

REMOTE VIEWING SESSION DATA

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*****
*
* 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
*
*****

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

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

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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 DUNES.  
SUNNY (FROM  
PICTURE)

S2:

ROAD  
HAND  
FLAT  
OPEN  
SMOOTH

ALL ARE  
DESERT -  
SCRUBBY - PLAINS

(2)

SZ:

TOO MUCH BRK  
FOR BRK.  
CONCRETE  
STRUCTURES.

REU 4#  
WY  
BRUN  
TAN

FOR BRK  
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

NO L BAK.  
NO L ROOF.

QUIET

TAN

FROSA A.R. SMOEL  
SAND SY

COOL BRASS 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.

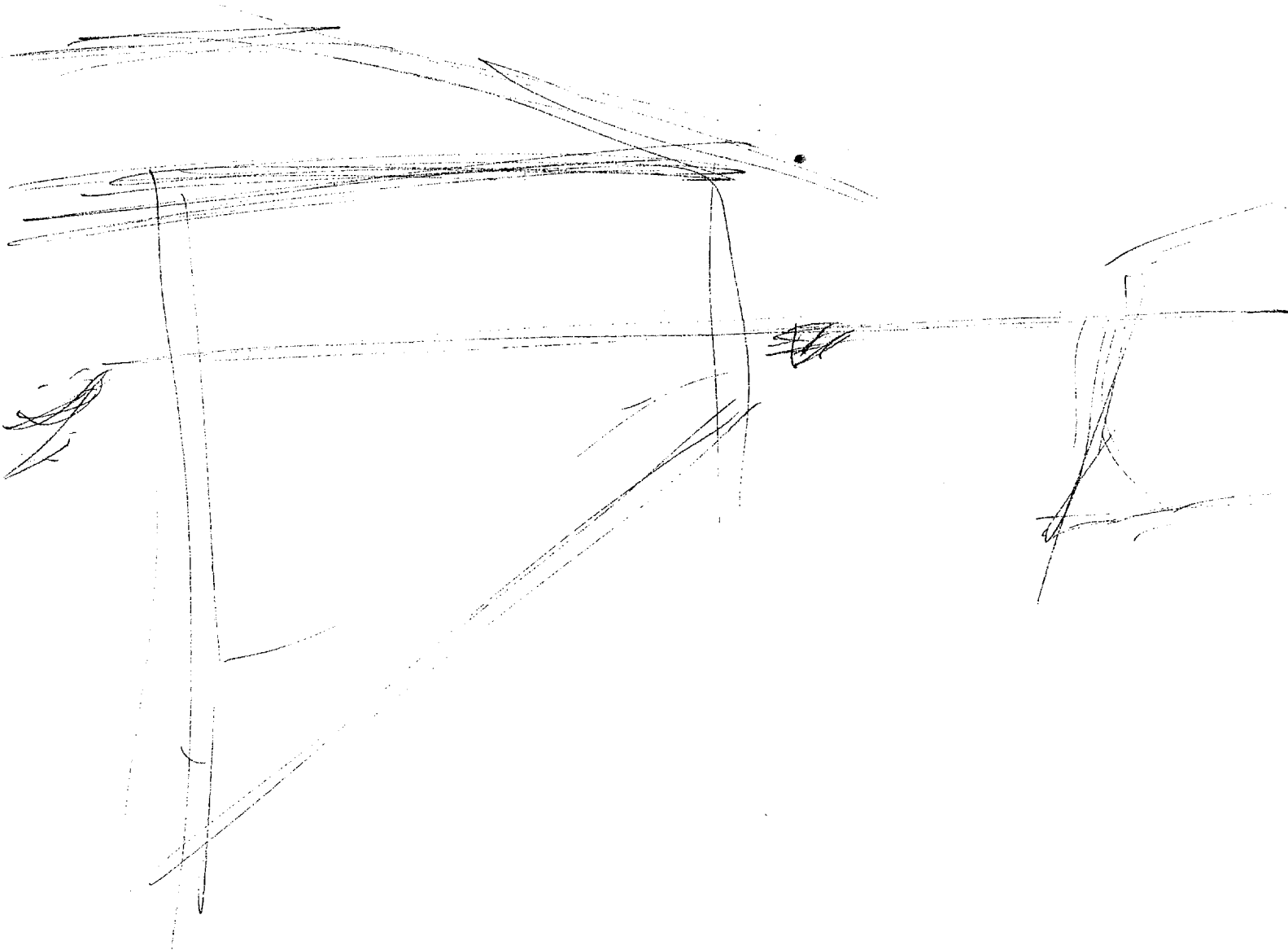
AL. DAK

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 - ~~COLOR~~

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

STUNNING

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 AOL A/S.

SMOOTH  
~~HO~~

ROUNDED

REG NOT

BARL

BED

PAINTED  
SURFACE

~~SED~~

~~SLIP~~

MATERIALS NOT  
FEEL LIKE  
I FEEL WHEN  
VISITING RESTAURANTS.

DARK.

NO SM

INSIDE

COOL

SMELL OF DUST

FEELS LIKE  
I'M INTRUDING  
ON STRANGERS.

TOO MUCH BAK

11

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

SAD  
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 MORE  
VARIABLE VISUAL  
OF UNUSUAL  
HATS.

(12)

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

SUBST

SMILES

ENERGETIC

OBEDIENT

"CLANG" SOUND

WALKS BACK  
LIKE A BULL

FUN

CHILDREN

DEBENT SMELL

"DEBENT" IS  
POSSIBLY AOC  
DRIVE.

(13)

OBJECTS  
ATTRIBUTES  
SUBJECTS  
TOPICS.

POSSONT  
OBJECTS  
EMINATIONS?

ROCKS  
DUST  
SHARPLY PAUSED  
CLEAN AIR  
SMELL  
DION SOUND

POSSONT  
ATTRIBUTES  
EMINATIONS?

CLEAN  
DION  
QUIET  
PLEASANT  
FREE  
NICE

POSSONT  
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)  
LONGINES  
NO-HOPS  
SMPTINOS

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 OBEДИENT. INSIDE  
OF ONLY STRUCTURE I GOT WAS A 1-ROOM  
LIVING AREA, CLOSET, BATH, PUSTY, 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 Greek 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."

**T**O 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 mania for a penchant for innovation is disastrous. Procopius insisted, "where there is innovation, there is no security. In a simple elevation 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 pass 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.*