriching not only the meetings, but also subsequent experiences.

After the conclusion of the WYD, the questions about the touristic potential of the event returned with increased intensity – what are the chances of pilgrims returning to Poland as tourists, which was, after all, one of the main factors that motivated local authorities to commit to the WYD organisation, and similar expectations were expressed by the tourism industry. Undoubtedly, thanks to the friendly – as it was unanimously underlined – atmosphere in Cracow, the sense of safety, abundance and variety of the cultural programme, openness and hospitality of city residents and the wealth of historical monuments, WYD participants left for their home countries with a very positive

attitude to Poland. Thus, they became a sort of ambassadors who can have a significant impact on creating a positive image of Poland and Poles worldwide. However, at this stage, it is difficult to assess whether the organisation of the WYD actually did impact the development of tourism in Poland, since not enough time has passed since the organisation of the event.

Final Remarks

At the moment of the announcement of the WYD organisation, the media thundered that the project will turn out to be beyond the capacities of Polish organisers (Suchodolska, 2016). A lot of critical voices were raised, negating such a deep involvement (especially on the part of the public administration) in the organisational and financial aspect of the execution of a strictly religious, non-commercial event. Apart from the task of receiving approx. 2 million pilgrims, enormous concerns were caused by e.g. possible terrorist attacks. However, as our analyses indicate, the enormous support which this project received in the political, administrative and social dimension, led to its successful completion. Sublimes and legacy of the project were of no small importance in considering the Cracow WYD as a success. Below, we present a summary of the findings stemming from the analysis of the Cracow WYD.

The objective of our considerations was to find the answer which factors determined the successful completion of the project that was the Cracow World Youth Day. For the purpose of our analysis, we adopted a set of criteria which we subsequently used to evaluate the WYD in Cracow. It can be concluded that the WYD is a special type of project, which results, among others, from its religious and non-commercial character, which at the same time involves numerous stakeholders, and undoubtedly has a global dimension through its attendees.

In the sphere of sublimes, it must be concluded that there was a host of reasons for making the decision to organise the WYD, the largest Catholic

event, in Cracow. Basing on Flyvbjerg's (2014) and Frey's (2016) assumptions, we can note that their character varied, but the most prominently featured were non-material reasons – community pride and economic sublime. The former referred not only to Catholics and high officials of their Church who treated the opportunity to organise the WYD in Cracow as a reason to be proud, but also to politicians who also underlined how proud they were of the fact that this event can be held in Poland and worked with the Catholic Church authorities to win the WYD for Cracow.

In the area of special purpose entities formed for the megaevent organisation, as well as external and internal stakeholders, what was clearly visible from the very beginning of preparations for the WYD 2016 was constant and simultaneous development and strengthening of structures of building the community of faith and logistic structures, both distinctly multidimensional. Their foundation was the structure of the Catholic Church all over the world with a parish as the basic organisational unit, which on the basis of their international network, enabled reaching practically all faithful – pilgrims interested in the participation in the event. Representatives of these structures can be included in the group of YD internal stakeholders. Equally important in this process was the role of all external stakeholders of the event – an array of organisations from all three socio-economic sectors (including the media), as well as private individuals, who became involved in the organisation of the World Youth Day.

The legacy of the WYD in Cracow emerges from the sense of strengthening the faith among the WYD participants which the organisers planned, as well as the universal legacy in the area of building interpersonal relations, the community or intercultural meeting points, which relates not only to the stakeholders directly involved and actively participating in the WYD, but also passive observers of the event. Among other legacies of the WYD we can list the change of the image of Poland and benefits related to the growth of tourism and local economy as well as a rather marginal improvement of the state of infrastructure in host cities (Wieliczka-Cracow).

Based on our research we can see that projects of a religious nature combine very strong activities which are strictly organisational (connected with project management methods) with religious activities. Motivations for the organisation of projects of this type, and expectations towards their legacy are different from other, “regular” megaevents or megaprojects. Above all, in the assessment of the organisers, the most important religious and spiritual sublimations, as well as the legacy of their execution, have mainly a religious dimension.

An important success factor is the participation of various, but committed stakeholders. We should point out firstly, the simultaneous involvement of institutional (enterprises, public and non-governmental organisations) and individual stakeholders. Secondly, organisers built within the WYD extended, often self-organising networks of cooperation between stakeholders closely connected to the Catholic Church (parishes) and secured the participation, approval and involvement of residents (hosts for pilgrims) of areas where the megaevent was held. When it comes to the subsequent success criterion, the most important aspect with regard to special purpose entities was including representatives of local, regional and central authorities in co-deciding in part about the execution of the project, which resulted in spending funds on the megaevent outside of the WYD organiser. The formalisation of the activities of special purpose entities supported by specialised legal acts, provisions and agreements, facilitating the realisation of the project.

And finally, the legacy which in the case of the WYD had predominantly spiritual and social dimension, connected with the meeting of cultures. The economic legacy of the WYD was noticeable, but it is difficult to precisely determine the manner. In terms of infrastructure, the WYD legacy is hardly visible.

The summary of the success criteria of a religious project are presented in Table 1. We should also add that religious megaprojects in certain areas resemble sport megaprojects, such as the Olympic Games of world championships in a popular discipline, but there is a lot that separates the two – motivations, objectives, premises.

Table 1. Success criteria for a religious project, on the example of the WYD

Criteria of a hybrid religious project analysis	Factors impacting the success of the religious project.
Motivations (sublimes)	Main motivation for undertaking the execution of a project: religious and spiritual reasons, alongside motivation such as the community pride.
External stakeholders	<p>Strong involvement of individual and institutional stakeholders already at the initial stage of the project. Building an extended, self-organising network of stakeholders, both within Church structures (parishes) and beyond it, i.e. participation, approval and involvement of residents (hosts for pilgrims) of areas where the project is executed.</p> <p>Generating the network of cooperation (between particular stakeholders as well as special purpose entities formed for the project) and strongly motivating volunteers.</p> <p>Including external stakeholders with extensive experience in managing megaprojects and megaevents (e.g. from the public sector) in the process of project management.</p> <p>Learning from stakeholders – previous organisers of WYD projects (benchmarking).</p>
Special purpose entities	<p>Including representatives of local, regional and central authorities in the process of co-deciding about the execution of the project.</p> <p>Extension and dispersion of the project financing beyond the organiser – side events financed from public and private funds.</p> <p>Formalisation of the activities of special purpose entities supported by specialised legal acts, provision and agreements, facilitating the realisation of the project.</p>
Legacy	Legacy based mostly on the spiritual, not only economic aspect.

Source: own work.

What seems particularly inspiring for the management practice in case of religious projects among others, an exceptional ability to involve and motivate project's stakeholders which the organisers of the Cracow WYD displayed. In particular, we should note the issue of volunteers' commitment (which appears also e.g. in sporting megaprojects, but their motivation is different

than in the case of religious projects), as providing them with appropriate motivation is one of the guarantors of a project's success. Passion, joy, involvement, faith in the success of the event, extraordinary emotions that accompany preparations and the execution of religious projects may constitute a genuine source of inspiration for the executors of various projects.

References

Bogacz-Wojtanowska, E., Gawęł, Ł., & Góral, A. (eds.) (2016). *Światowe Dni Młodzieży 2016 jako fenomen społeczny, kulturowy i religijny*. Kraków: Stowarzyszenie Gmin i Powiatów Małopolski.

Byfield, L. (2002). *World Youth Day – Christian renaissance or papal rock concert?*. The Report, August 12, 2002.

Catechism of the Catholic Church. Part two. The Celebration of The Christian Mystery (2012). available at http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c1a3.htm. Access: 22.02.2019.

Chronicle of World Youth Days. available at: http://www.vatican.va/gmg/documents/gmg_chronicle-wyd_20020325_en.html. Access: 20.02.2019.

Flyvbjerg, B. (2014). What you should know about megaprojects and why: An overview. *Project Management Journal*, 45(2), 6–19.

Frey, T. (2016). *Megaprojects set to explode to 24% of global GDP within a decade*. available at: <http://www.futuristspeaker.com/job-opportunities/megaprojects-set-to-explode-to-24-of-global-gdp-withina-decade>. Access: 24.12.2018.

Gautier, M. L., & Gaunt, T. P. (2015). *The Class of 2015: Survey of Ordinands to the Priesthood*. Washington DC: Center for Applied Research in the Apostolate Georgetown University.

General website and documents about the WYD agenda in the Vatican. <http://worldyouth-day.com>. Access: 24.12.2018.

Halter, N. (2013). The Australian Catholic Church and the Public Sphere: World Youth Day 2008. *Journal of Religious History*, 37(2), 261–282.

Kassens-Noor, E., Wilson, M., Müller, S., Maharaj, B., & Huntoon L. (2015). Towards a mega-event legacy framework. *Leisure Studies*, 34(6), 665–671.

Kolejne ŚDM w Krakowie?. <http://gosc.pl/doc/1634259.Kolejne-ŚDM-w-Krakowie>. Access: 24.12.2018.

Krajowe Biuro Organizacyjne Światowych Dni Młodzieży (n.d.). <http://www.kdm.org.pl/zejdzkanapy/index.php>. Access: 24.12.2018.

Kraków: powołano Komitet Organizacyjny ŚDM 2016 (2016, grudzień 24). <http://nowa-ewangelizacja.org/krakow-powolano-komitet-organizacyjny-ŚDM-2016/>. Access: 24.12.2018.

Locatelli, G., Mikic, M., Kovacevic, M., Brooke, N., & Ivanisevic, N. (2017). The Successful Delivery of Megaprojects: a novel research method. *Project Management Journal*, 48(6), 5–16.

Mason, M. (2010a). World Youth Day 2008: What did we gain? What did we learn?. *Australasian Catholic Record*, 87(3), 334–348.

Mason, M. (2010b). *Converts at World Youth Day*. Paper presented at the Annual Meeting of the Association for the Sociology of Religion. Atlanta: August.

Merrow, E. W. (eds.) (2011). *Industrial Megaprojects: Concepts, Strategies, and Practices for Success*. Hoboken, New Jersey: John Wiley & Sons, Inc.

Murphy, N., Lane, A., & Bauman, A. (2015). Leveraging mass participation events for sustainable health legacy. *Leisure Studies*, 34, 758–766.

Müller, M. (2015a). What makes an event a mega-event? Definitions and sizes. *Leisure Studies*, 34(6), 627–642.

Müller, M. (2015b). The Mega-Event Syndrome: Why So Much Goes Wrong in Mega-Event Planning and What to Do About It. *Journal of the American Planning Association*, 81(1), 6–17.

Oficjalna strona Internetowa Komitetu Organizacyjnego ŚDM 2016 [The official website of the Organizing Committee of WYD2016]. http://www.krakow2016.com/organizatorzy_testowa. Access: 24.12.2018.

Osava, P. (2016). Olympic Games End Decade of Giant Mega-projects in Brazil. *Global Issues*. <http://www.globalissues.org/news/2016/08/03/22379>. Access: 10.01.2019.

Preuss, H. (2007). The conceptualisation and measurement of mega sport event legacies. *Journal of Sport & Tourism*, 12(3–4), 207–227.

Preuss, H. (2015). A framework for identifying the legacies of a mega sport event. *Leisure Studies*, 34(6), 643–664.

Rose, A. K., & Spiegel M. M. (2011). The Olympic Effect. *The Economic Journal*, 121(553), 652–677.

Sánchez, F., & Broudehoux A-M. (2013). Mega-events and urban regeneration in Rio de Janeiro: planning in a state of emergency. *International Journal of Urban Sustainable Development*, 5(2), 132–153.

Singleton, A. (2011). The impact of World Youth Day on religious practice. *Journal of Beliefs and Values*, 32(1), 57–68.

Söderlund, J., Shankar, S., & Biesenthal, C. (2017). The Past and Present of Megaprojects. *Project Management Journal*, 48(6), 5–16.

Stewart, A., & Rayner, S. (2016). *Planning mega-event legacies: uncomfortable knowledge for host cities.* *Planning Perspectives*, 31(2), 157–179.

Suchodolska, M. (2016). *Realne zagrożenie podczas Światowych Dni Młodzieży. Będą ofiary i wstyd dla Polski?* <http://www.gazetaprawna.pl/artykuly/947023,realne-zagrozenie-swiatowe-dni-mlodziezy-krakow-polska.html>. Access: 24.12.2018.

Sułkowski, Ł. (2005). *Epistemologia w naukach o zarządzaniu.* Warszawa: PWE.

Sztompka, P. (2012). *Socjologia. Analiza społeczeństwa. Wydanie nowe poszerzone.* Kraków: Społeczny Instytut Wydawniczy Znak.

White, Ch. (2016). *World Youth Day is much more than 'Catholic Woodstock'.* CRUX. <https://cruknow.com/commentary/2016/07/13/white-piece/>. Access: 24.12.2018.

