

# Missionary And Educational Activites of Saint Paul During The Travels of Konya and Karaman Regions\*

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## Abstract

Christianity, which has spread to all four corners of the earth and has the most believers, is a religion which sprang up in the middle east, developed and gained a global status in the west. Anatolia however, has great importance in its spread. This significance was brought more to light with the travels of one of the first missionaries; Paul the Apostle. Details about Paul's life and information are mostly contained in letters and the acts of the apostles, later compilations about him, though exaggerated contain some information. However there are many locations of settlement from the time Paul undertook his missionary travels. The goal behind this research is within the missionary activity between Derbe (Kerti mound) and Pisidia Antiocheia (Yalvaç) and the towns between. Within the frame of this goal, developments and towns have been extensively evaluated.

**Keywords:** Saint Paul, Konya, Karaman

## Özet

Günümüzde dünyanın dört tarafına yayılmış ve en fazla mensubu bulunan Hristiyanlık, Ortadoğu'da ortaya çıkan bir din olup Batı'da gelişmiş ve evrensellik kazanmıştır. Batıya ulaşmasında ise Anadolu'nun önemi büyüktür. Bu önem ilk Hristiyan misyonerlerden olan Pavlus'un seyahatleri ile daha da açığa çıkmıştır. Pavlus'un hayatı ile ilgili bilgiler çoğunlukla mektuplarında ve özellikle Elçilerin İşleri'nde yer almakla birlikte, ona atfedilen sonraki bazı derlemelerde abartılı da olsa birtakım bilgiler bulunmaktadır. Fakat Pavlus'un misyonerlik kapsamında seyahat yaptığı birçok önemli yerleşim yerleri bulunmaktadır. Bu araştırmanın amacı Pavlus'un misyonerlik faaliyetleri çerçevesinde Derbe (Kerti Höyük) ve Pisidia Antiokheiası (Yalvaç) arasında olan kentlere

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\* Mehmet Birekul, "Pavlus'un Seyahatlerinde Konya ve Karaman Bölgelerinde Misyonelik ve Eğitim Faaliyetleri", 2016, [www.mbirekul.com](http://www.mbirekul.com)

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seyahatleridir. Bu amaç çerçevesinde bölgede yaşanan gelişmeler ve kentler kapsamlı olarak değerlendirilmiştir.

*Anahtar Kelimeler: Pavlus, Konya, Karaman*

## INTRODUCTION

Information regarding Paul's life are written in his letters and especially in the Acts of the Apostles<sup>1</sup>. In the first century of Christianity, Paul is the most important figure after Jesus. As well as being named "Foreigners Apostle" Paul expresses that his true name is Saul<sup>2</sup>. Aydın, however, gives information that as a Roman citizen Paul used three names "Saulos (Saul)", "Paulos (Paul)", "Saoul". We also learn that of these names Saul was used before Christianity and the name Paul is after becoming a Christian<sup>3</sup>.

On the point of date of birth, 5-7 years before Jesus, and different dates like 10 years after the birth of Jesus are given. For example; Turan, without giving a definite date expresses that Paul was born in Tarsus between 1-10 A.D and was a diaspora Jew and a Roman citizen<sup>4</sup>. Hence in 62 in a letter written to Philemon in a few transcripts<sup>5</sup> in chapter 9 information expressing his age as 55 is worth attention in this regard. So, his birth is between 6-10 A.D and his death is expressed between 62-67<sup>6</sup>. The general opinion is, the first 10 years after Jesus or inbetween.

The colourful, rich city in which Paul was born, spent his childhood, his youth was the city of Tarsus. Paul, who was born as a Jew gained Roman and Jewish

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<sup>1</sup> "Mektuplar" ve "Elçilerin İşleri", Kutsal Kitap, Türkçe Metin

<sup>2</sup> Aslı Kahraman, *1912-1925 Yılları Arasında Sebülürreşad Dergisi'nde Yayımlanan Hristiyanlıkla İlgili Makaleler ve Tahlilleri*, Çukurova Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Yüksek Lisans Tezi, Adana, 2009, s.12

<sup>3</sup> Fuat Aydın, *Pavlus ve Din Anlayışının Yansımaları*, Marmara Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi, İstanbul, 2000, s.38

<sup>4</sup> Süleyman Turan, *Misyonerliğin Kurucusu Pavlus*, IQ Kültür Sanat Yayıncılık, İstanbul 2006, s.78

<sup>5</sup> Kutsal Kitap, Filimon, Türkçe Metin

<sup>6</sup> Bilal Doğan, *Hristiyanlıkta Asli Günah Doktrini (Pavlus- Pelagius Örneği)*, Uludağ Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi, Bursa, 2008, s.33

citizenship while in Tarsus. This status would greatly benefit him in his future missionary travels. However, during that period Pagan belief was the cultural majority in Tarsus<sup>7</sup>. In short, Paul was raised within a Pagan culture in Tarsus.

Believed to be written by Luke, according to the passages in the Acts of the Apostles, Paul was a respected man of faith due to the education he recieved and his grip on Greek language since a young age. In fact as an indicator of this respect, he came to a position in which he had a say in Jewish council and parliament affairs<sup>8</sup>. However, before Christianity it is also known that he played a role in the punishment of Christians. Hence, in the stoning of Istephanos, Paul's name is among those who approved the execution<sup>9</sup>.

#### **Map: Paul's Missionary Travels**

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<sup>7</sup> Ekrem Sarıkçıoğlu, *Başlangıçtan Günümüze Dinler Tarihi*, Fakülte Kitabevi, Isparta 2004, s.316

<sup>8</sup> Mahmut Aydın, Hıristiyanlık, *Yaşayan Dünya Dinleri*, Ed. Şinasi Gündüz, DİB Yayınları, Ankara, 2007, s.87

<sup>9</sup> "Saul onun öldürülmesini onaylamıştı" Elçilerin İşleri 8:1



Source: (Holy book, Turkish text)

Paul, who grew up in a significantly culturally rich region and had interactions with people of many beliefs, who at first opposed the followers of Jesus, in 34 A.D after seeing a vision on the way to Damascus, declared that in his vision he was assigned as the ambassador to gentiles by Jesus<sup>10</sup>. In other words, after the “Vision” event on the road to Damascus, Paul declared himself to be the ambassador of the Messiah<sup>11</sup>. Researchers stand on the vision event happening between the years. 32-38 AD<sup>12</sup>. Since there are no other sources than Luke that describe the vision event there is no possibility to evaluate it objectively. Thus, the information given by

<sup>10</sup> Ronald D. Witherup, Pavlus Hakkında On Soru On Cevap, Çev: Süleyman Turan, *Dinbilimleri Akademik Araştırma Dergisi*, Cilt: IV, Sayı: IV, 2004, s.243

<sup>11</sup> M. Aydın, s.87

<sup>12</sup> Turan, s.85

Luke must be approached with precaution<sup>13</sup>.

The missionary travels of Paul have a significant place in his life. It can be seen that Paul undertook three travels in total. The aim of this research is to evaluate the events and happenings between Konya and Karaman and the settlements<sup>14</sup> in between during Paul's missionary activities.

### 1. Paul's Visit To Derbe Settlement

Before going into the period of Christianity and Paul's Derbe visit it will be more appropriate to speak of the town's historical development. Today Derbe (Kerti Mound) excavations are undertaken with the cooperation of Ministry of Culture and Tourism, Cultural Properties and Museum General Directorship, Karaman Governorship, Provincial Culture and Tourism Directorship and Selçuk University. In Kerti Mound, which is 250x10 m. Measurements and 30 m height, pottery and ceramics from the Bronze Age, Hellenistic, Roman and Byzantine periods were discovered<sup>15</sup>.

Derbe, which was established as a Hellenistic settlement, came under the rule of Rome in 129 B.C. The settlement was captured by local monarchies between 36-25 B.C, however in 25 B.C it returned under the rule of Rome and was integrated into the newly created Galatia region<sup>16</sup>. It is known that in 41 A.D Antiochus' Renewed Kingship period, Derbe was integrated into Lykaonia region<sup>17</sup>. In 1956 an inscription is discovered in Kerti mound. This inscription, transferred to Konya Archeology museum is discovered belonging to 157 A.D and tells of Derbe. Thus,

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<sup>13</sup> Eduart Caka, *Pavlus'un Mektupları*, Uludağ Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Yüksek Lisans Tezi, Bursa, 2009, s.19

<sup>14</sup> Derbe (Kerti Höyük), Lystra (Hatunsaray), İconium (Konya)

<sup>15</sup> Ayşegül Şarbak, Asuman Çırak ve Mustafa Tolga Çırak, Kerti (DERBE) Höyük 2013 Kazılarında Elde Edilen İnsan İskelet Kalıntılarının Paleoantropolojik Analizi, *30. Arkeometri Sonuçları Toplantısı*, 02-06 Haziran 2014, T.C. Kültür ve Turizm Bakanlığı, Ankara, 2015, s.130

<sup>16</sup> Marc Madrigal, *Birinci Yüzyıl Anadolu Kiliseleri*, Kutsal Kitap ve Arkeoloji, 2014, 15; [http://oodegr.co/tourkika/biblia/naoi\\_anatolias\\_prwtou\\_aiwna.pdf](http://oodegr.co/tourkika/biblia/naoi_anatolias_prwtou_aiwna.pdf)

<sup>17</sup> W. M. Ramsay, *Anadolu'nun Tarihi Coğrafyası*, Çev: Mihri Pektaş, Milli Eğitim Bakanlığı Yayını, İstanbul, 1960, s.372

near Ekinözü, Kerti mound is discovered as ancient Derbe<sup>18</sup>. It is known that the city produced its own coins during the Roman period<sup>19</sup>.

**Image 1:** A coin produced in Derbe during the Roman period\*



**Source:** (<http://www.wildwinds.com>)

In light of this information, Derbe settlement has seen civilization ranging from the Bronze Age to the Byzantine period and can be said to be near today's Karaman province Ekinözü Village as Kerti mound. Derbe, visited three times by Saint Paul in the years 47-49 and 53 A.D is a diocese which is mentioned in the bible and considered Holy by the world of Christianity<sup>20</sup>.

## **Map 2:** Paul's First Missionary Travels

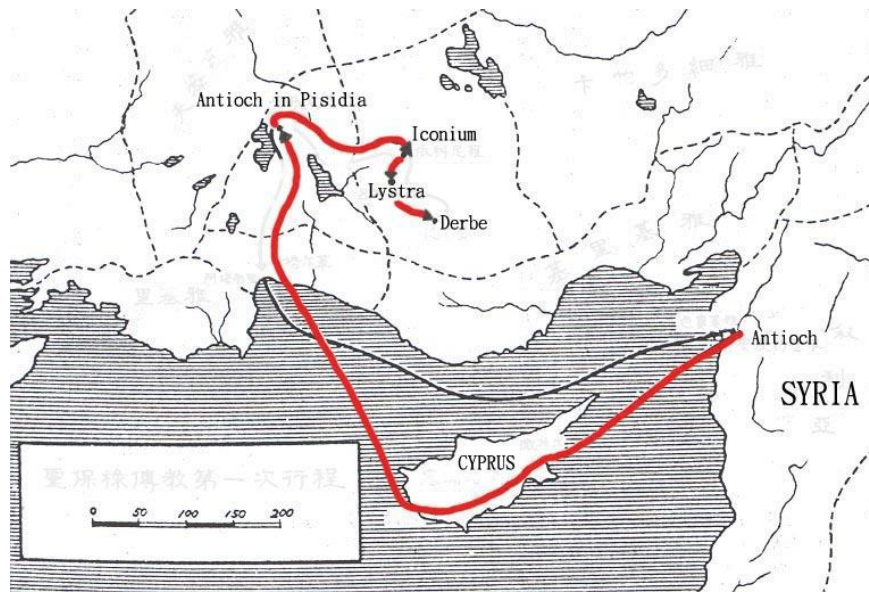
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<sup>18</sup> Madrigal, s.15

<sup>19</sup> Sophrone Pétridès, Derbe, *The Catholic Encyclopedia*, Vol.4, Robert Appleton Company, New York, 1909, <http://www.newadvent.org/cathen/04738c.htm>

\* Lucius Verus, M.S. 161-169; Ön Yüz: Lucius Verus büstü, Arka Yüz: Elinde aslan postu tutan ayakta duran Herakles

<sup>20</sup> Cengiz Topal, *Karaman Kültür Envanteri*, Karaman Valiliği, Karaman, 2009, s.15



Source:( <http://eoc.dolf.org.hk/livingev/stpaul.htm#first>)

Paul's first missionary journey extended for a period over 2 years. He undertook this missionary journey with Barnabas and Saint John of Patmos. Together they went to Cyprus, Asia Minor and came together with people to express their new faith and returned to Antioch. Detailed in this journey is the establishment of a church in Derbe<sup>21</sup>. It is known that Paul participated in successful activities in Derbe. It is said afterwards they returned to Lystra and from there to Iconium and Pisidia Antiochia<sup>22</sup>.

## 2. Paul's Visit to Lystra City

Lystra's location being in Hatunsaray, a mile north of the village in an area known as Zoldera (Zoldura) with the discovery of an inscription in 1880 by Sternett<sup>23</sup>. With the surface discoveries, the data determined that pottery and ceramic pieces from the Bronze age 2,000 B.C, Iron Age, Hellenistic and Roman period. It is understood that this settlement was a center for many ages and rich water sources are an indicator to this<sup>24</sup>.

<sup>21</sup> F. Aydın, s.74-75

<sup>22</sup> Elçilerin İşleri; 14:21

<sup>23</sup> Ramsay, s.367

<sup>24</sup> Hasan Bahar ve Özdemir Koçak, *Eskiçağ Konya Araştırmaları 2*, Kömen Yayınları, Konya, 2004,



**Image 2:** Lystra Inscription discovered by Sternett



**Source:** (Boyacıoğlu, s.268).

Lystra was established around 6 B.C after the defeat of the Homonads who killed Amyntas, by one of Augustus' generals Sulpicius Quirinus<sup>25</sup>. In fact, Lystra was a frontier city during the period of Augustus to both the Assyrians and the Homonads and a Roman colonial city<sup>26</sup>. The city is thought to be of Lycaon origin and its original name is thought to be Colonia Iulia Felix Lystra<sup>27</sup>. Hence, the reason Lystra produced coin under the name "Colonia Iulia Felix Lystra"<sup>28</sup>.

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s.20

<sup>25</sup> Mehmet Kurt, Antik Lykaonia'da Yönetim ve Şehirleşme, *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, Sayı: 28, 2015, s.6

<sup>26</sup> Ramsay, s.371

<sup>27</sup> Barbara Levick, *Roman Colonies In Southern Asia Minor*, Oxford At the Clarendon Pres, Oxford, 1967, s.155

<sup>28</sup> Siméon Vailhé, Lystra, *The Catholic Encyclopedia*, Vol. 9. Robert Appleton Company, New York, 1910, <http://www.newadvent.org/cathen/04738c.htm>



**Image 3:** A Roman Colonial Coin Produced in Lystra\*



Source: (<http://www.wildwinds.com>)

**Image 4:** Lystra (Zoldura)



Source: (<http://www.tayproject.org>)

The name Kilistra was given to a village within the dominion of Lystra. This village lies 6 miles north west of Lystra and retains its original name. The churches carved into the crags here are remarkable<sup>29</sup>. Today it is located in Konya's Meram province, connected to Hatunsaray town. As a result of archeological works, it was determined that settlement in Kilistra began in the Hellenistic and Roman period ( 2

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\* Augustus, M.S. 14, Ön Yüz: Augustus Büst, Arka Yüz: İki Sığır ve Çiftçi

<sup>29</sup> Ramsay, s.507

B.C- 3 A.D)<sup>30</sup>.

**Image 5:** Kilistra (Gökyurt)



When Paul came to Lystra the majority of the people in this city were pagan believers. In the first three centuries Lystra was closed cultured society because of Rome's oppression. Some of the people who fled Rome's oppression had lived in Lysra. When Rome accepted Christianity, Lystra became an important religious center<sup>31</sup>. Paul and Barnabas came to Lystra together at the end of their visit to Iconium (Konya). The pair who went to Lystra were yet again successful in their activities. There was a man in Lystra who was born without the ability to walk. The man was listening to Paul. Paul, who was looking at him with attention saw that he had faith in what was being preached and understood he could make this man better and he loudly said; “Stand up!”. The man quickly stood up and started walking. The crowd who had seen what Paul had done shouted in Lycaon language; “The gods have come down to us in human form!”<sup>32</sup>. After this event; the public saw Barnabas

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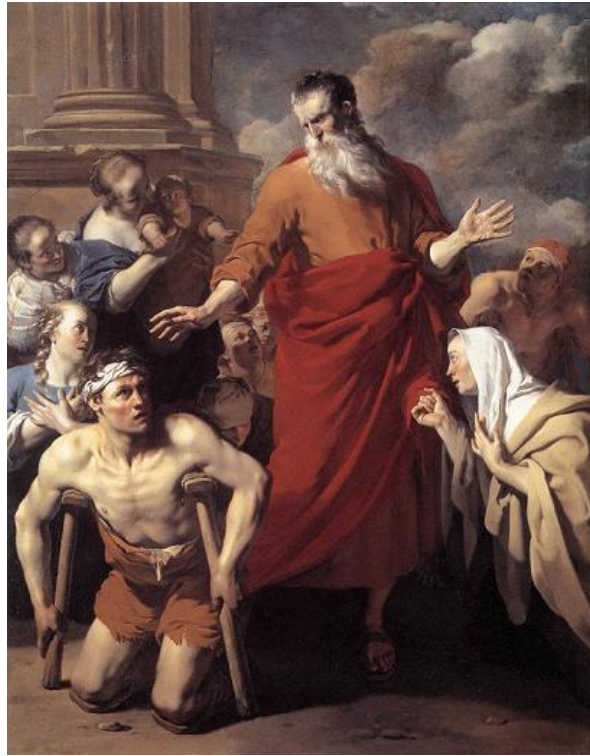
<sup>30</sup> <http://www.kulturvarliklari.gov.tr/TR,43869/konya---kilistra.html>

<sup>31</sup> Muammer Ulutürk, Lystra’da İlk Hristiyanlar ve Lystra’nın Hristiyanlıktaki Yeri, *Uluslararası Hatunsaray (Lystra) ve Çevresi, Tarih, Kültür ve Turizm Sempozyumu*, Konya, 02-04 Ekim 2011, s.2

<sup>32</sup> Elçilerin İşleri; 16: 2-3

as Zeus and Paul as Hermes. As it is known, Zeus is the head of the Greek pantheon. Hermes is Zeus' messenger and the most ambitious and crafty of the Gods<sup>33</sup>.

**Image 6:** Portrait Displaying Paul Curing a Sickly Person



**Source:** ([http://www.wga.hu/html\\_m/d/dujardin/2healing.html](http://www.wga.hu/html_m/d/dujardin/2healing.html))

When Paul and Barnabas came to Lystra, a student is mentioned in Lystra whose mother was a faithful Jew and his father a greek named Timoteos. Paul requested this young man who was loved by the Christians to accompany him<sup>34</sup>. Hence, the letters written between Paul and Timoteos draw attention because Paul wrote this letter to Timoteos while he was awaiting execution and Timoteos was released with no backlash. In this letter; he warns against those who provide false

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<sup>33</sup> Caka, s.29

<sup>34</sup> Elçilerin İşleri; 14: 8-11

miracles and how to stand strong against them advised him on how to behave. Also, he requested he help the poor and needy and be careful when choosing those to lead the congregations. In this letter he honors the women of faith and invites them to dress plain and be mannered. The letter is formed of six sections<sup>35</sup>.

**Image 7:** Etching that expresses Paul's visit to Lystra



(16<sup>th</sup> century British Museum; <http://auktion.catawiki.de>)

It is expressed that when Paul first came to Lystra he cured a disabled man. The people of Lystra whom at first thought Paul and Barnabas were visiting gods, later stoned Paul due to the incitement by Jews from Konya. He was able to re-enter the city, his enemies thinking he was dead and “the next day, with Barnabas he

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<sup>35</sup> Kutsal Kitap, Timoteos’a Mektup; 1: 1-11

returned to Derbe”<sup>36</sup>. Renan (1869) expresses the situation as such; *The rumor of a new religion among the Jews quickly spread between Iconium and Pisidia Antiokheia and this caused the fury of the Jews in both cities. The Jews spent special representatives to Lystra to incite rebellion. The fanatics took Paul out of the city and put him under a hail of stone and left him for dead. Paul’s disciples rushed to his aid; Paul whose wounds were not fatal, probably went to the city in the night and the next day took the road to Derbe with Barnabas*<sup>37</sup>.

The king of Commagene was under the protection of Antiokos thus, Paul was safe in Derbe from those pursuing him. A possibility is Paul’s “News of Joy was brought to you to express my physical sickness” written to the Galatians was about his long stay in Derbe for his recovery<sup>38</sup>. Paul passed through Syria and Cilicia and supported church communities, afterwards he visited Lystra<sup>39</sup>. Paul also visited Lystra on his second travel between 49-52 A.D. He came here to observe the situation with the faithful. He encouraged those in troubles to be patient and join the congregations<sup>40</sup>.

### 3. Paul’s Visit to Iconium Settlement

The old name of this significant old Anatolian settlement was Icnouim. This very old settlement was believed to be established by the Hittite. Later on it belonged to the Phrygians and carried the name Kaşanīa. It came under the sovereignty of Likaoīnia and then the Kingdom of Galatia<sup>41</sup>. After a while it took its place as a Galatian province in the Roman Empire. In classical ages Konya, as the Roman Empire’s colony, was administered by Roman governors, the local public lived for centuries under Roman rule, the Roman Empire’s fragmentation and Eastern Rome taking its place on the political stage as Byzantium, Konya was managed for

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<sup>36</sup> Elçilerin İşleri; 14: 19-20

<sup>37</sup> Fuat Boyacıoğlu, Ernest Renan’ın Hristiyanlığın Kökenleri 3: Aziz Paul/Pavlus İsimli Kitabında Lystra/Hatunsaray, *The Journal of Academic Social Science Studies*, Cilt:6, Sayı:6, 2013, s.272

<sup>38</sup> Kutsal Kitap, Galatyalılar’a Mektup; 4:13-16

<sup>39</sup> Elçilerin İşleri; 15: 41, 16:1

<sup>40</sup> Renan, 1869: 54’dan, aktaran; Boyacıoğlu, s.273

<sup>41</sup> Rod Harbottle, *Kutsal Kitap Yerler Sözlüğü*, İstanbul, 2005, s.480

hundreds of years by a garrison<sup>42</sup>.

As expressed before, Paul undertook his first travel for a period of two years between 45-47 years and brought Barnabas with him. They crossed from Perga to Psidia Antiokheia (Yalvaç). Here, Paul spoke with and to god fearing Jews. After his speech they requested he come the next day and speak again. Many people from the Jews and religious proselytes followed them. Paul and Barnabas convinced them to remain strong in their faith. The next day, when they came to the synagogue, they saw that this time the Jews were against them, Paul and Barnabas expressed that they would no longer preach to the Jews and instead go to non-Jews. Departing from there, Paul and Barnabas, went to Iconium (Konya)<sup>43</sup>.

Before departing with Barnabas, because of the preaching they did and the conversions they caused they were chased away by a mob who was formed by a majority of Jews<sup>44</sup>. It can be said that the congregations and church communities faced much oppression in their upbringing and gained much negative attention by many religious Jews, however the church congregations grew. The neighboring settlement Lystra's (Hatunsaray) gathered in small houses and from time to time visited their brothers in their larger congregation in Konya<sup>45</sup>. Towards the end of their first journey Paul and Barnabas passed through Konya again: “ *To reach God's supremacy we must pass through many troubles*. For the faithful they chose the elderly in every church. “*They prayed and fasted and are in the hands of their God*”<sup>46</sup>. Afterwards, in the second and third travels Paul visited the congregations there and encouraged them and solidified the foundations of the church.

#### **4. The Legend of Saint Thekla of Iconium**

Saint Thecla, believed to have been born in Konya is viewed as the first female martyr of Christianity<sup>47</sup>. Saint Thecla accepted Christianity when Paul visited

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<sup>42</sup> Ulutürk, s.1

<sup>43</sup> Elçilerin İşleri; 13/14: 42-52

<sup>44</sup> Elçilerin İşleri; 14: 1-28

<sup>45</sup> Madrigal, s.16

<sup>46</sup> Elçilerin İşleri; 14: 22-23

<sup>47</sup> Ulutürk, s.2



Konya. Paul takes to the road for Konya when he is banished and chased out of Yalvaç for his fiery speeches and attempts to spread Christianity by Jews and idolators. The faithful in Konya meet and and escort Paul to a house in Konya which is the meeting place for Christians. After the dinner Paul began his sermon. The speech which was heard from the narrow street impressed the neighbor Virgin Thekla. She did not leave the window for three days and three nights. This situation worried Thekla's mother and and betrothed. As a result her betrothed lost patience and claimed " You have deceived the city of Konya and my engagement" denouncing and getting Paul arrested. Paul made his defence in the presence of a judge. However, he was thrown in the dungeons to get a second statement<sup>48</sup>.

The saint, when she discovered the penalty given to Paul rushed to the prison, managing to reach Paul by paying the guards with gold and expensive materials. After introducing herself the saint asked to be instructed by Paul about the Messiah. Not a few hours had passed when Tamiris learned of his wives location with Paul in the prison. Going directly to the prosecutor he explained what had transpired. Because of this the prosecutor called them both to be judged, however the judge did not punish them because no crime was committed. After this, Tamiris incited the public to rebel and demand punishment. In hate, the saint's mother stated; "All men and women near Thekla, take notice and learn not to leave your husbands !"<sup>49</sup>.

The master, afraid of the public ordered the saint to be burned alive and then ordered Paul be whipped and banished from the city. Thekla saw Paul beaten with sticks and left aside. The city's young men and women brought shrubbery and the actually soft hearted judge could not contain his tears at the strength of Thekla. Thekla was stripped naked and set upon the stake. She had a surprising beauty. When the shrubbery and stake were set to flame God's miracle happened. The skies darkened in the middle of the day, the ground shook with terrible thunder and lightning. The sudden rain and hail doused the flame. The flood waters entered the

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<sup>48</sup> Şahin Özkan, Aya Thekla Söylencesi, [http://oodegr.co/tourkika/synaksaristis/thekla\\_agia1.htm](http://oodegr.co/tourkika/synaksaristis/thekla_agia1.htm)

<sup>49</sup> <http://www.ortodokslartoplulugu.org/azizlerimiz-hayat-hikayeleri/azize-thekla/>

hippodrome and there were those who drowned. Thekla had been saved<sup>50</sup>.

When Paul again begged the mercy of God for Thekla to be saved from the flame a young woman came in front of the grave. The small group living in the grave felt a great joy. They had five loaves of bread and some vegetables and water. Thekla however, claimed that she would cut her hair and not be separated from Paul's side from there on and Paul strongly resisted; "Times are bad and you are beautiful, I would fear for a worse experience than your first one befall you and break your ambition" so the young woman requested just to be baptized. Paul told her the time would come for this. After sending Onesiphoros and the entire family back to Konya, Paul went to Psidia Antiokheiası (Yalvaç) with Thekla<sup>51</sup>. In the remainder of the story Thekla wanting to be killed by being thrown into the animals and surviving as a miracle and her spread of Christianity after returning to Konya around Seleucia (Silifke) journey is told many times. However, a few rumors suggest Thekla died at the age of 90 in Antioch. In the Catholic church her feast is held on the 23<sup>rd</sup> of September and 24 September in the Orthodox Church<sup>52</sup>.

## **5. Churches in Central Konya**

There are two churches in the center of provincial Konya one of them still being open to worship and one that is known to have been demolished. There are many more known churches in rural areas such as Silile, Meram, etc. Many more which are known of but only two will be described.

### **5.1. Church of Saint Paul**

First of all the Turkish name of the church is Aziz Pavlus Kilisesi. The Church uses this name on for the Turkish section on the brochure among three languages. Although it is now an Italian church it was opened as a French church. The brochure declares, in its Turkish section; "This church was established in 1910 by French technicians and their families who worked here for years and

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<sup>50</sup> Özkan, Aya Thekla Söylencesi,

<sup>51</sup> Semavi Eyice, Aya Thekla Efsanesi ve Sanat Tarihinde Aya Thekla, *Konya Anıt Dergisi*, Sayı: 21-22, 1957, s.4

<sup>52</sup> Ulutürk, s.7

Assomptionistes Priests who gave their support”. In the English section however there is no mention of technicians when speaking of the French families, only “Established in 1910 by Assomptionistes Priests to support the French families which had been working for long years”. The church was actually built in 1910 by Assomptionistes Priests. This beautifully placed French-Gothic style Church welcomes visitors to show the routes travelled by Saint Paul.

**Image 8: Church of Saint Paul**



## **5.2. Church of Amphilochius**

It was located on the mound in the center of Konya known as Alaeddin Hill. The structure went by different names in many publications such as; Amphilochius Church, Eflâtun Observatory, Clock tower. With the information gathered it can be

said that Ebü'l-Hasan Ali b. Ebû Bekir el-Herevî is the first to mention this church. Here, in his book that gave information about the visiting places in his time describes the church as; “ The grave site of hakim Eflatun located at the Church next to the great mosque”<sup>53</sup>.

**Image 9:** Church of Amphilochius



**Source:** Gertrude Bell and William Ramsay, *The Thousand and One Churches*, Hodder and Stoughton, 1909, pp.403-406

The book; *The Thousand and One Churches* written by Gertrude Belle and Willam Ramsay displayed Eflatun Masjid's images under the name of Saint Amphilochius. The website created in the name of Bell used these images for their

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<sup>53</sup> Semavi Eyice, Eflatun Mescidi, *İslam Ansiklopedisi*, Cilt:10, Türk Diyanet Vakfı, Ankara, 1994, s.477

project. These images have great significance for the art historians and the administrators thinking about the city's historical matter. The church was first used as a church serving Christians during the Byzantine period and later under the name of Eflatun Mosque in the Seljuk and Ottoman periods serving Muslims and in 1877 a clock was placed on top of it and it served as a clock tower on Alaeddin Hill until 1921 when it was demolished and today only researchers such as Bell and Pilgrim's photographs remain<sup>54</sup>.

## RESULT

In the world of Christianity Paul is without a doubt among the most known religious characters. Paul, whose birthplace is Tarsus in what is today's Turkey and is viewed as the most known and influential missionary in the history of early Christianity, Paul deserved the most credit in the spread of Christianity from Jerusalem to Anatolia and from there to Europe. Because he did not give up and fearlessly spread the teachings of Jesus through paths that even modern transportation devices take long amounts of time to traverse and followed his way knowing that he would suffer the full wrath of Rome and that it would lead to death.

Paul travelled many places in his missionary activities. Even though he travelled to many countries, without a question he spent the majority of his days in Anatolia. In other words, Paul's longest and most travels were to ancient settlements on the border of Turkey. Of these settlements, Derbe (Kerti Mound), Lystra (Hatunsaray), Iconium (Konya) are located in today's Konya and Karaman provinces. Paul came to Psidia Antiokheia with Barnabas and began to spread Christianity there. After there, Paul and Barnabas crossed into Iconium and were

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<sup>54</sup> Mehmet İpçioğlu, Gertrude Bell'in Anılarında Konya, *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, Sayı:21, 2009, s.251

banned by the Jews who attempted to persecute them at Psidia Antiokheia.

Paul and Barnabas afterwards crossed into Lystra and gained significant success there. However, they were also beaten and kicked out by the Jews there. After these events, Paul and Barnabas travelled from Lystra to Derbe. The pair achieved great success in this city and established churches in the settlements. These cities and settlements that they visited which were important garrisons during the Roman period became religious centers during the Byzantine period.

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