

REMOTE VIEWING SESSION DATA

```

*****
*
* Remote Viewer : LB
*
* Interviewer : ED
*
* Observer(s) : _____
*
*
* Date : 18/02/86
*
* Starting time : 1309 hours, local
*
* Site # 5082 : _____
*
* Site Acquisit.: CRV ERV PRV ARV BRV Other _____
*
* Working Mode : GT HEM Other _____
*
* Feedback class: A B C
*
*****

```

```

*****
*
* Ending time : 1434 hours, local
*
* Notes : _____
*
* Highest stage : 5
*
* Evaluation : +
*
*****

```

```

*****
*
* Actual site : HOLY GROTTOES OF CAPPADOCIA, TURKEY
*
* RV summary : _____
*
* : _____
*
* : _____
*
*****

```

SG1J

18 FEB 86
FR. MEADE

SG1J

1309 HRS

AV: Saw corner of
PHOTO W/SKY - MUST BE
AN OUTDOOR PLACE.

651485
159979

A: ACCESS
RIDGE
HAND
SMOOTH

B: LAND

651485
159979

A: RIDGE
HAND
ACCESS

B: LAND

S2:

BROWN
SMOOTH

RED DRINK.
SUNNY (FROM
PICTURE)

S2:

ROAD
HAND
FLAT
OPEN
SMOOTH

ALL ARE
DESERT -
SCRUBBY - PLAINS

(2)

SZ:

TOO MUCH BAK
FOR BAK.
CONCRETE
STRUCTURES.

REU 4#
WY
BNSW
TAN

FOR BAK
MISSILE COMPLEX
FIRING PAD.

651485
159979

A: ACROSS
RIVER
HAW

B: LAND

SZ: HAW
SMOOTH

~~SMOOTH~~
EVEN
1

651485
159972

A: RIDGE
HAND

B: STRUCTURE

SL: PAINTON FEEL SY
METALLIC SOUND
HOT

U/I

SHARP
THIN
HAND

WALL BRICK.
METAL ROOF.

QUIET

TAN

FROSA A.R. SMOKE
SAND SY

COOL BRICKS FEEL

HOT (PARTICLES)

SHARP FEEL

SOLID

4

651485
159979

A: ADDRESS
RISK

B: LAND

SZ:

HIGH

DOWN

WIND

SPREAD OUT

EMPTY

SY

LOWLY

SY

CONF BKK
SOME SOUND THAT I'D
HEARD BEFORE - BUT
CAN'T ID.

SOUNDS.

SUMMARY: LAND/STRUCTURE INTERFACE, LAND
IS OPEN, STRAIGHT, SOME
DESERT-LIKE.

CONF BKK
SOUND IS "RUSH-BANK"
OF OPEN, JUST BENEATH

STRUCTURE(S) IS OPEN, WIND. DESERT.
THAT IT'S A COMPLEX OF STRUCTURES, LOW,
LET THE FEELING

5

WHILE PLACE IS QUIET.

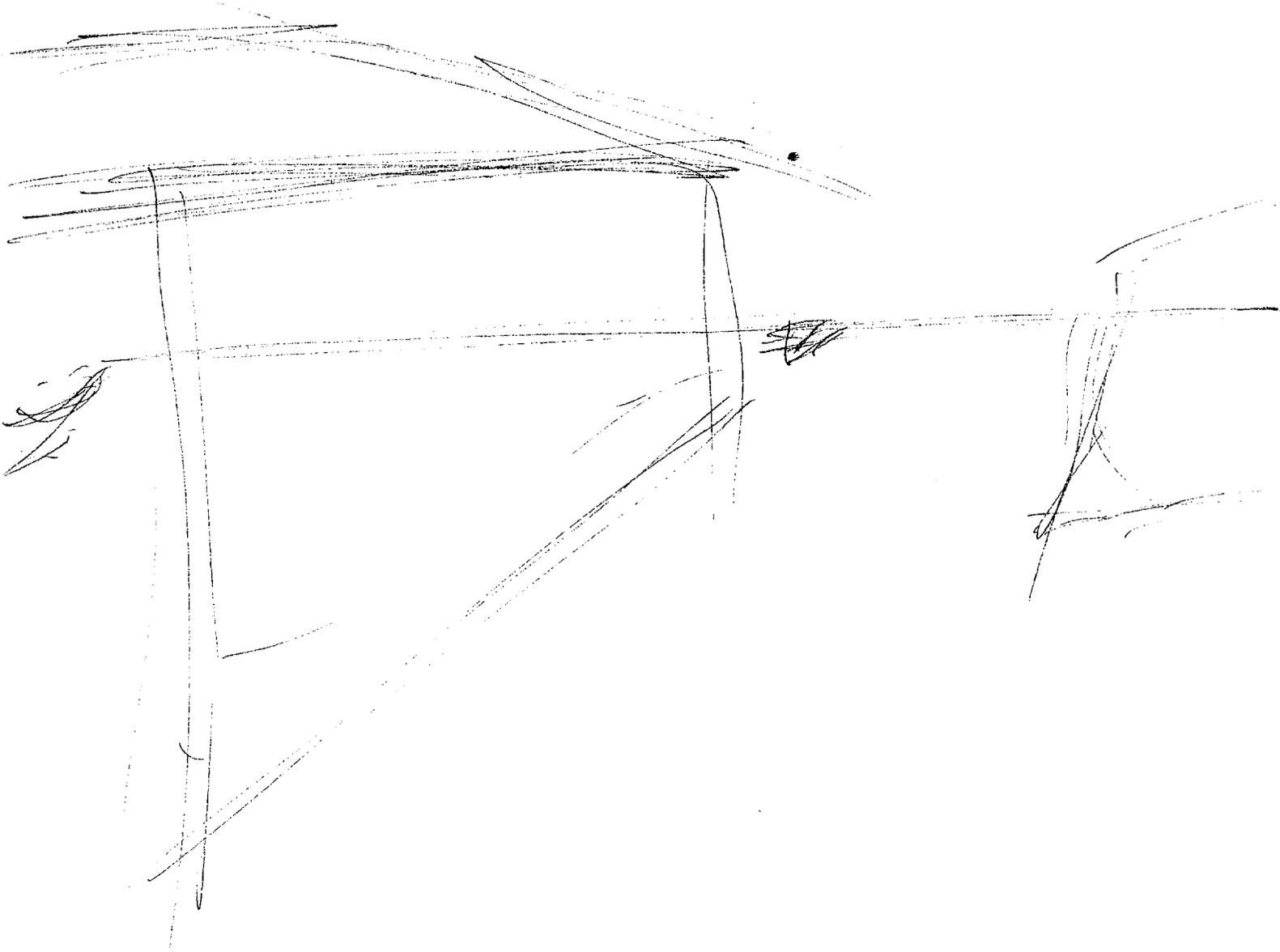
AL. DAK

PLACE MAKOS ME FSO

"HOME, AGAIN!"

ADL DAK:

(P.1) UNDECLASSIFIED
ADL OF AN
ANNOUNCER



7

SZ: 0 AI EI T I SOL A/S

KNOW
KNOW
YELLOW

ARMILLED

OPEN

LAND

FLAT

QUIET

EMPTY

WARM

AIR
BUSTLE

COOL

QUIET

PLACE MAKE
NO FOOD NICE
WASAT DAY!

NO DATA

TEXTURE

STUCCO

LIGHT - ~~COLORED~~

DUSTY
SOUND

SMELL

CHICKEN
SOUNDS

S2: P. A1 E/ T I AOL n/s

SOUNDS

LOW
FLAT
THICK
SOLID

WALLS

QUIET

~~OUTST~~ →

~~SOUNDNESS~~

DOOR

DARK

GREEN
BROWN

NOTHING'S HAPPENING
HERE - ALMOST BORING

WHITE
DIRTY
COOL

SLOW

SOUNDS

SOUNDS
DISTANT SOUNDS

PEOPLE
CHILDREN

IMAGE →
VISUAL
OF SCENE
HILL w/
DIRTY CITY
AROUND

9

S2: D. A1. ET T 1 ASD A/S

STRUCTURE
WINDOW

CLOSED
COURT

STRUCTURE

LOW
WIDE
LONG
FLAT

QUIET

EXAGGERATION

DIRTY
SPACING

STUDY

INTONATION SUMMARY: LAND IS FLAT, OPEN, QUIET.
STRUCTURE SEEMS TO BE ONE OF SEVERAL -
MAIN ONE IS LOW, WIDE, FLAT. I GOT THE
FEELING THAT IT'S STUNNING, WELL-BUILT (STUCCO/CONCRETE)
(SPORE/SPC) BUT SOMEWHAT DIRTY. PEOPLE SEEM TO
CONSIST OF CHILDREN & VERY OLD. FEELING
OF SADNESS & EXPECTANCY. THERE IS AN OVERALL
QUIETNESS TO THE PLACE.

1400 WKS

SZ: D. KI ET T I

ADL R/S.

SMOOTH
~~AD~~

ROUNDED

REG NOT

BALL

BED

PAINTED
SURFACE

~~SCD~~

~~SLA~~

MAYBES NOT
FEEL LIKE
I FEEL WHEN
VISITING RESTAURANTS.

DARK.

NO SM

INSIDE

COOL

SMELL OF DUST

FEELS LIKE
I'M INTRODUCING
ON STRAWBERRIES.

TOO MUCH BAK

11

SZ: D. A: E: T: 1: 802 A/S

SOD
DRAINED
BORED

SPOON →

BACK

VERY STRONG
SYMPATHY FOR
POUNSON/PEOPLE

DID A QUICK CHANGE
OF SUBJECT BECAUSE
I COULDN'T PULL OUT
FROM THE EL.

SKINNY

DIMPY

YOUNG

PEOPLE
CHILDREN

PLACES
MAKES ME
FEEL GOOD

BEHIND
CHILDREN
AWAY
IN STREET.

LOCALIZED

QUIET
NOT CALM

EXPOUNDED

A/S MAKE
VALUABLE VISUAL
OF UNUSUAL
HATS.

(12)

SL D A E T I A/L A/S

SUBST

SMILES

ENERGETIC

OBEDIENT

"CLAW" SOUND

WALKS BACK
LIKES A BALL.

FUN

CHILDREN

DOESNT SMELL

"DOESNT" IS
POSSIBLY NOT
DRUGS.

(13)

OBJECTS
ATTRIBUTES
SUBJECTS
TOPICS.

POSSIBLE
OBJECTS
EMINATIONS?

ROCKS
DUST
SHARP PAUSE
CLEAN AIR
SMELL
DION SOUND

POSSIBLE
ATTRIBUTES
EMINATIONS?

CLEAN
DION
QUIET
PLEASANT
FREE
NICE

POSSIBLE
SUBJECTS
EMINATIONS

LOW HOUSES
SPACING
SHARP SHADOWS
CLEAN AIR
ROOFS "FOEL" IN STUCCO
LOW BUILDINGS.

DISSENT
TOPICS
OMINATIONS?

PLAY

WARM/COOL

FURTHER

EXPECTANT SERVICES

ALL RISK
w/ "GONS" OF
EXPECTANT
NON-FORLIND 1100
KNOWN IN MANY
MEXICAN FRIENDS

AT SYMPATHY
BYBON OMINATIONS?

AUS (OLD)
CONTINUES
NO-HOPS
OINPTINOS

sum

(15)

SUMMARY: PEOPLE TEND TO BE IN TWO GROUPS:
OLD + YOUNG. I FIND NO ONE MIDDLE-AGED.
OLD SEEM TO BE INSIDE STRUCTURES, BAD
(EXPOSURE, LONELINESS, SADNESS, NON-FEELING,
DRAINED, ETC.). YOUNG SEEM TO BE ENERGETIC,
PLAYFUL, HAVING FUN, BUT VERY OBEDIENT. INSIDE
OF ONLY STRUCTURE I GOT WAS A 1-ROOM
LIVING AREA, CLOSET, BATH, RUSTY, ILL-KEPT.

IF FINDED TO CROSS FROM ABOVE, I WOULD
CROSS SITE TO BE ~~AN~~ CATHOLIC SCHOOL RUN
BY NUNS IN THE DISTRICT.

1434

SITE END.

vented an alphabet in which the newly converted Slavs first learned to write. The Latin script, and the Greek-based Cyrillic that soon supplanted it, conveyed Byzantine liturgy and learning to the Balkans, then to Russia, molding their thoughts, giving them brotherhood in faith and a Slavonic literary language, the Latin of the East.

"Civilizing the Slavs was Byzantium's most enduring gift to the world," Harvard Professor Ihor Ševčenko told me. Among the consequences, Kievan Russia emerged from pagan isolation to join the European political and cultural community. Byzantium was Russia's gateway to Europe.

In Kiev, Professor Andrei Bielecki told me how Vladimir, prince in that Mother of Russian Cities, shopped about for a religion for his people. He sampled the Hebrew, Latin, and Islamic faiths. Fond of women, he favored the Muslim promise after death of fulfillment of carnal desires. But alas—No wine. "Drinking is the joy of the Rus," a chronicle has him say.

So he sent emissaries to Constantinople. Inspired by the resplendent liturgy in Hagia Sophia, they "knew not whether we were in heaven or on earth. For on earth there is no such splendor. . . . We only know that God dwells there among men. . . ." Whereupon Vladimir had his people, on pain of the sword, baptized in the Dnieper.

Out of the wreckage of the Mongol empire, princes of Muscovy climbed to power, golden domes and crosses gleaming above the red-brick walls of their Kremlin. Cossacks, fur traders, missionaries spread across Siberia.

At Sitka, on snow-peaked Baranof Island in Alaska, the icons, incense, and chanting in onion-domed St. Michael's Cathedral

"We change," said as he proudly showed me an icon, the Virgin of Sitka. "That is the essence of Orthodoxy, the true faith."

TO CHANGE or not to change. Here was a key to understanding the chasm that divides the thought world of Byzantium—and Eastern Europe—from the West.

The West transformed itself through the Renaissance, Reformation, Enlightenment, and the rise of science into a dynamic society enshrining the individual and progress through free inquiry and experiment. The East, until the 18th century, remained essentially static. Byzantine thought sees its world not in process; it has arrived, its eternal order God-ordained.

The Byzantine mind transformed the classical Greek word "to innovate" into "to injure." In a monarchic penchant for innovation is disastrous. Procopius insisted, "where there is innovation, there is no security. In a simple devotion is not only piety but also a crime against the state."

So threatening was change that ritual reforms in 17th-century Russia split the church. Old Believers endured unspeakable tortures and murdered themselves in mass suicide rather than miss the sign of the cross with three fingers instead of two.

Ritual details widened the rift between Rome and Constantinople in the 11th century. Until then East and West shared a common faith and heritage.

The patriarchs of five Christian centers had helped shape this universal faith. Then in the seventh century the march of Islam engulfed three—Jerusalem, Antioch, and Alexandria.

Continued on page 74



Holy grottoes of Cappadocia once housed the largest community of monks in Asia Minor. From here missionaries spread the Christian faith as far as Ethiopia. Some 300 beautifully frescoed churches and dwelling spaces for 30,000 were carved from the soft volcanic pinnacles between the 4th and 14th centuries.