


December 2018

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Recommended Citation

Boz, Mustafa (2018) "Religious Heritage Tourism: The St. Paul Trail Project in Troas," *International Journal of Religious Tourism and Pilgrimage*: Vol. 6: Iss. 3, Article 9.

doi:<https://doi.org/10.21427/HY46-1Y76>

Available at: <https://arrow.tudublin.ie/ijrtp/vol6/iss3/9>

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Religious Heritage Tourism: The St. Paul Trail Project in Troas

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Today many tourists wish to explore different cultures, and thus, visit cultural, historical and religious sites. The WTO estimates that each year between 300-330 million tourists visit the most important religious sites in the world. Religious tourism is purported to foster socio-economic development of host communities and promote awareness of the historical, cultural, traditional, and artistic heritage values of destinations. Host destinations increasingly create and offer cultural and religious routes as tourism products, so that the staying duration of tourists can be extended and revenues can be increased. One such destination, where religious / pilgrim tourism is growing in popularity is Turkey. This paper is a preparatory work of a project called 'The St. Paul Trail in Troas'.

St. Paul was responsible for the spread of Jesus' message and Christianity throughout Asia Minor and Western Europe. St. Paul had 3 Missionary Journeys and one voyage to Rome. In his 2nd Missionary Journey to Greece (AD 50-52 or 49-52) (Acts 15:36-18:22) and his 3rd Missionary Journey, Paul travelled to Asia and Greece. In AD 53-58 (or 54-58) (Acts 18:23-21:15) he visited and passed through the Troas region (today's Canakkale), raising a young Eutychus from the dead and meeting with Luke in Assos.

The project has been accepted as a 'Future is in Tourism Project' which is supported by the UNDP (United Nations Development Programme), the Ministry of Culture and Tourism of Turkey, and Anadolu Group, as an important stage of the 'Troy Culture Route'. The St. Paul Trail starts from the ancient port of Alexandria Troas (Dalyan), where he landed on his 3rd Missionary Journey and follows his footsteps to the temple of Apollo Smintheion, ending at the ancient port of Assos where he boarded a boat to go to Lesbos. The trail will be about 60kms and in some places, it follows an original Roman route.

The general objectives of the project are: the development of sustainable tourism in the region; supporting local development, to ensure not only economic growth but also socio-cultural development, and; to ensure the spread of tourism in all seasons. It is expected that a successfully constructed and promoted trail will attract many tourists from all over the world who wish to trace the history of their religion, visit Biblical places, and places linked to Homer's epic tales (The Iliad and Odysseus).

Key Words: Religious heritage tourism, St. Paul Trail, Troas, cultural routes, pilgrimage tourism, Troy cultural route.

Introduction

Tourism is one of the largest industries in the world and continues to grow faster than many other sectors. International tourist arrivals have increased from 25 million globally in 1950, to 278 million in 1980, 527 million in 1995, and 1133 million in 2014. Likewise, international tourism receipts earned by destinations worldwide have surged from US\$ 2 billion in 1950 to US\$ 104 billion in 1980, US\$ 415 billion in 1995 and US\$ 1245 billion in 2014. The industry accounts for 9% of global GDP, 30% of the total exports of services and one in eleven jobs around the world (UNWTO,

2015:2; Rifai, 2014). Tourism is an important industry not only for underdeveloped or developing countries but for developed ones too. It creates job opportunities, foreign exchange, brings about economic growth and contributes to socio-cultural developments of host communities. While tourism activities expand, competition also increases due to the emergence of new destinations, rapid and affordable modes of transport, new marketing strategies and tools, changing trends, eagerness of destinations to obtain more market share etc. Not only countries compete, but different destinations such as states, cities, towns within one country compete with each other. For example, cities

are the new destination brands. Cities that organise the promotion of their assets in a compelling and coherent way will be the winners of tomorrow (DEMA, 2008).

As the tourism industry grows, preferences of tourists also change and become more sophisticated and demanding. Today, many tourists wish to explore different cultures and visit cultural, historical and religious sites. In its forecast, *Tourism 2020 Vision*, the World Tourism Organization (2000) predicts that cultural tourism will be one of the five key tourism market segments into the future. It also notes that growth in this area will present an increasing challenge in terms of managing visitor flows to cultural sites (NWHO, 1999). Starting from the nineties, there has been a noted rise in the importance of travel and holidays aimed at cultural purposes among a growing number of tourists (Casellas *et al.*, 2013:136). Today, cultural tourism (fuelled by developments in the world's mosaic of art forms, heritage sites, festivals, traditions and pilgrimages) is growing at an unprecedented rate (Rifai 2015).

This paper presents preparatory work on a project called 'The St. Paul Trail in Troas'. The project aims to build a walking and cycling route in a culturally and naturally rich geographical area with antique settlements, ancient stone quarries, bridges, springs, beaches, and agricultural areas on and around St. Paul's walking route; with a view to foster the development of sustainable tourism in the region.

Literature Review

Cultural Heritage Tourism

Cultural tourism essentially involves visits to tangible and intangible cultural attractions and events by culturally motivated people. The cultural tourism definition of ATLAS (the Association for Tourism and Leisure Education) is:

The movement of people to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs (Council of Europe, 2011:23).

The desire to meet and experience different cultures and their material and immaterial expressions is one of the key motivations for many tourists (Robinson and Picard, 2006). Cultural tourism is also seen as a desirable market by many countries and regions because it is generally a high-spending tourism segment, usually undertaken by highly educated individuals who stimulate cultural activity in the

destination. Local residents also seem to appreciate the potential benefits of cultural tourism as it is a quality form of tourism (Council of Europe, 2011:23).

The World Bank (ND:3) emphasizes that

Sustainable tourism relies on the authenticity of a heritage area and the 'living culture' to attract tourists interested in participating in uniquely cultural experiences. There is huge potential to positively impact resident's economic and social well-being since cultural tourism is not a small niche of tourism but is sustained by a large global market.

Cultural tourism is an increasingly important segment of the total tourism market. Cultural tourism accounts for about 40% of European tourism and that tourism represents a powerful incentive for preserving and enhancing the cultural heritage of Europe (Council of the European Union, 2014). Such a large market can ensure sustainable backward linkages, a range of products and services which can be produced by the host community and beyond without high import content to support cultural tourism, thus contributing to long lasting economic development (The World Bank, 2010). The growth of cultural tourism demand has also stimulated the development of many new cultural attractions and cultural tourism marketing strategies, as different countries and regions compete for a share of this lucrative market (Council of Europe, 2011:23).

Heritage tourism, which is one form of cultural tourism, is one of the most important and widespread types of tourism and is among the very oldest forms of travel (Thornburn, 1986; Timothy and Boyd, 2006:1). Heritage tourism is a recently 'fashionable' phenomenon, answering these present-day tourism trends (Nagy, 2012:46). Views are different concerning what belongs to this concept; some consider only cultural values, others rank natural values as well, and elements of World Heritage have a unique place in cultural tourism. Among the most important of these new cultural market niches are thematic routes which offer a special opportunity for heritage tourism, targeting new groups by additional programs and attractions, making them more interesting, attractive and diversified (Nagy, 2012:46). Other niches within this overall product include:

- creative tourism;
- educational tourism;
- gastronomic tourism;
- religious tourism;

- spiritual and holistic tourism;
- cultural volunteer tourism;
- roots of migrant tourism. (Council of Europe, 2011:26)

Pilgrimages, or religious tourism, may be seen as heritage tourism from at least two perspectives. First, the locations and structures visited have become venerated through time and are now considered important heritage attractions and destinations. Second, the pilgrimage route, have become historical phenomena and thereby have gained recognition as important elements of religious heritage (Timothy & Boyd, 2006:11).

Religious tourism

One of the earliest antecedents to mass tourism today was religious pilgrimage. Religious travel has existed for thousands of years, and it is still a prominent form of tourism today. For example; The Hajj in Saudi Arabia (an annual event), and the Kumbh Mela in India (an occasional event), both draw millions of people at one time to specific locations (Timothy & Boyd, 2006:11). There has been a significant growth in religious tourism in recent years, particularly with a resurgence of pilgrimage to important shrines, and a growth in more general spiritual tourism (Council of Europe, 2011:27). UNWTO estimates that 300 to 330 million tourists visit the world's key religious sites every year, with approximately six hundred million national and international religious journeys in the world, 40% of which take place in Europe. In Spain alone, international tourists travelling for religious motives grew 32% in 2013, spending 46 million euro (Rifai, 2014:159).

Religious motives often means that pilgrims travel along specific routes to visit a number of shrines or even to complete lengthy itineraries. Increasingly, purely religious motives are becoming mixed with more secular forms of religious tourism, which often centre around specific religious sites (Council of Europe, 2011:27). Spiritual and holistic tourism can be considered as different forms of religious activity, as tourists seek to develop their own spirituality or discover the spirituality of others. This is also linked to holistic approaches to wellness. Spiritual tourism was identified by the UNWTO as one of the fastest growing travel segments in 2007. However, it is difficult to clearly express this segment, as it has a wide range of motivations, from more traditional religious tourism through alternative medicine to tree-hugging.

Isabel Borrego Cortés, Secretary of State for Tourism of Spain (2014:153) states that

Religious tourism is a segment that helps to build loyalty among tourists visiting cities in search of culture and religion, giving destinations the possibility to show them other attributes that characterize them. Religious tourism is not seasonal, a fact that helps to improve the average stay and tourist flows, and produces a high return.

Religious tourism can make an important contribution to the socio-economic development and empowerment of local communities and it is a market segment that is highly resilient to influences of exogenous factors. The sustainable development of religious tourism requires the protection and preservation of religious, cultural and natural assets by all stakeholders (UNWTO, 2015).

Mayor of Elche, Spain, Mercedes Alonso (2014:156) states that:

religious tourism . . . deserves . . . very special attention because visits to religious sites or going through experiences of this nature are among the main motives for travelling. Travelers indeed seek not only the gifts of nature (like the sea, the sun and good weather), but also the most deeply rooted creations of human spirit.

Secretary-General of the World Tourism Organization, Taleb Rifai (2014:159) pointed out that:

Besides the economic benefits, religious tourism is also a powerful instrument to raise awareness of our common responsibility in safeguarding this lasting heritage and a key agent of peace, fostering tolerance and understanding between visitors and host communities, in an amalgam of different faiths.

Máximo Buch (2014:161) Minister in the Regional Ministry of Economy, Industry, Employment and Tourism, Generalitat Valenciana agrees, stating:

Nowadays, no one doubts about the importance of religious tourism, which allows us to safeguard our heritage and to contribute to the social and economic development of the area and to the maintenance of the cultural heritage of the people.

Cultural Heritage Routes and Trails

The Cultural Routes programme was launched by the Council of Europe in 1987. Its objective was to demonstrate, by means of a journey through space and time, how the heritage of the different countries and

cultures of Europe contribute to a shared cultural heritage. The Cultural Routes put into practice the fundamental principles of the Council of Europe: human rights, cultural democracy, cultural diversity and identity, dialogue, mutual exchange and enrichment across boundaries and centuries (Nagy, 2012:49; Häfele 2013; Council of Europe, 2016).

The International Committee on Cultural Routes of ICOMOS (CIIC-ICOMOS), was created in the Expert Meeting on *Routes as a Part of our Cultural Heritage* in Madrid, Spain on November 1994. In the conference, the following definition was proposed:

A heritage route is composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrate the interaction of movement, along the route, in space and time.

On the occasion of the conference ‘Cultural and Religious Routes’ in Pavia, European Commission Vice-President Antonio Tajani, highlighted:

The concept of cultural routes will be an important step in keeping Europe's tourism industry at the forefront of innovative solutions and growth of SMEs in the sector. Today's tourists want to explore . . . others' cultures. Europe can offer sustainable and high-quality tourism – in any season - playing on its comparative advantages: the diversity of its countryside and extraordinary cultural wealth (European Commission, 2012).

The Cultural Routes are an important part of European tourism strategy, especially in cultural tourism. To realize this goal, the European Commission has already initiated several activities (Häfele, 2013).

Penelope Denu (2013) Executive Secretary of the Enlarged Partial Agreement on Cultural Routes, Council of Europe Director for the European Institute of Cultural Routes emphasises that:

The routes are a valuable tool for intercultural dialogue at grass-roots level and contribute to social cohesion through the development of inspiring themes and participatory activities. At the same time, they are an ideal way for the Council of Europe to put into action the values it promotes of democracy and human rights, including access to culture for all’.

Cultural Routes represent interactive, dynamic, and evolving processes of human intercultural links that reflect the rich diversity of the contributions of

different people to cultural heritage (CIIC, 2008). With the promotion of cultural itineraries, the European Commission (2012) aims to raise awareness of the need for a new kind of tourism, which is respectful of the environment, of the natural and cultural heritage and of local traditions.

There are thousands of heritage routes and trails throughout the world at many different scales. Some of them are very large, international trails, such as the Silk Route, which runs through Central Asia and the Middle East, the Ruta Maya, which traverses Central America and the Slave Route through West Africa (Timothy & Boyd, 2006:9), while some are minor local trails. There are so many different kinds of routes that some type of classification needs to be established to ensure a better understanding of the subject. One of the major categories of route is religious trails (WHC, 1994:2; Uslu, 2012; Culture Routes Society, 2016; tastingeurope, 2016).

Religious - Pilgrimage Routes and Trails

Pilgrimage routes and trails are one of the oldest types of cultural routes. These have existed for centuries, even for thousands of years, are popular pilgrim and tourist tracks around the world. Religious tourism routes, cross-country pilgrimages and networks of religious tourism destinations have been developed as effective means to foster regional development and integration, cross-cultural exchanges and understanding as well as self-education and learning (UNWTO, 2015).

From its beginnings, the concept of hospitable networks (the Order of Cluny, the Knights of Malta or St John) led to the development of a network of small businesses, initially religious, which federated agricultural and medical ‘clusters’ to feed and care for pilgrims. Today, with the renaissance of pilgrimages, this spirit of hospitality and welcome has spawned resting points, hostels and semi-tourist accommodation facilities, which contribute to the local development of the villages and rural spaces traversed, creating an entire ‘social economy’ linked to a social, supportive and ethical tourism (Council of Europe, 2011:17). The development of religious tourism destinations has allowed pilgrimages to regain their past prominence, making it possible for pilgrimage routes to connect peoples and nations, and religious gatherings to attract millions of people. Spain is the living example of that power with the Camino de Santiago and the multitude of religious festivities that happen in every town of that country (Rifai, 2014:159).

Some examples of religious–pilgrimage routes and trails around the world are outlined as follows (Kavanagh, 2013; CERTESS, 2014; Timothy and Boyd, 2014; WTG, 2016):

Mecca, Saudi Arabia - Regarded as the holiest place in Islam, it is a religious duty for all able-bodied Muslims to attempt the pilgrimage to Mecca (Hajj) at least once in their lifetime.

The Via Dolorosa, Jerusalem – A street in the Old City of Jerusalem. The road Jesus walked from the place of Pontius Pilate's sentencing to Golgotha, means 'way of sorrows'.

The Way of St James (or Camino de Santiago), Spain - Arguably one of the most famous pilgrimage routes in Europe, with over 300,000 people undertaking the journey to Santiago de Compostela, the resting place of St James, every year.

St. Olav Ways, Scandinavia - The pilgrim paths to Trondheim in Norway, consist of a route network of 5000 kilometres in the Nordic countries of Norway, Sweden and Denmark.

Via Francigena | Via Benedicti | Via Amerina, Italy - The Lazio stretch of the Via Francigena along its entire route from Canterbury to Rome, joins Acquapendente town to Rome, the Via Amerina, the ancient connection between Umbria region and Rome, in Lazio leads from Orte to Calcata towns, the Lazio stretch of the Via Benedicti leads from Subiaco to Monte Cassino,

Glastonbury Tor to Stonehenge, UK - Pagan traditions envelop these two mystical sites in the heart of the English countryside.

Kumano Kodō, Japan - This is the name given to a series of ancient pilgrimage routes that criss-cross their way through the mountainous Japanese peninsula of Kii Hantō to the revered Kumano Sanzan temple complex, the birthplace of the Kumano cult.

Char Dham, India - The ultimate pilgrimage for those looking to embark on a journey of cultural discovery. The Char Dham, widely revered by Hindus, is a pilgrimage route that leads people to the four sacred sites of India; Badrinath in the north, Rameswaram in the south, Dwarka in the west, and Puri in the east. It is considered highly sacred to visit Char Dham (all four sites) in a Hindu's lifetime.

Inca Trail to Machu Picchu, Peru - Billed by some as a life-changing experience, experts believe the Incas built this trail as a holy pilgrimage to prepare visitors to enter Machu Picchu. The 43-kilometer walk can be challenging, partly due to the high altitude and rough terrain.

Mount Kailash Pilgrimage, Tibet - A popular destination among pilgrims for more than 15,000 years. Supposedly the pilgrimage can erase the sins of a lifetime. It takes roughly three days to trek the 52-kilometer trail around the mountain.

Case Study: The St. Paul Trail Project in Troas

The focus of this paper is work which is being undertaken to develop the St. Paul Trail Project in Troas. Before discussing the trail, information on St. Paul is provided.

Saint Paul the Apostle

Saint Paul the Apostle (c.5–c. 67), original name **Saul of Tarsus**, born in Tarsus in Cilicia - now in Turkey, was one of the leaders of the first generation of Christians, and is often considered to be the second most important person in the history of Christianity. He took the gospel of Christ to the first-century world. In the mid-30s to the mid-50s, he founded several churches in Asia Minor (Anatolia) and Greece. Paul taught of the life and works of Jesus Christ and his teaching of a new testament established through Jesus' death and resurrection (Sanders, 2016; World Heritage Encyclopaedia, 2016). Thirteen of the twenty-seven books in the New Testament (Romans through Philemon) have been attributed to Paul, and approximately half of the Acts of the Apostles deal with Paul's life and works. The Acts give the most minute and detailed personal history of St. Paul, to the exclusion of most of the other Apostles; and in the Acts, we see a history in which St. Paul is chief Actor (Mattill, 1975:18). However, only seven of the epistles are undisputed by scholars as being authentic, with varying degrees of argument about the remainder (World Heritage Encyclopaedia, 2016).

Today, his epistles continue to be deeply influential in the theology, worship, and pastoral life in the Roman and Protestant traditions of the West, as well as the Orthodox traditions of the East. Among the many other apostles and missionaries involved in the spread of the Christian faith, his influence on Christian thought and practice has been characterized as being as profound as it is pervasive (World Heritage Encyclopaedia, 2016).

Table 1 : Dates of Paul's Missionary Journeys

Paul at Damascus	37-40AD
First Missionary Journey	45-47AD (46-48)
Second Missionary Journey	51-53AD (49-52 / 50-52)
Third Missionary Journey	54-58AD (53-58)
Imprisonment in Judea	58-60AD
Voyage to Rome	60-61AD
Imprisonment in Rome	61-63AD
Post-Imprisonment Journeys	63-67AD

St. Paul's Missionary Journeys (Acts, 13:1-21:16)

St. Paul travelled over 10,000 miles proclaiming the gospel of Jesus Christ. His journeys on land and sea took him primarily through present day Israel, Syria, Turkey, and Greece (Figure 1). Paul walked the roads built by the Romans to facilitate their control over their Empire. The Acts of the Apostles records three missionary journeys of St. Paul and his companions. The fourth missionary journey was done by St. Paul alone, as a prisoner in chains, from Jerusalem to Rome, and eventually to his death (McGee, 1998; Loyola Press, 2016) .

Table One lists, as accurately as it is possible to determine, the years of Paul's journeys and imprisonments (McGee, 1998:1; eoc.dolf.org, 2016).

In little more than ten years, St. Paul established the Church in four provinces of the Empire: Galatia, Macedonia, Achaia and Asia. Before AD 47, there were no churches in these provinces (Allen, 1927:3). St. Paul made two trips to Greece. The first occupied

Figure 1: Apostle Paul's Missionary Journeys Map

Source: christianbibletoours.org

Figure 2: A man of Macedonia Appears to Paul in Troas

Source: www.parra.catholic.org.au

his time from late in 49 to 53 A.D., and the route included Troas (Figure 2), Samothrace, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Beroea, Athens, Corinth, and back to Syria - then, later in 53 A.D. to Ephesus, on the Asia Minor Coast. In 56 A.D. he made a second European tour, this time only through northern Greece. The route was again Troas to

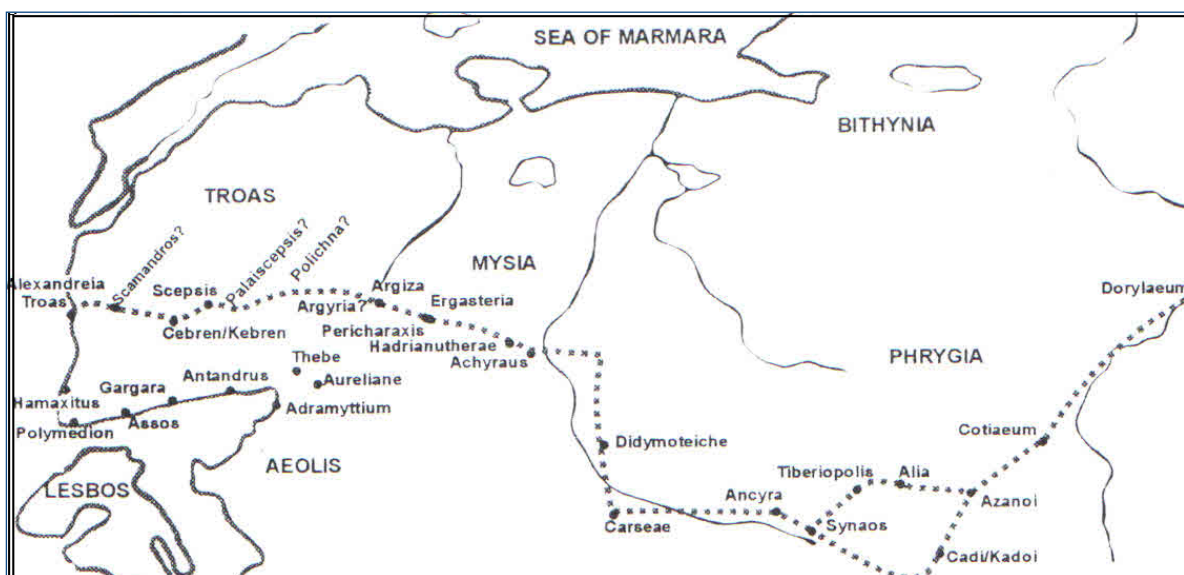
Philippi, and then back to Troas and down the Asia Minor Coast, with brief stops at Assos, Mytilene, Chios, Samos, and Miletos (cf. Acts 16:11-20:16) (McDonald, 1940:18).

St. Paul's Second Missionary Journey
(around the year 49-52 A.D.; Acts, 15:36-40,16,17,18:1-22)

The second missionary journey of St. Paul and his missionary team, started from Antioch. At this point, the second missionary journey, turns very dramatic. All the members of the team experience a very special, almost irresistible presence of the Holy Spirit. It seems that the Holy Spirit was leading them to a very specific goal:

Next Paul and Silas travelled through the area of Phrygia and Galatia, because the Holy Spirit had told them not to go into the province of Asia at that time. Then coming to the borders of Mysia, they headed for the province of Bithynia, but again the Spirit of Jesus did not let them go. So passing by Mysia, they came down to Troas, a city in the south of Dardaneles, a popular crossing point from Asia to Europa (Acts,16:6-8).

When Paul arrived there, he had his famous vision. In his dream, he had a man from Macedonia beseeching him to come over to Macedonia to help them (Acts,16:9-10). Here, at Troas, the most important decision is made: the beginning of the Evangelization

Figure 3: Proposed Route from Dorylaeum to Troas

Source: Jewett R (1997) Mapping The Route Of Paul's 'Second Missionary Journey' from Dorylaeum To Troas. *Tyndale Bulletin*. 48(1): 1-22.

Proposed Main Route Overland From Achyraus To Troas		
Hadrianatherae	Beyköy or near Balıkesir	Roman City founded in Hadrian's time
Pericharaxis	near Balia Madén	Roman mining center
Scepsis	Kurşunlu Tepe, E. of Baymariç	Small Roman town
Cebren/Kebren	Ak Punar-Kjör	Small Roman town
Scamandros	Akköy	Small Roman town
Alexandria Troas	Dalyan	Major Roman city
Alternate Seacoast Route From Achyraus To Troas		
Aureliane	South of Havran	Uncertain
Thebe	near Büyükdere	Uncertain
Adramyttium	near Büyükdere	Roman city
Antandrus	near Altinoluk	Small Roman town
Gargara	Koca Kaya	Small Roman town
Assos	Behramkale	Roman city
Polymedion	South of Bademli, Asarlık	Uncertain
Hamaxitus & Smintheum	Göktepé, Gülpınar	Uncertain
Tragasae	Tuzla	Roman industrial site
(Jewett, 1997:12-13)		

of Europe. Macedonia, Greece, Athens, were important cultural European centres. Paul and his companions first went to the island of Samothrace, then arrived to Neapolis and Philippi (the foremost city of that part of Macedonia and a Roman colony;) (Acts,16:11-12; Jewett, 1997:1; McGee, 1998:4; Raichur, 2015:38; biblegateway, 2016; eoc.dolf.org, 2016). Jewett (1997:1) states that The route of Paul's travels through Galatia to Troas described in Acts 16:6-8 has never been investigated in detail by archaeologists or historians even though several hypothetical routes have been suggested since the 1890's. His route from this point must either have aimed at Adramyttium on the seacoast where the coastal highway led through Antandrus and Assos to Troas; or it went overland on roads unknown to modern researchers through the Aisepos and Scamander valleys and down into Troas (Figure 3). The expression 'they descended into Troas', would accurately describe a journey down into the coastal city from the mountainous country to the east of Troas (Jewett, 1997:3).

An investigation that employs advanced archaeological methods along with satellite photographic and navigational systems currently available might be able to locate and identify such roads with a higher level of

efficiency than was possible for previous generations of researchers (Jewett, 1997:17).

St. Paul's Third Missionary Journey (Around the year 53-58 A. D.; Acts, 19-26)

The third journey begins in Galatia (central region of Turkey) possibly in the spring of 54 A.D. and then Phrygia (Acts 18:23; McGee, 1998:4). From here, Paul addresses Ephesian elders whom he had called to meet him (Acts 20:17-38) in the spring of 58 A.D. (Acts 20:16; McGee, 1998:4): 'When it was all over, Paul sent for the believers and encouraged them. Then he said good-bye and left for Macedonia' (Acts,20:1)

As soon as the Passover season ended, St. Paul and his companion boarded a ship at Philippi in Macedonia and five days later arrived in Troas, where they stayed a week (Acts, 20:6).

Troas is the very important place where Paul and his missionary team began the journey to Europe. Now from Philippi in Macedonia, they sail back to Troas. 'On the first day of the week, we gathered to observe the Lord's Supper' (Acts,20:7). The first day of the week is Sunday. This is one of the first records of the Christian custom of celebrating Sunday with the

Eucharist. This custom spread very quickly among the Greek-Christians, who were not accustomed to the Sunday celebration. Saturday (the Sabbath day) remained always 'the holy day of rest', but Sunday, the day of Jesus' resurrection, was being celebrated by Christians (McGee, 1998:4; eoc.dolf.org, 2016).

Luke relates a few interesting details of this Sunday celebration:

Paul was preaching; and since he was leaving the next day, he talked until midnight. The upstairs room where we met was lighted with many flickering lamps. As Paul spoke on and on, a young man named Eutychus, sitting on the windowsill, became very drowsy. Finally, he sank into a deep sleep and fell three stories to his death below. Paul went down, bent over him, and took him into his arms (Figure 4). 'Don't worry,' he said, 'he's alive!' Then they all went back upstairs and ate the Lord's Supper together. And Paul continued talking to them until dawn; then he left. Meanwhile, the young man was taken home unhurt, and everyone was greatly relieved (Acts,20:7-12; eoc.dolf.org, 2016).

St. Luke and some other companions of St. Paul on his travels (Acts,20:13-14) went by sea from Troas to Assos, but St. Paul himself went by land, and met them in Assos. From Assos they sailed to Mitylene, Chios, Samos, Trogylium, and Miletus (now in southwestern Turkey) (Parish, 1813; Bible hub, 2016; eoc.dolf.org, 2016—see Figure 5).

The St. Paul Trail Project

The project of developing a product around the travels of St. Paul has been accepted as a 'Future is in Tourism Project' which is supported by the UNDP (United Nations Development Programme), the Ministry of Culture and Tourism of Turkey, and the Anadolu Group, as an important stage of the 'Troy Culture Route'. The St. Paul Trail starts from the ancient port of Alexandria, Troas (Dalyan) where he landed from the boat on his 3rd Missionary Journey, and following his footsteps through the temple of Apollo Smintheion, ends at the ancient port of Assos where he boarded a boat to go to Lesbos. The trail will be about 60 kms in length and in some places, it follows an original Roman route. During the preparation and presentation of the project, Prof. Glen L. Thompson and Prof. Mark Wilson (2016) who are experts on St. Paul's journeys and ancient Roman roads, contributed greatly with their articles and through a field visit they made with the authors and planning team in 2017.

Figure 4: St. Paul raises Eutychus from the death



Source: www.oneyearbibleblog.com

General Objectives of the Project

The general objectives of the project are

- The development of sustainable tourism in the region.
- Supporting local development by creating this route.
- Ensuring not only economic growth but also socio-cultural development.
- Meeting the problems (needs) of the local community.

Figure 5: The St. Paul Trail in Troas



Implementation of the project will contribute to an increase in income, the prevention of emigration to the cities and will contribute to development of the villages, towns and local businesses in and around the route

The project aims to organize a walking and cycling route based on the cultural and natural rich geography of an area with antique settlements, ancient stone quarries, bridges, springs, beaches, and agricultural features along, and in the vicinity of St. Paul's walking route. Thus, tourism will spread throughout all seasons, and over time, the number of tourists coming to the region and staying overnight will increase.

Project Duration

The time required for the application of the project is 12 months. Construction of the routeway is planned to be completed at the end of 2018.

Problems Addressed

An important problem is that the average stay of tourists in Canakkale province is only 1.5 days. Among the reasons for this situation which can be considered are: being a transit route, inadequate understanding of tourism potential in the region and shortness of the season. Currently local businesses and the public cannot get enough return from tourism. there is low occupancy in the accommodation businesses, particularly due to the seasonal activities of coastal hotels, which leads to waste of resources, business problems and employment loss. Local people do not have the necessary awareness, which results in inability to make use of tourism resources efficiently and effectively, preventing them from protecting, developing, and maximising on the regions' historical cultural and natural beauties. Additionally, decreasing income from the agricultural sector, the lack of alternative income opportunities, the lack of necessary employment resources and social life conditions all cause migration from the rural areas to cities. For example; The total population of Ayvacik and Ezine's villages decreased from 47,612 in 1990 to 29,264 in 2015 (a decrease of 62%). The population of Canakkale's city centre in the same timeframe grew from 24,545 in 1990, to 159,758 in 2015 (an increase of 650%).

How does the project solve problems?

The Project intends to tackle these problems by creating new tourism products in a sustainable way. The natural walking seasons of this trail will be spring

and autumn. With the project, therefore, there will be tourism not only during the summer season, but also during the spring and autumn. The number of tourists and thus their engagement with the various tourism activities, will be spread throughout the year. With the project, the stay of tourists should be up to one week. thus, the average overnight stay will increase. Local people will sell products such as souvenirs and handicrafts, in addition to local food and drink. This will increase employment and make local businesses more viable.

Major Activities of the Project?

The main activities will start with the establishment of a project team in addition to the purchase of necessary materials and equipment. Sustainable tourism and legislation training for local authorities and enterprises will also be provided. Local people's historical, natural conservation, tourism and economic development training will be considered. Feasibility reports are required for the development of local routes. Placing signs on the routes will follow this as will the implementation of environment and road regulation and safety measures on the route. Once the physical work is underway, preparation of a website and social apps will follow, in addition to the preparation and printing of maps, posters and brochures. Throughout all these activities, the team will develop and produce good practice guides.

The major outputs will be creating the Canakkale St. Paul cultural, hiking and bike trail, which will start from Çanakkale and extend to Edremit, connecting with the already established Troy Culture Route. In this way, the historic and natural sites of the region will be identified. Marking the route on maps such as those of Google and other possible service providers will be explored. Facilities and services such as transportation (dolmus/bus), accommodation, retail, entertainment, recreation, historic sites, museums, festival events and natural beauties on and near the route will be mapped. A GPS file with key points on the route will be created and exploration will be undertaken to connect these points until the best route is formed. The necessary permits from the relevant authorities will be sought, to facilitate the marking and opening of the route while maintaining all appropriate environment and road regulations and safety measures. Training will be provided to local people in the areas of project information, historical and nature conservation and economic development. Building culture, hiking and the bike trails.

The development of St. Paul's Trail in Canakkale will support both the development and preservation of cultural heritage as well as the economic and social development of local people and businesses in Canakkale Province, and travel agencies, guides and other tourism businesses around the country. With the increase in tourism revenues, municipalities and the state will generate more taxes. The public will gain income with the increase of tourism opportunities and this will lead to sustainable protection. Historical, cultural and natural richness in the region will be protected by creating economic value.

Ensuring sustainability of the project?

With the 20th anniversary of Troia Antique City being inscribed on the UNESCO list, the 'Trojan Year 2018' was proclaimed by the Ministry of Culture and Tourism. One of the projects to be developed within the scope of Troy Year 2018 is the Troy Culture Route, starting from Çanakkale and extending to Edremit. The project is supported by central and local government as part of the work undertaken within the context of 2018 Troy. Also; Assos Antique City, the ending point of the project, was accepted on the temporary list of UNESCO in 2017. The historic and cultural restoration and excavation work to be done in the region will be an important part of St. Paul's Trail. As an example of the contributions of tourism to such sacred roads; The Camino de Santiago Way is walked by 4 million people in a year. There is no doubt in the minds of the organisers that St. Paul's Trail in the Troas area, which is more important in Christian history, and which has many historical and natural features, will quickly become an important destination.

Conclusion

The growth of the tourism industry increases competition between countries and different types of destinations. Because destinations struggle to make profit and increase their market share from tourism, they stimulate new touristic products to be able to compete and sustain their tourism developments. Tourists' preferences also change and become more sophisticated and demanding. Today, many tourists wish to explore different cultures, lives and visit cultural, historical and religious sites. There has been a significant growth in religious, spiritual tourism in recent years. Besides other strategies, host destinations are increasingly creating and offering cultural and religious routes as tourism products. Cultural and religious-pilgrimage routes contribute to the branding of destinations because of their uniqueness and foster socio-economic development of host communities, promoting awareness of the historical, cultural, traditional, and artistic heritage values of the destination.

Religious / pilgrim tourism in Turkey is growing in popularity. There is already a St. Paul Trail in the Mediterranean region. It starts from Perge, in Antalya and ends at Yalvaç, near Lake Eğirdir, and is Turkey's second long-distance trekking route, comprising a 500km 27-day way-marked footpath (Culture Routes Society). The St. Paul Trail in Troas, will start from the ancient port of Alexandria Troas where St. Paul came ashore on his 3rd Missionary Journey, and by following his footsteps through the temple of Apollo Smintheion, will end in the ancient port of Assos. The trail will be about 60 kms. In some places it will be possible to follow an original Roman route (Figure 6). It is assumed that a successfully constructed and promoted trail will be able to attract many tourists from all over the world who wish to trace the history of their religion, visit Biblical places linked in addition to sites linked to Homer's epics - of the Iliad and Odysseus.

Figure 6: A portion of the well-preserved Roman Road to Assos



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