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RETROSPECTIVE OF THE APOSTLE PAUL'S PILGRIMAGE ROUTES IN THE CONTEXT OF SACRED COMMUNICATIONS IN THE FIELD OF INTERNATIONAL RELIGIOUS TOURISM

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Abstract. This article has a deep social communication analysis, considering the figure of the Apostle Paul from different sides and in different spheres: through culture, religion, tourism, communication, art, cinema. An interesting route for tourists in Turkey is called the Lycian Way, which allows you to get acquainted with the history of ancient Lycia. The advantages of such routes are associated with the ability to simultaneously combine several types of recreation, get acquainted with historical events at the immediate sites of events and thus get as close to the past as possible. This is considered the path along which the Apostle Paul walked.

The methodological basis of the article is the dialectical method and the systems approach. The leading method used was the Desk Research method. It allows you to quickly obtain information, which is necessary to achieve the goal of this article; comparison of many sources of information allows you to consider the object of study from different angles and make more compelling and substantiated conclusions.

Key words: apostle Paul, pilgrimage routes, shrines, communication links, virtual pilgrimage, the socio-cultural space.

Introduction. Apostle Paul made three long-term missionary journeys, which is more journeys than all the apostles had made. The main thing is that he never saw Jesus alive, he appeared to him as a vision when Paul (Hebrew name Saul) destroyed and persecuted a Christian. The relics of the holy apostle Paul were discovered in the tomb of a Roman basilica. According to legend, the body of the apostle after his martyrdom in 65 was buried in the catacombs on the Appian Way (Via Appia), and then transferred to the church that was consecrated in his honor. Of all the New Testament sacred writers, it was Apostle Paul, who wrote 14 epistles, and who labored the most to present Christian doctrine. Due to the importance of their content, they are rightly called the «Second Gospel» and have always attracted the attention of both philosophers and ordinary believers (Panchenko S. et al. 2023, p. 766).

In 2006, Vatican archaeologists discovered a stone sarcophagus, after studying which they were able to confirm that the relics belonged to the Apostle. Incidentally, it was from the Appian Way (Via Appia) that the great journey of the Apostle Paul began with the preaching of the Gospel. Acts 28: 13–16 says that Paul sailed to Italy and on the ship arrived in Puteoli (now Pozzuoli), that stayed on the Gulf of Naples shores. From there, Paul went to Rome along the paved road, Via Appia.

This road was named after the Roman statesman Claudius Appius Zecus. He began building it in 312 BC. The 5–6 meters wide Appian Way is paved with volcanic rocks. It stretched for 583 kilometres southeast of Rome and connected the city with the port of Brundisium (now Brindisi), from where the road to the East opened. Every 20–25 kilometres there were stops where travellers could buy food, spend the night or change horses or carriages. Paul walked 212 kilometres along the Appian Way from Puteoli to Rome. Part of the route passed through the Pontine swamp. Recalling this muddy area, one Roman writer complained about the stench and clouds of mosquitoes. To the north of the Pontine swamp was the Appian Market (65 kilometres from Rome) and the overnight stay for

travellers «Three Races» (50 kilometres from the city). It was in these places that the Christians from Rome were waiting for Paul. When he saw them, he «thanked God and was lifted up in spirit» (Acts 28:15) (URL: <http://osbm-buchach.org.ua/Bibliya/Diyannia.html>).

An interesting route for tourists in Turkey is the Lycian Way, which allows you to get acquainted with the history of ancient Lycia. The Lycian Way (translated into Turkish – Lycia-Yolu) is a tourist route of almost 540 km in length, connecting the cities of Antalya and Fethiye. The advantages of such routes are associated with the ability to simultaneously combine several types of recreation, get acquainted with historical events in the immediate places of events, and thus get as close to the past as possible. This is considered the road along which the Apostle Paul walked. Perhaps most travellers or tourists have already heard of the Lycian Way, which is the longest trekking route in Turkey, but few know about another long route, the St. Paul's Trail.

The length of the route is about 540 km and it consists of two branches:

- the first starts in Perge (Aksu) and ends in Yalvac;
- the second begins in the village of Beskonak before the entrance to the Koprulu canyon and connects with the first branch in the former Roman city of Adada (now near the village of Sagrak) [URL: <https://pohod-v-gory.com/likijska-stezhka/>].

Main part. Apostle Paul came from a deeply religious Jewish family, his first name was Saul, he belonged to the tribe of Benjamin, he was born in the city of Tarsi (Cilicia) in Asia Minor, which was then famous for its Greek academy and the education of its inhabitants. He received his further education in Jerusalem. Despite belonging to the party of the Pharisees, he was a free-thinking person and an admirer of Greek wisdom. According to Jewish custom, young Saul learned the art of making tents, which later helped him earn a living by his own labour.

He inherited Roman citizenship from his father and was a zealous persecutor of early Christians. But during his journey to Damascus (for the purpose of persecuting Christians), he had a vision of Christ, after which he became an unceasing apostle of Christianity. At noon, a light from the sky suddenly shone on him and his companions on the way. He fell to the ground and heard a heavenly voice: «Saul, Saul, why are you persecuting me?». To which Saul said: «Who are you, Lord?». And he heard the answer: «I am Jesus, whom you are persecuting. Get up and go to the city, and they will tell you what to do». The surprised and blinded Saul was brought to Damascus, where after meeting with Christ's disciple Ananias, he received his sight, and he said: «The God of our fathers chose you so that you would understand His will and that you would see the Righteous One and hear a voice from His mouth. Because you will be His witness before all people...».

After Paul's conversion to Christianity and the infilling of the Holy Spirit, the other apostles did not trust him and communicated through an intermediary, the apostle Barnabas, with whom Paul subsequently carried out apostolic work in Antioch, Macedonia, Athens, Thessalonica, Corinth and



Fig. 1. The St Paul Trail.

URL: <https://cultureroutesinturkey.com/st-paul-trail/>



Fig. 2. Lycian Way map.

URL: <https://fromsunrisetosunset.com/hiking-500km-lycian-way-in-turkey/>

Ephesus. Preaching the Word of God, the Apostle Paul healed the seriously ill, but was persecuted and attacked. Several times he was miraculously saved by the Lord (after being stoned and having his ship sunk) and spent two years in prison in Caesarea. After two years of imprisonment in Caesarea, Agrippa sent Paul to Rome for trial by Caesar, where he found the death of a martyr: the apostle was sentenced to death and executed by beheading (a year after the death of the apostle Peter). Pope Clement I writes about this in his first letter, that the apostles Paul and Peter died the death of martyrs. Modern historical and religious thought confirms that the Apostle Paul is a real historical figure (<https://velychliv.com/gonytel-hrystyyan-shho-stav-pervoverhovnym-apostolom-10-tsikavyh-faktiv-pro-apostola-pavla/>).

Review of the Apostle Paul's New Testament epistles

Apostle Paul is credited with authorship of 14 epistles, which are placed in the New Testament in the following order:

- Message of St. Apostle Paul to the Romans
- The first message of St. Apostle Paul to the Corinthians
- The second message of St. Apostle Paul to the Corinthians
- Message of St. Apostle Paul to the Galatians
- Message of St. Apostle Paul to the Ephesians
- Message of St. Apostle Paul to the Philippians
- Message of St. Apostle Paul to the Colossians
- The first message of St. Apostle Paul to the Thessalonians
- The second message of St. Apostle Paul to the Thessalonians
- The first message of St. Apostle Paul to Timothy
- The second message of St. Apostle Paul to Timothy
- Message of St. Apostle Paul to Titus
- Message of St. Apostle Paul to Philemon
- Message of St. Apostle Paul to the Jews (Novyy Zapovit)

This order is not chronological. This placement is made, as is easy to see, according to the importance and scope of the messages themselves and according to the comparative importance of the Churches and persons to whom the messages are addressed. The epistles to the seven Churches are followed by the epistles to three persons, and the epistle to the Hebrews is placed behind them all, because its authenticity was recognized the latest.

The epistles of the apostle Paul are usually divided into two unequal groups:

1. Epistles are universally Christian;
2. Pastoral epistles.

These latter include the two Epistles to Timothy and the Epistle to Titus, because they indicate the foundations and rules of good shepherding. Some places in Paul's epistles, such as 1 Cor. 5:9; Qty. 4:16, gave reason to think that there were other letters of Paul that have not reached us.

Apostle Paul preached in Arabia, and then in Syrian Antioch. At the Apostolic Council in 48–49, he expressed a strong conviction that faith in Christ, and not belonging to the Jewish religion, was decisive for the conversion of pagans to Christianity.

In the following years, he preached in Asia Minor, Macedonia, Greece, founding Christian communities everywhere. In the late 50s, he was arrested in Jerusalem.

Methods of research. The methodological basis of the article is the dialectical method and the systems approach. The leading method used was the Desk Research method. It allows you to quickly obtain information, which is necessary to achieve the goal of this article; comparison of many sources of information allows you to consider the object of study from different angles and make more compelling and substantiated conclusions. To summarize and formulate conclusions, an abstract logical method was used. The author applied logical-semantic analysis, the method of reflection, text reconstruction and comparative analysis of the relatively characterized routes, analysis of biblical messages, characteristics of films about the apostle and their combination with primary sources in the context of the scientific direction. The communicative method focused on the implementation of intercultural communication between pilgrims during trips to the relics of the saint, and intercultural communication is also traced when planning such sacred journeys through the media and the Internet. The author also used historical, systemic and informational approaches to provide material in an accessible form for pilgrims of different social groups and thereby prove the importance of sacred communication during pilgrimage (Panchenko S., Rizun V., 2024).

Results and Discussions. 10 interesting facts from the life of the Apostle Paul.

1. The persecutor of Christians from Tarsus. Saint Paul, before his conversion – Saul, came from the generation of Benjamin. He was born in Tarsus, the main city of Cilicia. His father sent him to Jerusalem, where he was educated in the school of the famous Gamaliel, a respected lawyer. Young Saul absorbed all knowledge from him, from the simplest to the explanations of Moses. Subsequently, Saul joined the Pharisees, who were famous for keeping all the commandments of Moses more faithfully. And indeed, to divert attention, they followed those prescriptions, but in their hearts, they were the greatest unbelievers, and became the worst enemies of Christ the Saviour and His science, which opposed the external observance of the law and nourished faith not for the eyes, but following from the depths of the heart. Therefore, Savlo did not know the light of truth, and the young, proud of his learning and blinded by this, became the most zealous enemy and per-

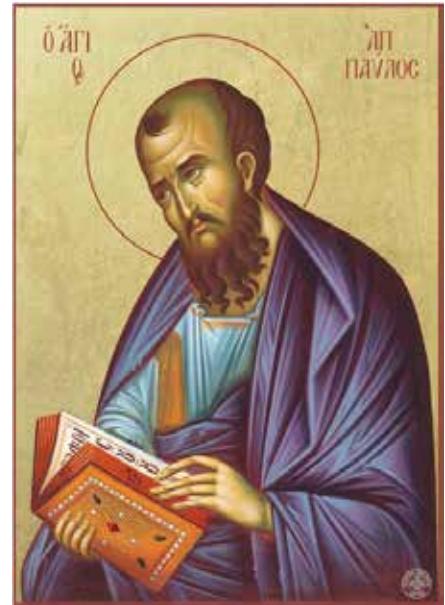


Fig. 3. Icon of the Apostle Paul. URL: <https://www.athoniteusa.com/products/saint-paul-the-apostle>

secutor of those who believed in Christ the Saviour. He was there when Stephen was stoned, and even guarded the clothes of those who killed the deacon, he heard the last prayer of the holy first martyr. It is to this prayer that he thanks his conversion, for, as St. Augustine notes, «we would not have seen Paul among the saints if the first martyr Stephen had not prayed for him» (<https://www.tarsus.ie/resources/NEMI/Paul2015.pdf>).

2. The meeting with Christ on the road to Damascus that changed his life. In the year 34, Saul was sent to Damascus by the high priests to torture the Christians hiding there. And on the way there, an event happened to him that changed Saul's whole life. As he approached Damascus, a Divine Light illuminated him. All the soldiers accompanying him fell to their knees and he heard a voice saying, «Saul! Saul! why are you persecuting Me?» Saul asked, «Who are You, Lord?» The voice answered, «I am Jesus, whom you are persecuting. But arise and stand on your feet, for this purpose I have appeared to you, to appoint you a minister of both what you have seen and what I will reveal to you» (Acts 26:13-16). Saul's companions heard the voice, but could not make out the words. Saul was blinded by the light of God and, by the command of the Lord, went to Damascus, where the Apostle Ananias lived, who was told in a vision to go to «straight street, and inquire at the house of Judas for a man named Saul» (Acts 9:11). Ananias had to lay his hands on him so that he could see; when this command was fulfilled, Saul received his sight, received holy Baptism and was named Paul.

3. Saint Paul became a participant in the first Council in Jerusalem. He was among the participants in the first Council of the Apostles in Jerusalem. Constantly preaching the Gospel, the Apostle endured many sorrows and sufferings, the ship on which he was sailing sank three times, he was beaten with rods and stoned. Preaching in Macedonia, the Apostle Paul was seized and taken to prison. But even in shackles, he continued to pray and glorify God. But suddenly, at midnight, the foundation of the prison building trembled, the door opened and the chains fell apart.

4. He was sent to trial at Caesar. Returning from his third missionary trip to Jerusalem, the Apostle Paul was captured by the Jews, and as a Roman citizen, he was sent to trial at Caesar.

5. Paul was in unity with the Apostle Peter. In Rome, the Apostle Paul helped the Apostle Peter enlighten the Romans with the light of the Christian faith, for which he was sentenced to death. The holy Apostle Paul was beheaded with a sword. At that time, Saint Paul was standing next to him. These two apostles have greater power than Nero and his army, their weapons are truth and love, with which they find peace.

6. Both apostles sat together in prison. Both chief apostles in prison, in chains, continued to preach the word of God.

7. Saint Paul wrote the Second Epistle to Timothy and the Epistle to the Ephesians in prison.

8. He died a martyr's death. He was scourged five times, beaten with rods three times, stoned, and three times he was put into the shipwrecks. Neglect, insults, need, hunger, constant travels through deserts, seas, lakes, mountains – all this did not undermine his love for Christ the Saviour. He could now boldly say: «... the time of my departure has come. I have fought the good fight; I have stopped the race – I have kept the faith. But now there is prepared for me a crown of justice, which the Lord, the just Judge, will give me on that day; and not only to me, but to all who with love awaited His appearance» (2 Tim. 4:6-8).

9. The body of St. Paul was buried on the Ostojaska road. The heads of both chief apostles rest in the Lateran Church. One part of the relics of St. Paul rests in the Church of St. Peter, and the other outside the city, where his body was originally buried, in the Church of St. Paul.

10. St. Augustine on St. Paul. «His previous life», writes St. Augustine, «would have led him straight to destruction, if the extraordinary grace of God, of which he was not worthy, had not saved him». And then, when Saul's power, strength, and obstinacy had reached their heights, the Lord, as St. John Chrysostom says, casts him into the dust to humble his pride; turns the mad wolf into a humble

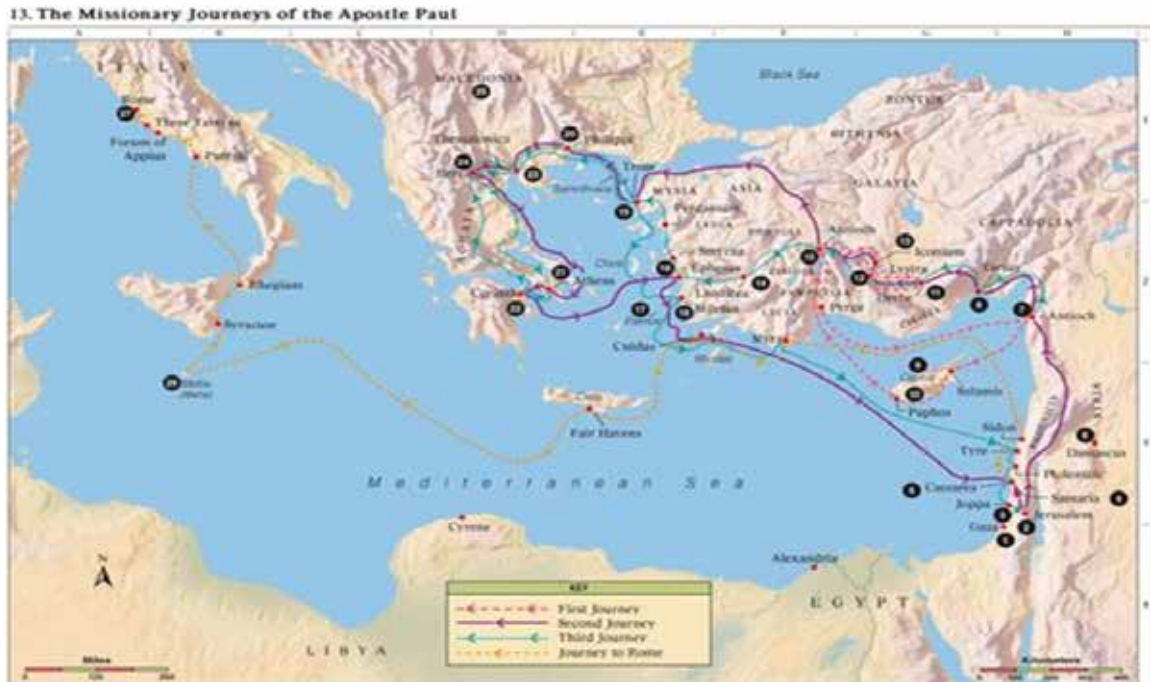


Fig. 4. Map of St. Paul's travels.

<https://www.churchofjesuschrist.org/study/scriptures/bible-maps/map-13?lang=eng>

lamb, makes a courageous preacher of Christ's science out of a persecutor. (<https://velychl.viv.com/gonytel-hrystyyan-shho-stav-pervoverhovnym-apostolom-10-tsikavyh-faktiv-pro-apostola-pavla/>).

Paul was perhaps the greatest apostle and evangelist the world has ever known, and certainly deserves to be counted among the apostles. Second Timothy was the last letter Paul ever wrote, and in it he knew that the time of his death was approaching as he wrote to Timothy, «For I am poured out like casting, and the time of my departure is near. I have fought the good fight, I have finished the race, I have kept the faith. Now there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will award to me on that day – and not to me only, but also to all who have desired His appearing». Paul's passion and love can be heard in his final words to Timothy. He wrote from prison, knowing that his execution was near. Christ himself had likely told him this, and he was preparing Timothy to take his place. Listen to Paul's heart-breaking final words as he awaited execution in 2 Timothy 4:16-18, «In my first defence no one supported me, but they all forsook me. Let it not be against them. But the Lord stood by me and gave me power that through me the message might be proclaimed and all the Gentiles might hear. And I was delivered out of the lion's mouth. The Lord will rescue me from every evil attack and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen». How heart-breaking. Paul was abandoned by everyone as his execution approached... everything except his treasured Lord. Paul was not ashamed of the way he lived his life as his death approached. Most historians, both secular and ecclesiastical, claim that he was beheaded. His final thoughts were likely of his beloved Lord, knowing that since He had rescued him from eternal death, saved him, He would rescue him after his physical death and be with the Lord forever (Ioannov Rodnik, n.d.).

The figure of the Apostle Paul in cinema

Of course, the Apostle Paul could not remain aloof from cinema. Such a charismatic biblical figure entered modern cinema. Therefore, we suggest remembering the Apostle Paul in Christian cinema as the main character, who preached the word of God and carried out Christianization.



Fig. 5. The tomb of the Apostle Paul. Photo.
URL: <https://www.ncregister.com/blog/st-paul-s-tomb>

1. *«Paul the Emissary»*

Year of release: 1997

Country: USA

Director: Robert Marcarelli

Starring: Harry Cooper, Leon Lissek, Kermit Christman, Grant Parsons and others.

From the execution of the saint to the execution, from a fierce persecutor to a faithful disciple. The dramatic film truthfully and frankly tells the story of the fate of the Apostle Paul from the moment when he was present at the martyrdom of St. Stephen to the death of the preacher himself.

2. *«Peter and Paul»*

Year of release: 1981

Country: USA

Director: Robert Day

Cast: Anthony Hopkins, Robert Foxworth, Eddie Albert, Raymond Burr, Jose Ferrer and others.

A film about the life of the Pharisee Saul, his atrocities against Christians, his blindness and miraculous healing, his baptism and finding a new name, and with it a new life. The story of how the paths of the apostles cross to unite in preaching the teachings of Jesus Christ.

3. *«Apostle Paul: Miracle on the Road to Damascus»*

Year of release: 2000

Country: Italy, Czech Republic, Germany

Director: Roger Young

Cast: Johannes Brendrup, Thomas Locker, Barbora Bobulova, Ennio Fantastichini, J.W. Bailey, Giorgio Pasotti, Franco Nero, Daniela Poggi, Umberto Orsini, Christian Brendel and others.

The worst enemy of Jesus Christ becomes one of the most important evangelists of the Lord's teaching. «...for it is written, 'They had no news of him – they will see; and they had not heard – they will know...'» What was Apostle Paul like in life and what changed the consciousness of the persecutor of Jesus, making him a saint?

4. *Pilgrimage to the Eternal City. Apostle Paul*

Year of release: 2005

Country: Russia

Director: Vladimir Khotinenko

Hosts: Krzysztof Zanussi and Vladimir Mashkov

In two episodes of documentary film dedicated to the apostles Peter and Paul, the viewer learns about their lives, sermons and death, immersing themselves in the atmosphere of Rome in the first centuries of Christianity.

Analysis of the figure of the apostle Paul (Saul) in the «Acts of the Apostles» as an interpretation of sacred communication

The New Testament book «Acts of the Apostles» describes in detail the figure of the Apostle Paul (Saul), his story of faith and conversion of pagans to Christianity. His faith and word were so powerful and convincing that they turned the earth upside down and touched the sky. Paul was always surrounded by different people and assistants, leaders who helped him during the sermon and went on missionary journeys with him. Therefore, I propose to analyze the figure of the Apostle Paul through the «Acts of the Apostles» as a transformation of sacred communication from pagans to Christians (Acts of Apostles).

And they brought him out of the city, and began to stone him. And the witnesses laid their cloaks at the feet of the young man named Saul. And they stoned Stephen, praying and saying: «Lord Jesus, receive my spirit!». And falling on his knees, he cried out in a loud voice: «Do not count this sin against them, Lord!». And when he had said this, he fell asleep... (Acts 7:58-60).

Now Saul praised his murder. And a great oppression arose that day against the church which was at Jerusalem, and all were scattered abroad into the regions of Judea and Samaria, except the apostles. And the devout men buried Stephen, and wept zealously for him. But Saul was destroying the church, breaking into houses, dragging out men and women, and throwing them into prison.

Now Saul, breathing out threats and murder against the disciples of the Lord, came to the high priest, and asked him for letters from him to the synagogues at Damascus, that if he should find any men or women confessing this doctrine, they might bind them and bring them to Jerusalem. And as he journeyed and drew nigh to Damascus, behold, a light shone boldly around him from heaven, and he fell to the ground, and he heard a voice saying, Saul, Saul, why persecutest thou me? And he asked, «Who art thou, Lord?» The same: «I am Jesus, whom you are persecuting. It is hard for you to kick a thorn!» But he, shaking and afraid, said: «What do you want me to do, Lord?» And the Lord said to him: «Get up and go into the city, and there they will tell you what to do!» The people who were going with him stood speechless, because they heard a voice, but saw no one. 8 Then Saul got up from the ground, and although his eyes were open, he saw no one. And they led him by the hand and brought him to Damascus. And for three days he was blind, and neither ate nor drank (Acts 9:1-9).

Now there was a disciple in Damascus named Ananias. And the Lord said to him in a vision, «Ananias!» And he said, «Here I am, Lord!» And the Lord said to him, «Arise and go to the street which is called Simple, and look in the house of Judas for Saul named Tarsus. Behold, he is praying, and he saw a man in a vision named Ananias, who came to him and laid his hand on him, that he might see...» And Ananias answered, «I have heard, Lord, from many about this man, how much evil he has done in Jerusalem to your saints! And here he has authority from the chief priests to bind all who call on your name.» And the Lord said to him, «Go your way, for he is a chosen vessel for me to bear my name before the Gentiles and kings and the children of Israel. For I will show him how much he must endure for my name's sake.» And Ananias went and entered the house, and laid his hands on him, and said, «Saul, brother, the Lord Jesus, who appeared to you on the way as you came, has sent me, behold, that you may become able to see and be filled with the Holy Spirit.» And at that moment it seemed as if scales fell from his eyes, and immediately he became able to see... And he arose and was baptized, and having taken food, he became strong.

And he immediately began to proclaim in the synagogues about Jesus, that He was the Son of God, and at the miracle all who heard were amazed, and said, «Is not this he who persecuted the confessors of this name in Jerusalem, and has he not come here for this purpose, to bind them and bring them to the chief priests?»

Saul became even more strong and disturbed the Jews who lived in Damascus, convincing them that He was the Christ. And when enough time had passed, the Jews conspired to kill him, but Saul became aware of their plot. But they kept watch at the gate day and night to kill him. So, the disciples took him by night and let him down from the wall in a basket. And when he came to Jerusalem, he tried to join the disciples, and they were all afraid of him, not believing that he was a disciple (Acts 9:10-26).

After this, Barnabas went to Tarsus to look for Saul. And when he had found him, he brought him to Antioch. And they gathered together in the church for a whole year, and taught many people. And in Antioch the disciples were first called Christians. In those days the prophets came from Jerusalem to Antioch. And one of them, named Agabus, stood up and spoke by the Spirit that a great famine would come upon the whole world, as there had been in the time of Claudius. Then the disciples, each according to his ability, decided to send help to the brethren who lived in Judea. And they did this by the hand of Barnabas and Saul, sending to the elders (Acts 11:25-30).

Barnabas and Saul, having fulfilled the service, returned from Jerusalem, taking with them John, who was called Mark (Acts 12:25). Now in Antioch, in the church there, were these prophets and teachers: Barnabas and Semen, who was called Niger, and Lucius the Cyrenean, and Manaen, who had grown up with Herod the tetrarch, and also Saul. While they were ministering to the Lord and fasting, the Holy Spirit spoke: «Separate Barnabas and Saul for Me for the work to which I have called them».

Then, having fasted and prayed, they laid their hands on them and sent them away. And they, sent by the Holy Spirit, came to Seleucia, and from thence sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John at their service. And when they had crossed over to Paphos, they found a certain fortune-teller, a false prophet of Judea, whose name was Barisus. He was with the proconsul Sergius Paulus, a wise man. He called Barnabas and Saul and sought to hear the Word of God. But Elymas the fortuneteller, for that is how his name is translated, opposed them and tried to turn the proconsul away from the faith. But Saul, like Paul, was filled with the Holy Spirit and looked at him and said: «O son of devils, full of all manner of malice and all manner of evil, you enemy of all righteousness! Will you not cease to confound the plain ways of the Lord? And now, behold, the hand of the Lord is upon you; you will be blind, and will not see the sun for a time!» And immediately he embraced the gloom and darkness, and began to grope and seek a leader... (Acts 13:1-11).

And I fell to the ground, and heard a voice saying to me, «Saul, Saul, why are you persecuting me?» And I said, «Who are you, Lord?» And he said to me, «I am Jesus of Nazareth, that you persecute him.» And those who were with me, indeed, saw the light, but they did not hear the voice that spoke to me. And I said, «What shall I do, Lord?» And the Lord said to me, «Arise and go to Damascus, and there they will tell you all that you must do.» But because of the brightness of that light, I became blind... And those who were with me led me by the hand, and I arrived in Damascus. And a certain man, Ananias, devout in the law, for all the Jews in Damascus give a good report about him, came to me and stood and said to me, «Saul, brother, become able to see!» And I saw its waves... And he said to me: The God of our fathers has chosen you, that you may understand His will, and that you may see the righteous, and hear the voice from His mouth. For you will be His witness before all people of what you have seen and heard! (Acts 22: 7-15).

Agrippa said to Paul, «We permit you to speak for yourself.»

Then Paul stretched out his hand and said in his defense, «O King Agrippa! I consider myself fortunate that I have to defend myself before you today against all the accusations of the Jews, espe-

cially since you know all the Jewish customs and controversies. Therefore, I beg you to listen to me patiently. Now my life from childhood, which was spent in Jerusalem among my own people, is known to all the Jews who have known me for a long time, if only they would be willing to testify that I lived as a Pharisee according to the most detailed sect of our faith. And now I stand here judged for the hope of the promise that God made to our fathers, and the fulfilment of which our twelve tribes are waiting to see, serving God continually day and night. For this hope, O king, the Jews will accuse me! Why do you think it incredible that God raises the dead? And when we had all fallen to the ground, I heard a voice speaking to me in Hebrew: «Saul, Saul, why are you persecuting me? It is hard for you to kick a thorn.» And I said, «Who are you, Lord?» And he said, «I am Jesus, that you persecute Him. But arise, and stand on your feet. For I have appeared to you to make you a servant and a witness of what you have seen and what I will reveal to you. I am delivering you from your own people and from the Gentiles to whom I am sending you, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins and a destiny among those who are sanctified through faith in Me» (Acts 26:1-18).

Sentences of the Apostle Paul as sacred communication in the context of Christianization

On the grace of God and spiritual gifts:

For as many as are led by the Spirit of God are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, «Abba, Father.» The same Spirit bears witness with our spirit that we are children of God (Rom. 8:14-16);

There are diversities of gifts, but the same Spirit; there are diversities of ministries, but the same Lord; there are diversities of works, but it is the same God who does all in all. But to each is given the revelation of the Spirit to profit. To one is given through the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles, to another prophecy, to another the discernment of spirits, to another diversities of tongues, to another the interpretation of tongues. All these things are done by one and the same Spirit, who gives to each his own just as he wills (1 Cor. 12:4-11);

For the grace of God has appeared that brings salvation to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ (Titus 2:11-13).

On life as a spiritual struggle:

Put on the full armour of God, that you may be able to stand against the devil's wiles. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the world rulers of the darkness of this age, against spiritual wickedness in the heavenly places. Therefore, take up the full armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and having your feet fitted with the preparation of the gospel of peace; and above all, taking the shield of faith, with which you will be able to quench all the fiery darts of the wicked; and taking the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6:11-17).

On the importance of faith:

Through whom [i.e. Christ] we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God (Rom. 5:2);

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. 10:10);

For in Christ Jesus there is no power in circumcision or uncircumcision, but faith working through love (Gal. 5:6);

For by grace ye have been saved through faith, and that not of yourselves, it is the gift of God (Eph. 2:8);

Now without faith it is impossible to please God, for he that cometh to God must believe that he is, and giveth a reward to them that diligently seek him (Heb. 11:6).

On the second coming of Christ:

Concerning the times and the seasons, brethren, ye have no need that I write unto you: for ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For while they shall say, Peace and safety; then destruction cometh upon them suddenly, like pain in the belly; and they shall not escape (1 Thessalonians 5:1-3).

On the importance of good works:

Let us not be weary in doing good, for at one time we shall reap a harvest unless we grow weary. Therefore, as we have opportunity, let us do good to all men, and especially by faith (Gal. 6:9,10);

So whether you eat or drink, or whatever you do, do all to the glory of God (1 Cor. 10:31);

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand for us to walk in (Eph. 2:10);

And do not neglect charity and fellowship, for with such sacrifices God is well pleased (Heb. 13:16);

Let each of you not worry about his own interests, but also about the interests of others (Phil. 2:4);

And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive an inheritance as a reward, because you serve the Lord Christ. But whoever does wrong will receive wrong, without respect to man (Colossians 3:23-25).

On gratitude to the Lord:

It is a great possession to be religious with contentment. For we brought nothing into the world, and it is clear that we can carry nothing out of it. Having food and clothing, let us be content with therewith. But he who desires to be rich falls into temptation and a snare and into many foolish and hurtful lusts, which lead men into ruin and destruction. For the love of money is a root of all sorts of evil. While some coveted after it, they have wandered from the faith and abandoned themselves to many sorrows (1 Timothy 6:6-10).

On spiritual renewal and Christian life:

Teach those who are rich at this age to have a low opinion of themselves, and not to trust in uncertain riches, but in the living God, who gives us all things generously for our enjoyment; that they may do good, be rich in good works, be generous and cheerful in sharing, laying up for themselves treasure, a good foundation for the future, that they may lay hold on eternal life (1 Tim. 6:17-19);

As many of you as were baptized into Christ have clothed yourself with Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all in Christ Jesus. And if you belong to Christ, then are you Abraham's seed, and heirs according to the promise (Gal. 3:27-29);

Rejoice in the Lord always; and again, I say, Rejoice. Let your meekness be known to all men. The Lord is at hand. Do not be anxious about anything, but in everything by prayer and petition with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus. Finally, my brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is of glory, if there is any excellence, and if there is any praiseworthy thing, think about these things. What you have learned and received and heard and seen in me, do, and the God of peace will be with you (Phil. 4:4-9).

Now we beseech you, brethren, admonish the unruly, comfort the fainthearted, support the weak, be patient with all. See that no one repays anyone evil for evil, but always provide for the good of one another and of everyone. Rejoice always. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus. Do not quench the Spirit. Do not despise prophecies. Examine everything, hold fast to what is good. Abstain from all evil (1 Thess. 5:14-22).

On love for the Lord:

Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, danger, or sword? As it is written: «For thy sake we are killed all the day long; we are counted as sheep destined for the slaughter.» But in all these things we overcome through the power of him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord (Rom. 8:35-39).

On love for neighbors:

Though I speak in the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains, but have not love, I am nothing. And though I bestow all my goods upon the poor, and give my body to be burned, but have not love, it profits me nothing. Love suffers long, is kind. Love does not envy. Love does not boast. It is not puffed up. It does not behave rudely, It does not seek its own, It is not angry, It does not devise evil. It does not rejoice in iniquity but rejoices in the truth. It bears all things, It believes all things, It hopes all things, It endures all things. Love never fails. Though prophecies will have their end, though tongues will cease, though knowledge will pass away (1 Cor. 13:1-8).

For the whole law is contained in one word: «You shall love your neighbour as yourself» (Gal. 5:14).

On the meaning of joy in life:

For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit (Rom. 14:17);

Now the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith (Gal. 5:22); Rejoice in the Lord always; and again I say, rejoice (Phil. 4:4).

On the meaning of Christian freedom:

Stand firm therefore in the liberty wherewith Christ has made us free, and do not be subjected again to the yoke of bondage (Gal. 5:1);

You were called to liberty, brethren, only that your liberty should not become an opportunity for the flesh to be pleased with, but through love serve one another (Gal. 5:13);

But beware lest this liberty of yours become a stumbling block to the weak. For if anyone sees you sitting at table in the temple, having knowledge, will not his conscience, being weak, turn away and eat food offered to idols? And through your knowledge the weak brother for whom Christ died will perish. Thus, sinning against the brothers and striking their weak conscience, you sin against Christ. Therefore, if food causes my brother to stumble, I will never eat meat, lest I cause my brother to stumble (1 Cor. 8:9-13).

On the holiness to which we must strive:

What is the compatibility of the temple of God with idols? For you are the temple of the Living God, as God said: «I will dwell among them and walk among them, and I will be their God, and they will be My people. holiness in the fear of God» (2 Cor. 6:16; 7:1);

For this is the will of God, your holiness: that ye abstain from adultery: that each of you may possess his own vessel in holiness and honour (1 Thess. 4:3,4).

On the importance of prayer:

Continue continually in prayer, giving heed to it with thanksgiving (Col. 4:2);

Prayers to Saint Apostle Paul in the Context of Sacred Communication

Saint Apostle Paul!

You are the chosen vessel of Christ, You are the preacher of heavenly mysteries, You are the teacher of the nations. You are the glorious evangelist of Christ's sciences, I ask and pray to You: do not turn away from me, a sinner, but have mercy on me.

Saint Apostle Paul! As You shook the foundations of the prison with Your prayer and freed the unfortunate prisoners, so follow us to the Almighty God and beg for me liberation from the shackles of my passions and iniquities.

Saint Apostle Paul! I pray to You, make it so that in Your likeness I consider the world, all the worldly things, to be vanity, and live only with Christ and for Christ. Saint Apostle Paul! Awaken the true apostles for our people. Amen.

The Apostle Paul prayed this way:

«Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you and to make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation, so that you may know him well; that the eyes of your heart may be enlightened, so that you may understand what hope he calls you to, what are the riches of the glorious inheritance among the saints, and what is the exceeding greatness of his power for us who have believed, because of the work of the mighty power which he wrought in Christ, when he raised him from the dead and seated him at his right hand in heaven, far above every principle and power and might and dominion and every name of what kind, not only in this world but also in that which is to come. And he put all things under his feet and exalted him above all things as chairman of the church, which is the body, the fullness of that which fulfils all things in everyone» (Ephesians 1:15-20).

Because he heard their faith, he prayed that they would see God. Do you pray like this for the believers you love? Paul knew that we need supernatural inner strength to feel the breadth, length, height, and depth of God's love for us in Christ (Eph. 3:15-18) – not only to receive it, but to experience it and grow in the experience. We need fresh grace today to enjoy God anew (7 Prayers of the Apostle Paul for Those We Love. <https://dyvensvit.org/top/1022967/>).

Discussion

Pilgrimage tour development. «*The First Apostolic Journey of St. Paul*». In general, the routes are associated with famous historical figures, military campaigns, ancient trade routes or, as in our case, missionary journeys, which have recently become especially popular among tourists. In Turkey, the «Lycian Way» route has become widely known among tourists, allowing you to get acquainted with the history of ancient Lycia. The advantages of such routes are associated with the ability to simultaneously combine several types of recreation, get acquainted with historical events at the immediate sites of events and thus get as close to the past as possible (Pohod v Gory, 2022).

The important role that the apostles played in the formation of Christian doctrine and their place at the top of the hierarchy of Christian saints gave special sacred significance to those places that were in one way or another connected with the earthly life of Christ's disciples. Due to this, the use of the route of the apostolic journeys in the field of tourism as certain historical routes makes it possible to combine the possibilities of excursion and pilgrimage tourism. It is also worth noting that today the possibilities of the route are partially implemented in a pedestrian tourist route (Clow K., Richardson T. 2004), however, in our opinion, the proposed option does not exhaust all the possibilities of this route. Let's try to follow the path of the apostles and consider the sights of the ancient and early Byzantine period in Pamphylia and Pisidia, which to one degree or another could be associated with the first apostolic journey of Saints Paul and Barnabas and their possible use in the tourism industry. Here it should be especially noted that the historical Pamphylian and partially Pisidian cities are located on the territory of the Antalya resort region of modern Turkey, popular among domestic tourists, which in turn significantly expands the possibilities of using these sights in the tourism industry (<https://www.bethanyip-cmm.org/wp-content/uploads/2020/10/Living-Word-Paul-The-Life-and-Work-of-St.-Paul.pdf>).

The route of the first apostolic journey itself is quite long and complicated. It begins in Antioch-on-Orontes, then passes through Cyprus, then through the historical region of Pamphylia and further through the Taurus Mountains into the interior of Asia Minor. The last point of the route was the city of Derbe, the ruins of which are located near the modern Turkish city of Karaman (Ramsay W.M. 1896, pp. 52, 204). From the point of view of use in tourism, taking into account the features of the landscape, the nature of historical and natural monuments and their richness, the presence of tourist infrastructure, etc., the route can be divided into three main parts: Cyprus, Pamphylia-Pisidia (from Perga to Antioch of Pisidia) and Lycaonia (from Antioch of Pisidia to Derbe). In the context of using the route as a tourist and recreational resource, in our opinion, the second part is the most promising. Its advantages include a fairly large number of historical and archaeological monuments, a relatively short distance between the extreme points of the route, which can be covered within a two-day tour, and the presence of a developed tourist infrastructure (<https://fbcclassroom.com/wp-content/uploads/2021/11/The-Theology-of-Paul-the-Apostl-James-D.-G.-Dunn.pdf>).

Apostles Paul and Barnabas arrived in Asia Minor in July 47 from Cyprus (Ramsay W.M. 1896, p. 97). As already noted, the main destination of their journey was the city of Pisidian Antioch, interest in which was probably due to the presence of a significant Jewish community there. The apostles' route to Antioch ran through the Pamphylian cities (Perga is mentioned in the Acts of the Apostles) and then through the Taurus Mountains to Pisidian Antioch. Due to a not entirely friendly visit to Antioch, the apostles were forced to leave for Lycaonia and visited such cities as Iconium, Lystra and Derbe. The return route of the apostles looked similar: Derbe-Lystra-Iconium-Antioch-Perga. The only difference between these routes is that the apostles arrived at the port of Perga and left Pamphylia through the port of Attaleia (Diyannya Svyatykh Apostoliv, 14:25). The total duration of the trip lasted about two years, probably in July-August 49 Paul and Barnabas left the port of Attaleia and departed for Antioch-on-Orontes (Ramsay W.M. 1896., pp. 98, 204).

According to the text of the Acts of the Apostles, the place of arrival of Paul and Barnabas in Pamphylia was Perga (Diyannya Svyatykh Apostoliv, 13:13). In general, such a start of the route raises certain questions. The ancient city of Perga, located on a plain approximately 15 kilometers from the coast (the ruins of the ancient city are on the eastern outskirts of modern Antalya near the village of Aksu). In 43, by the will of Emperor Claudius, Perga became the center of administration of the province of Lycia-Pamphylia again (Grainger J. 2009, pp. 155, 188). At that time, it was a significant

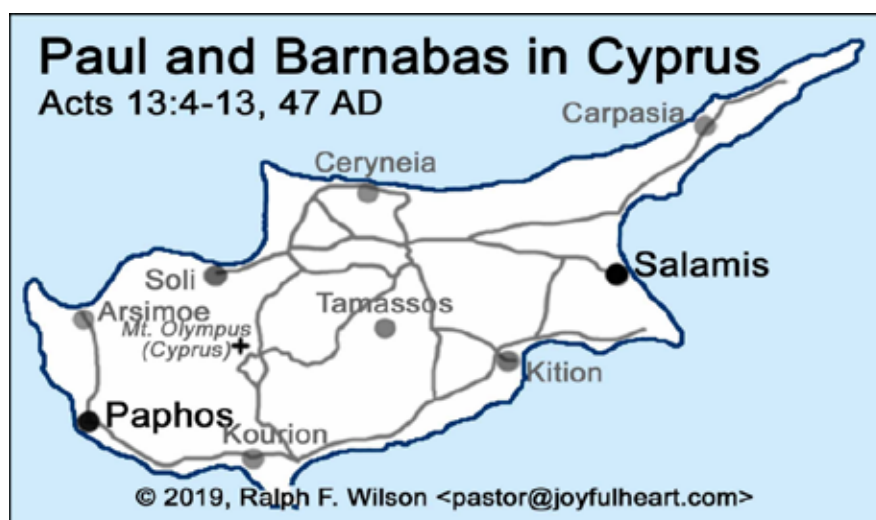


Fig. 6. Map: Paul and Barnabas in Cyprus (Acts 13:4-13, 47 AD).
 URL: https://www.jesuswalk.com/paul/03_galatia.htm



Fig. 7. Apostle Paul's. First Missionary Journey Map.

URL: <https://www.biblestudy.org/maps/pauls-first-journey-map.html>

administrative, cultural and religious center (the city was known as one of the important centers of the cult of Artemis) (Grainger J. 2009, 92-94). However, Perga never belonged to the important ports of Pamphylia and the centers of transit trade; this role was played by the neighboring cities of Side and Attaleia. The opinions of researchers about the starting point of the apostles' route in Pamphylia generally differ. Thus, D. French, in particular, believes that the place of arrival and departure of the apostles from Pamphylia was Attaleia (modern Antalya), and not Perga at all (French D. 1994, p. 52). M. Fairchild, on the contrary, considers Perga as one of the important goals of the missionary trip and the city from which the journey began (Fairchild M.R. 2013, p. 43). Although the city itself was located on a plain, thanks to the navigable river Kestor (modern name Aksu) the city was connected to the sea. Moreover, in late Roman documents the harbour of Perga, a small settlement of Emporium, is recorded (Grainger J. 2009, p. 192). It is quite possible that this harbour existed in the 1st century. Considering the fact that Attaleia is mentioned as the port from which the apostles sailed from Pamphylia, but is not mentioned as the port of arrival, it is quite possible to assume that the apostles arrived in Perga, and not in any of the large ports of Pamphylia (Diyannya Svyatykh Apostoliv).

Thus, the starting point of the apostles in Pamphylia must have been the small port settlement of Emporium, located at the mouth of the Kestor. The location of Emporium is today identified with a small hill on the left bank of the Aksu River near its mouth in the Gulf of Antalya. Unfortunately, this place has not yet been explored by archaeologists, so we have almost no information about it. Since one of the Roman bridges across the Kestor River, the Via Aquilia road, was overturned, it is likely that large sea vessels could not go up the river, so the apostles had to move to Perga either on a small vessel or walk 15 kilometers.

Perga was the only city in Pamphylia where, according to the text of the Acts, Paul and Barnabas preached among the local population (Diyannya Svyatykh Apostoliv, 13:13, 14:25). According to M. Fairchild, the apostles' visit to Perga was not accidental and was explained by the presence of a



Fig. 8. Perga. General view of the central part of the ancient city. In the foreground is a complex of monumental entrance gates

large Jewish community there (Diyannya Svyatykh Apostoliv 6:44). The fact that the apostles visited the city twice, at the beginning and at the end of their journey, may well indicate that the first Christian community in Asia Minor was founded here. Sources from the 3rd-4th centuries indicate that Perga had the most influential and largest Christian community in Pamphylia, whose members, even before Constantine's legalization of Christianity, allowed themselves to engage in public disputes with local pagans. In addition, Perga was practically the only city in the region that had a significant pantheon of early Christian saints (Diyannya Svyatykh Apostoliv 4:192). All data indicate the presence of a community in Perga that could well trace its history back to apostolic times. Thus, ancient Perga can be an interesting object, including for religious pilgrims.

The ruins of the city are very well preserved, although most of the territory of Perga has not yet been covered by systematic archaeological research. The sights of the city that can attract religious pilgrims can be divided into two groups: ancient structures that Paul and Barnabas could see, and early Christian and Byzantine churches, the remains of which have been preserved in the city. The oldest ancient sight of Perga is a complex of fortifications dating back to the Hellenistic period. The walls were erected in the 3rd century BC. They have been perfectly preserved to this day, and since the 1st century, when the apostles could see them, they have not undergone significant reconstruction (Mansel, A. M. 1975, pp. 60–62).

Thus, walking along the eastern flank of the walls, we can easily imagine the landscape that Paul and Barnabas saw two thousand years ago. Another object on the territory of the city, which the holy apostles should also see, is the monumental entrance gate. Initially, these gates were erected as the main well-fortified entrance to the city. In Roman times, when there was no particular threat from external enemies for the city, these gates were used as a ceremonial entrance, devoid of defensive functions, however, richly decorated with sculptures of gods of emperors and citizens (Lanckoroński K. 1890, pp. 58–61).



Fig. 9. The city gate of Perga, through which the apostles Paul and Barnabas probably entered the city. Current state (Panchenko S., Soboliev V. 2014)



Fig. 10. The city gate of Perga. Reconstruction by Karol Lanckoroński (Lanckoroński K. 1890, p. 61)

From these gates to the foot of the Acropolis hill stretched a large columned street. The street was laid out in the Hellenistic period, although the porticoes decorating the street were built in the Roman period (Grainger J. 2009, pp. 94–96), so it is quite possible that the ancient paving stones that have survived to this day remember the founders of the Christian faith. The other monuments of Perga that have survived to this day belong to later periods and probably did not exist in their current form in the middle of the 1st century.

After staying in Perga for some time, the apostles left the city and headed for Pisidian Antioch. Thus, the next group of monuments will be associated with the route that the apostles had to travel from Perga to Antioch. The route of their movement itself is a rather controversial issue. Today, there are two views among experts on the apostolic route from Perga to Antioch. One of the first researchers of the historical geography of Asia Minor, W. Ramsay, based on the absence of any mention of cities between Perga and Antioch in the Acts, believed that the apostles moved directly along small mountain roads (Ramsay W.M. 1896, pp. 52–53). This opinion is actually supported by K. Clow (Clow K., Richardson T. 2004, p. 32) and M. Fairchild (Fairchild M.R. 2013, p. 44). According to D. French and W. Hansen, Paul and Barnabas should have used not mountain paths, but Roman roads that had already been laid by that time (French D. 1994, p. 52). The absence of any information about this section of the route in the text of the Acts, on the one hand, and archaeological evidence that could reliably confirm or refute one or another hypothesis, do not allow us to assert anything for sure, so we will try to consider all the hypothetical routes of the apostles. and related monuments. Today, the system of ancient communication routes of Asia Minor has been studied quite well, but, of course, we do not know everything about these routes (French D.H. 1988; French, D.H. 2012).



Fig. 11. Map. Paul and Barnabas would have sailed from Cyprus to one of these ports on the Turkish coast before traveling to Perga.

URL: <https://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/pauls-first-missionary-journey-through-perga-and-pisidian-antioch/>

It was possible to get from Pamphylia to the inner regions of Asia Minor by three main roads. The first is the shortest and easiest: along the road from Side through Etena, along the southern shore of Lake Beysehir, then to Melitea and Neapolis to Antioch. However, using this route is extremely unlikely, since the apostles arrived in Perga, and not in Side. Traveling through Pamphylia would create an additional route that would call into question all the advantages of the indicated route. The second route, which passed through the Roman roads Via Aquilia (from Perga to Kamama) and Via Sebaste (from Kamama through Appamea, Apollonia, the northern shore of Lake Erdigir to Antioch). It was this route that D. French and Hansen insisted on (French D. 1994, p. 52). Thus, the first two routes bypassed the mountainous regions of Pisidia and made it possible to move along relatively flat terrain. The third route option lay through the mountainous policies of Pisidia. M. Fairchild believed that Paul and Barnabas moved through Sagalassos to the southern shore of Lake Erdigir, preaching in the Pisidian cities at the same time. K. Clow and T. Richardson believed that the path of the apostles lay somewhat to the east through Adada and further along the Eurymedon valley (the modern name of the river is Kepryuchay) to the eastern shore of Lake Erdigir, and from there to Antioch. As already noted, from the point of view of historical authenticity, the second and third route options are essentially equivalent; the apostles could have used either of them. However, the route proposed by Fairchild had the significant advantage that almost all the cities through which the apostles' path ran lay within a day's walk of each other, which significantly simplified movement along the indicated route and made it safer for travelers.

From the point of view of tourist attractiveness, the second route is also extremely unsuccessful. There are practically no Roman roads left on it, the city of Comama has not even been accurately identified (Mitchell S. 1994, pp. 132–135), Appamea and Apollonia have not been explored and today are practically empty hills (in Apollonia, however, the remains of an aqueduct and late walls from the Seljuk periods have been preserved) (Cohen G.M., 1995, pp. 285–290). In addition, the area along which the route passes has virtually no tourist infrastructure, which also complicates its use. The route option through the Taurus Mountains, in our opinion, is the most successful, both from the point of view of historical authenticity and in the context of use in the tourism industry, since it combines the picturesque terrain of mountainous Pisidia with a fairly significant number of historical monuments that can be viewed. Moreover, if choosing between the routes proposed by M. Fairchild and K. Clow, in our opinion, the route through Sagalassos may be more interesting for tourists. We know very little about the settlements and other sites of the ancient period between Perga and Sagalassos. Most of them remain unexplored or poorly explored by archaeologists.

Approximately 40 kilometers north of Perga is the first ancient settlement where, according to Fairchild, the apostles stayed. This is the small Pisidian town of Siya. The ruins of the city are located one kilometer to the east of the modern Turkish village of Karaot. The ruins of the city are located on a picturesque hill among a pine forest. The ruins of numerous mausoleums and sarcophagi of the city necropolis are quite well preserved (The Year's Work. Anatolian Studies. 1986, p. 8).

The next city on the route of the apostles was Milios. The remains of city buildings are located approximately 20 kilometers to the east of Siya between the modern villages of Kokoaliler, Hekalan



Fig. 12. Southern gate of Kremna of the late Hellenistic or early Roman period (Panchenko S., Soboliev V. 2014)

and Kavachik. The city was located on a high rocky hill that dominates the valley of the Aksu River (ancient Kestor). The city also has visible remains of public and economic buildings, although its territory remains unexplored (The Year's Work. Anatolian Studies, 1986, pp. 8–10; Mitchell, S., Waelkens, M. Sagalassus and Cremna, 1987, pp. 37–47).

The ruins of Kremna are located on a rose mound near the modern Turkish village of Chamlik. All city monuments are in a very damaged state, although they are relatively poorly localized. Among the monuments of Kremna, which hypothetically the apostles could have seen first, are the city's tombs and gates. The fortifications of the city lasted until the time of Augustus, who at the time of the hypothetical visit of the apostles to the Kremlin had already been established. Among the entire fortification system of the city, the best preserved is the so-called Seven Gate, which tourists can see today. Among the two most interesting monuments of Kremna are the Longus Forum with its basilica and the so-called «Doric agora». Although the dating of both memorials is debatable, their relevance to the achievements of Augustus is entirely certain (Mitchell S., Waelkens, M., 1988, pp. 55–57).

In addition to the mentioned monuments of the 1st century, the ruins of 7 early Christian basilicas, approximately from the 5th–6th centuries, have been preserved in the city, which in turn points to Kremna as an important center. From Milios the path of the apostles could lie in Sagalassos, the largest and richest city of the mountainous Psis. It is true that between Milios and Sagalassos there is another interesting object that the holy apostles could see in its entirety. This is the Roman colony of Kremna. In contrast to the large number of Pisidian cities, the history of Kremna has been studied to be quite good, although most of the city's monuments remain little-known. At the end of the 19th century, the ruins of the city were discovered by the expedition of K. Lanckoronsky (Lanckoroński K. 1890, pp. 161–172), at the beginning of the 1970s, a Turkish expedition to the Caucasus with Yele Inan (The Year's Work. Anatolian Studies. 1986, p. 8) worked here, and in 1985–1987 a group of researchers from the British Archaeological Institute in Ankara (Mitchell, S., Waelkens, M. 1987, pp. 37–47).



Fig. 13. General view of the upper agora of Sagalassos. Current state (Panchenko S., Soboliev V. 2014)

The last point of mountainous Pisidia visited by the apostles must have been Sagalassos, the largest and richest city of mountainous Pisidia. Sagalassos is an extremely interesting object for both educational and pilgrimage tourism, since it has preserved a number of ancient and early Christian monuments, and, unlike neighbouring cities of Pisidia, thanks to an extensive research and restoration project launched by the British Archaeological Institute in Ankara. The city's excavations and partial restoration allow us to imagine Sagalassos of the apostolic times quite well. The city is located on a hillside and therefore has a complex terraced layout similar to the layout of Pergamon. The central architectural complexes of the city were two agoras (Greek – ἀγορά, market place), the upper and lower. Both of them, as well as the system of connected streets, belong to the late Hellenistic period, and therefore at the time of the hypothetical visit to the city of Paul and Barnabas they existed, although the ensembles of these agoras were finally formed during the imperial period (Mitchell S., Waelkens, M. 1988, pp. 60–64). Of greatest interest to tourists should be the complex of the Temple of Apollo, adjacent to the lower agora from the west. The large temple of the Ionic order belongs to the late Hellenistic period (Waelkens, M., Mitchell, S., Owens, E. 1989, pp. 185–188). Probably, somewhere in the 5th century, a large basilica was erected on the city of the temple, which, based on its size and location, could have played the role of the Sagalassos Cathedral (Waelkens, M., Mitchell, S., Owens, E. 1989, pp. 187–188).

The Upper Agora is a vast area of almost 3,000 square meters. It was planned back in the Hellenistic period, so a number of buildings have been preserved here, which the holy apostles could well have seen in the middle of the 1st century. Today, most of the agora has been excavated and partially restored (Waelkens, M., Owens, E. 1993, pp. 177–180). Among the Hellenistic and early Roman monuments of the Upper Agora, it is worth noting the building of the so-called Heroon, decorated with an exquisite frieze depicting dancing girls and a bouleuterion. Both buildings date back to the 2nd–1st centuries BC. One cannot help but notice the large nymphaeum, which occupies the northern side of the square. The structure dates back to the 2nd century and did not yet exist at the time of the apostles' visit, but today the nymphaeum has been fully restored and is of great interest to tourists. Of interest to pilgrims may also be the monuments dedicated to the first Christian emperors (including Constantine the Great), located along the perimeter of the square (Waelkens, M., Owens, E. 1993, p. 181).

Between the upper agora and the theatre of Sagalassos there are two more interesting sights. These are the library of Neon, although probably built in the 2nd century, and the fountain of the Hellenistic period. The fountain was presumably built in the 1st century BC. It has the form of a U-shaped courtyard with Doric porticoes located along the perimeter. The structure has been perfectly preserved to this day and has been fully explored and restored to date (Waelkens, M., Owens, E. 1993, pp. 170–171).

Among the Christian monuments of Sagalassos, two large basilicas should be noted. One of them is located on the city of the Temple of Apollo (we mentioned it above) and another one on the western outskirts of the city, unfortunately little explored to date (Waelkens, M., Mitchell, S., Owens, E. 1989., p. 186). During archaeological excavations, a small chapel from the 5th century was also found in the Upper Agora (Waelkens, M., Owens, E. 1993, p. 178).

From Sagalassos, probably through the southern shore of Lake Ergidir, the apostles moved to their main goal – Antioch of Pisidia. Antioch of Pisidia in the first century was an important economic and military-strategic centre in the Roman province of Galatia. During the reign of Octavian Augustus, the city was significantly rebuilt, populated by legionaries and turned into a Roman colony (Mitchell S., Waelkens M. 1998, pp. 5–14). At the same time, there probably remained a large Jewish community in the city, and preaching among its representatives was the main goal of the first apostolic journey of the apostle Paul.

The ruins of Antioch lie on a high plateau near the modern city of Yavlach. The city has been explored by archaeologists since the beginning of the 20th century. Thus, in 1911–1913 an expedition

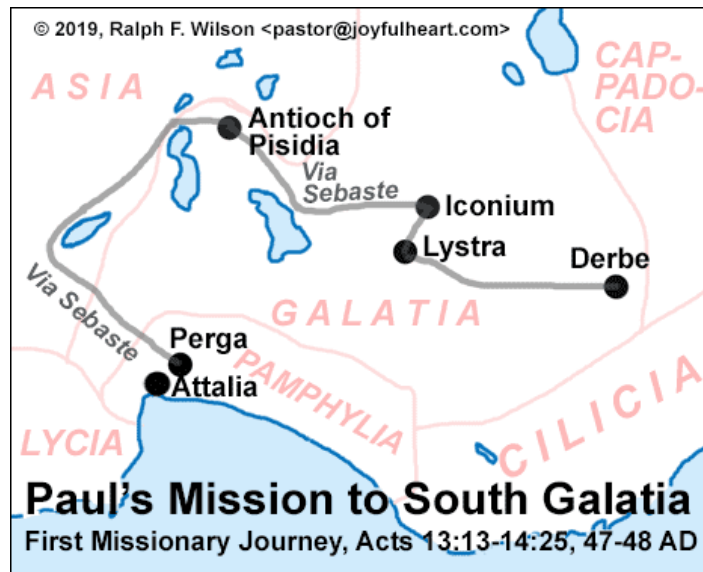


Fig. 14. Map: Paul's Mission to South Galatia, First Missionary Journey, Acts 13:13-14:25, 47-48 AD. URL: https://www.jesuswalk.com/paul/03_galatia.htm

headed by V. Ramsay worked here (Ossi A. 2006, p. 6), in 1923–1925 an expedition of the University of Michigan headed by Robinson (Robinson D.M. 1924, pp. 345–444), in 1982 an expedition of the British Archaeological Institute in Ankara (The Year's Work: Anatolian Studies. 1983, pp. 7–9; The Year's Work: Anatolian Studies. 1984, pp. 8–10). Separate non-systematic work was carried out in the city in the 1920s by Ramsay (separately from Robinson's expedition) and in the 1970s by M. Bellans (The Year's Work: Anatolian Studies. 1983, p. 7).

In 1998, British Archaeological Institute employees in Ankara S. Mitchell and M. Wilkins published a summary work devoted to the history and sights of the city (Mitchell S., Waelkens M. 1998). Extensive work on the study of the ancient city is also carried out by employees of the Yavlach Museum with the support of the city mayor's office.

During the time of Octavian Augustus, a number of ceremonial complexes of Antioch were built, which were obviously seen by the apostles. These buildings include the theater, two ceremonial avenues: *cardo maximus* and *decumanus maximus*, Tiberius Plateia and the Temple of Divus Augustus. Most of them were excavated during the great expedition of 1923–1925 (Ossi A., 2006, pp. 6–7). Unfortunately, all of these buildings are heavily damaged, but we can get an idea of what these complexes looked like in apostolic times with the help of the excellent reconstructions of F.G. Woodbridge (Ossi A., 2006, pp. 8–10). Although, in general, even the remains of the city create a unique atmosphere of familiarity with the biblical legend. Among the Christian buildings known on the territory



Fig. 15. Antioch of Pisidia. City plan (Ossi A. 2006, p. 5)



**Fig. 16. Temple of the Divine Augustus.
Current state
(Panchenko S., Soboliev V. 2014)**



**Fig. 17. Temple of the Divine Augustus.
Reconstruction by F. Woodbridge
(Ossi A., 2006)**

of the city, two basilicas should be mentioned, which, according to the artifacts found, are attributed to the temples of St. Paul and St. Bacchus (Fant C., Reddish M. 2003, p. 158). The Basilica of St. Paul was the largest church in the city. The studied part of the monument allows us to reconstruct it as a large three-nave basilica with one apse, without pastophoria. The atrium, exonarthex, and narthex were located in the western part of the building. A large courtyard with a small centric structure, probably a baptistery, adjoined the basilica on the northern side. Well-preserved mosaic floors have been partially studied in the basilica.



Fig. 18. Decumanus Maximus in Antioch. First-century paving stones that Saints Paul and Barnabas could have walked on.

URL: <https://www.cceol.com/search/article-detail?id=816195>



Fig. 19. Basilica of St. Paul in Antioch. General view of the ruins of the complex
URL: <https://www.ceeol.com/search/article-detail?id=816195>

According to the inscription on one of them, which mentions Bishop Optimus, the basilica is dated to the end of the 4th century. During the 5th or 6th centuries, the temple was rebuilt, and during the rebuilding, the level of the original floor was significantly raised. A stone with the inscription «Αγίου Παύλου» was found in the city of Yavlach, which, based on the peculiarities of the font, dates back to the 6th century, quite likely indicates the dedication of the ham to the Holy Apostle (Fant C., Reddish M. 2003, pp. 159–160). At the crossroads of two avenues of the city there is another basilica, probably from the early Byzantine period, which, according to the mention on the plate of saints found by Ramsay during the excavations of 1926–1927, is attributed to the basilica of St. Bacchus.

During the excavations of the basilica, another building with an apse was found below the floor level, which V. Ramsay attributed to the remains of a synagogue in which St. Paul preached. However, today this opinion of V. Ramsay is quite controversial and is not supported by a significant number of researchers (Fant C., Reddish M. 2003, p. 158).

After their stay in Antioch, Paul and Barnabas went further east to Iconium. For the above reasons, we will not consider the eastern part of their route here. The apostles probably returned to Antioch on the Orontes along the same route. The last point of their stay in Asia Minor was the city of Attaleia (modern Antalya), from the port of which the apostles sailed back to Syria.

In Antalya, there are practically no monuments dating back to the apostolic times. Famous ancient landmarks in the city, such as Hadrian's Gate or the Hidirlik Tower, date back to the 2nd century AD. True, two monuments in the city may be of interest to pilgrims: the old harbor of Attalea, from which St. Paul supposedly set sail, and the Church of the Virgin Mary.

The Church of the Virgin Mary is the only surviving early Christian landmark in the city. It is a fairly large structure, originally built in the 6th century. The temple has a cross-domed plan with a wooden dome, which is quite unusual for that period. Somewhat later, the church was rebuilt into a vaulted basilica and several more rooms were added. After it was probably converted into a mosque in the 16th century, a minaret was also added to the building (Balance M. H. 1955, pp. 99–101, 112–114; Krautheimeir R. 1986, p. 296). After a fire in the mid-19th century, which severely damaged the building, it is no longer used for religious purposes (Balance M. H. 1955, p. 99). Today, the landmark is in a dilapidated state and, unfortunately, is closed to tourists, so it can only be viewed from the outside. The main route of the Apostolic Way passed through two Turkish regions, Antalya and

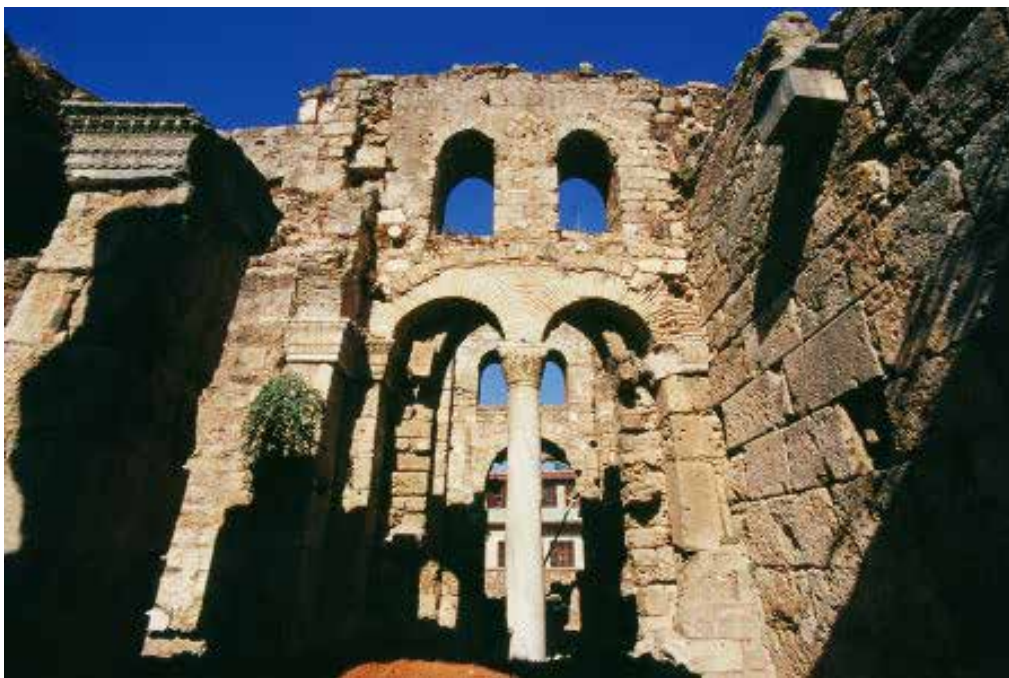


Fig. 20. Kesik Minaret Cami, former Church of the Virgin Mary in Antalya (Panchenko S., Soboliev V. 2014)

Isparta. Both are known as important centres of the tourism industry: Antalya as a seaside resort, and Isparta thanks to the large Erdosir Lake and skiing. Thus, all the necessary infrastructure for tourists (accommodation, recreation and food) is well developed.



Fig. 21. The harbor of Attaleia, from which the apostles sailed to Antioch-on-Orontes (Panchenko S., Soboliev V. 2014)

There are also high-quality communication routes. In particular, most of the ancient cities that we assume were visited by the apostles are located along the Antalya-Isparta highway. The situation is somewhat more complicated with the section of the route between Isparta and Yavlach. However, in this case, the quality of the roads is quite sufficient for the safe movement of tourists (Bakhov, I., Panchenko, S., 2022).

Thus, in our opinion, we can offer the following bus or car route for tourists.

As a starting point, it is advisable to begin with the harbour of Antalya, from which the apostles departed for Syrian Antioch and through which, according to some researchers, they arrived in Pamphylia. After inspecting the harbour, the Church of the Virgin Mary and the old city of Antalya, tourists can leave for Perga. After inspecting the ancient monuments of Perga, move north along the Antalya-Isparta highway to Melios. With this route structure, the city of Siya will remain on the sidelines and will be ignored by tourists. However, given the small number of attractions in the city and the overall saturation of the route, this gap should not affect the historical authenticity of the route. The first day of the tourist route ends with a review of Melios and Kremna. It is advisable to start the second day with a tour of the ruins of Sagalassos. After which begin the long journey to Pisidian Antioch. After visiting the ruins of the city and the Yavlach Archaeological Museum, tourists can head back to Antalya. Thus, historical sites associated with the route of the first apostolic journey of St. Paul and Barnabas can be used as a powerful multi-component resource to attract tourists, including pilgrims, to the region. Three main components can be distinguished in this resource: the great sacred significance of the route itself, along which the apostles once passed; well-preserved and partially explored cultural heritage sites (archaeological sites), natural recreational resources of the Taurus Mountains.

In combination with the presence of a developed tourist infrastructure and a large number of tourists from traditionally Christian countries in the Antalya region, in our opinion, the use of objects associated with the said historical route has great prospects in the process of organizing tourism activities.

Conclusions. In the article, the author attempted to carry out a retrospective of the pilgrimage route of the Apostle Paul with the help of sacred communications, through the analysis of the «Acts of the Holy Apostles», the analysis of Christian cinema and the reproduction of the direct path itself. The Apostle Paul is a multi-faceted and versatile personality who preached the Word of God, made three missionary journeys, wrote 14 epistles in the Gospel and had such a power of speech that converted millions of tongues to Christianity. According to the author, this article has a deep social communication analysis, considering the figure of the Apostle Paul from different sides and in different spheres: through culture, religion, tourism, communication, art. An interesting route for



Fig. 22. Suggested tourist route.
 URL: <https://www.ceeol.com/search/article-detail?id=816195>

tourists in Turkey is called the Lycian Way, which allows you to get acquainted with the history of ancient Lycia. The Lycian Way (translated into Turkish – Likya Yolu) is a tourist route almost 540 km long, connecting the cities of Antalya and Fethiye. The advantages of such routes are associated with the ability to simultaneously combine several types of recreation, get acquainted with historical events at the immediate sites of events and thus get as close to the past as possible. This is considered the path along which the Apostle Paul walked (Bakhov et al. 2022, p. 551). Perhaps most travelers or tourists have already heard of the Lycian Way, which is the longest trekking route in Turkey, but not many people know about another long route – The Saint Paul Trail. The figure of the Apostle Paul is full of secrets, ambiguous legends, ambiguous conclusions, which is why it is quite interesting and mysterious for all times, since people always look for subtext, read between the lines and come up with their own versions, this is the mystery of the charismatic Apostle Paul. Therefore, a number of documentaries and feature films have been released in which the main character is the Apostle Paul, giving the author hope for the continuation of scientific exploration in the analysis of films about the Apostle Paul and legends from the New Testament in the context of modern cinema as sacred communication.

In the article, the author examines the figure of St. Paul through the spheres of tourism, culture, art, and sacred communications with the hope of transforming sacred paths and showing that in the modern world, biblical stories have the right to live and actually exist in everyday life and are of scientific interest, as these areas are developing and attracting millions of pilgrims and tourists with different cultural preferences. That is why examples of pilgrimage routes along the paths of the holy Apostle Paul, recitation of prayers during pilgrimages, sacred journeys, watching films about the holy figure of the Apostle Paul, quoting the Acts of the Apostles, and interesting facts from the saint's life are all examples. All of this testifies to the great scientific interest in this saint and gives hope for further research in this area.

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