

29 Mar 90  
M

SECRET/NOFORN

PROJECT SUN STREAK

WARNING NOTICE: INTELLIGENCE SOURCES AND METHODS INVOLVED

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PROJECT NUMBER:	0082 (Tng)	SESSION NUMBER:	1
DATE OF SESSION:	26 MAR 90	DATE OF REPORT:	28 MAR 90
START:	1400	END:	1425
METHODOLOGY:	<del>REP</del> Solo	VIEWER IDENTIFIER:	052

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1. (S/SK) MISSION: To describe the target site (Holy Grottos of Cappadocia, Turkey) in Stage 3 terminology, working solo.
2. (S/SK) VIEWER TASKING: Encrypted coordinates only.
3. (S/SK) COMMENTS: No Physical Inclemencies. This session probably marks the "breakthrough" I have been expecting in 052's Stage 3 work. The overall site was resolved by page 7. From there, 052 was able to continue into Stage 3 "detail work" (where various points on the site resolution page are used as cueing to prompt information about smaller details of the site).
4. (S/SK) EVALUATION: 3
5. (S/SK) SEARCH EVALUATION: N/A

MONITOR: 01B

HANDLE VIA SKEET CHANNELS ONLY

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DECLASSIFY: OADR

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052

26 March 91

Fl. Meade

1400

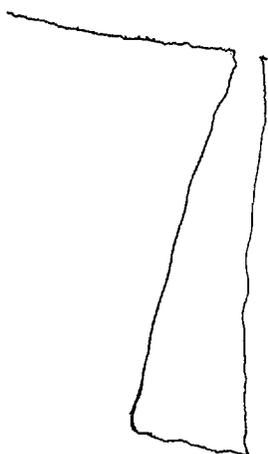
018

PI: NONE

AV: NONE

121983

000082

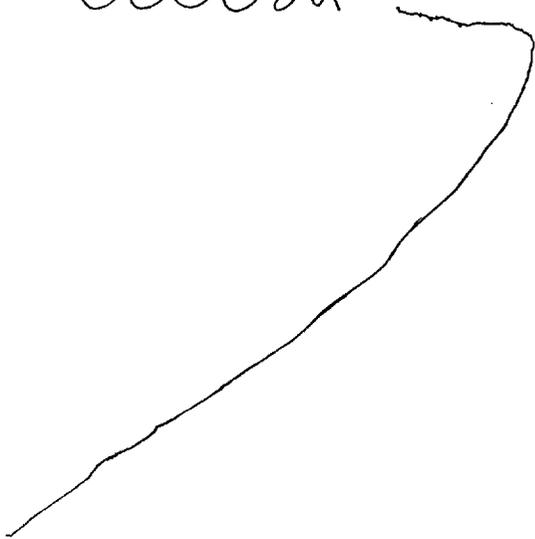


X A. Wavy Across  
~~soft~~  
B. Water

O A. Angle  
hard  
O B. structure

AOL BK  
-----  
Canal

121983  
000082



X A. Wavy Across  
SEF  
Y B. Water

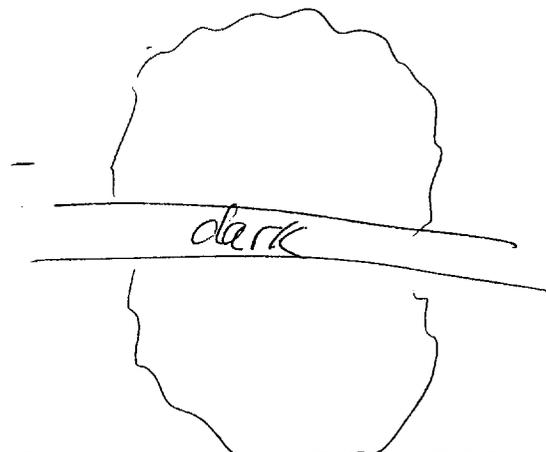
O A. Angle  
hard  
O B. Structure

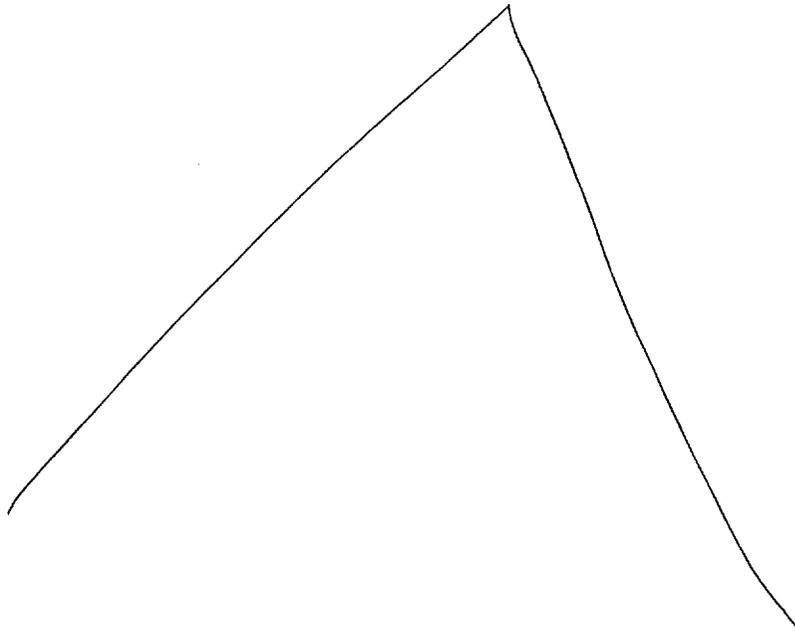
O A. down, fast  
smooth  
O B. Motion

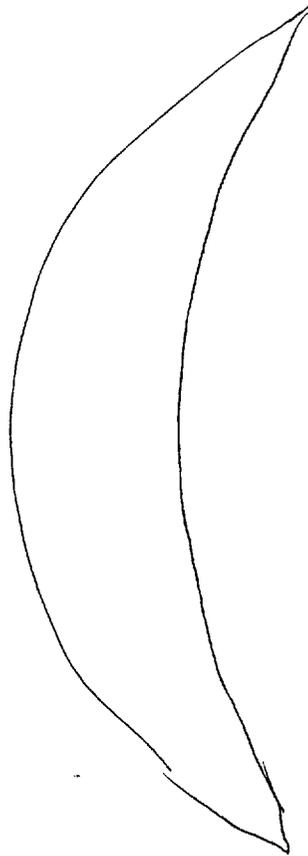
S2

black

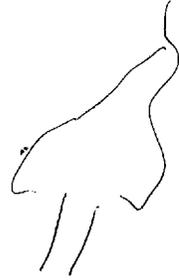
blue





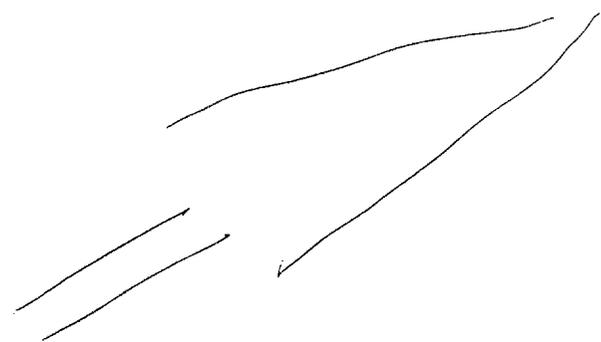


POZ BK  
Banane  
Half moon  
shape



ADZ Bk  
Tree

feel warm  
feet are ice cold



Bright

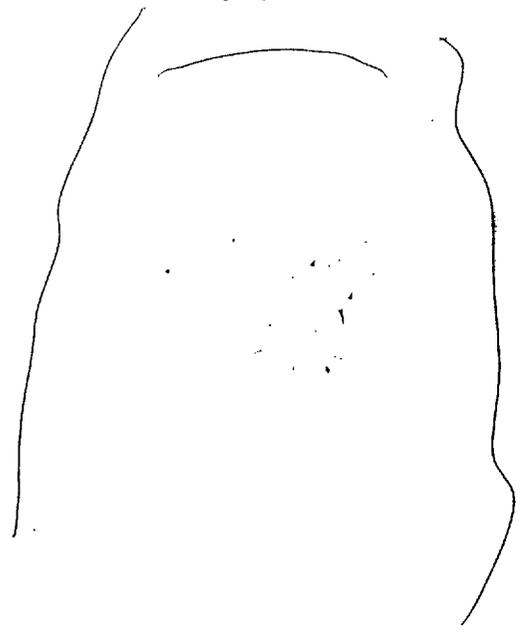


A lot of wavy (curvy) line  
with something sticking out

Big  
choking feeling

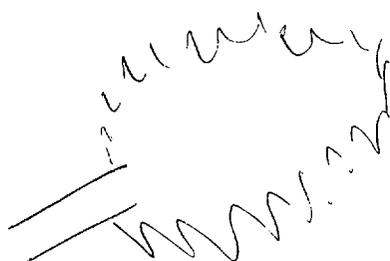


(from smaller  
shapes)

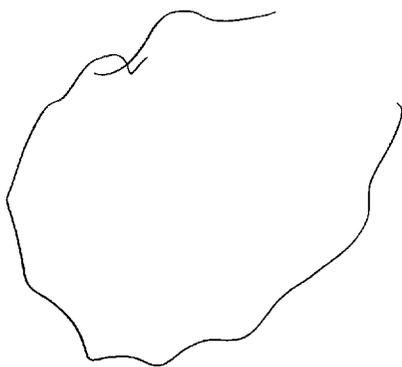


(inside)

Black  
Bright  
inner core



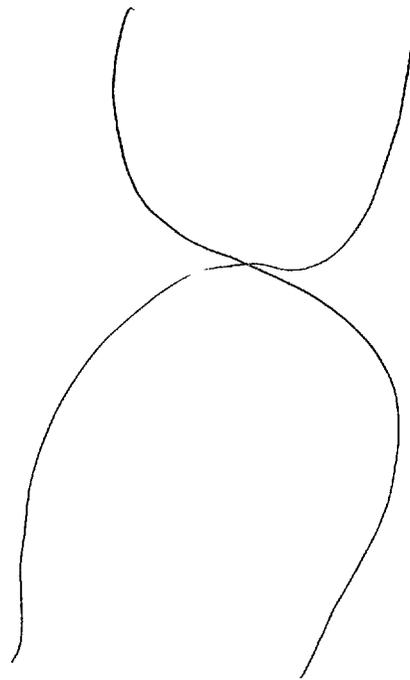
Bright  
jagged thing



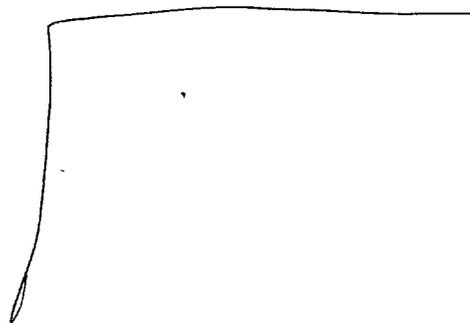
blue shape

~~sickening feeling~~

~~AT BK  
sickening  
feeling  
yuck~~



AOL bk  
hourglass shape



Site

cunning, military might, terror—more effective than these were Byzantium's missionaries. The Orthodox faith forged unity out of a diversity of nations. It brought the Slavs into the Byzantine universe.

The "apostles of the Slavs," ninth-century Cyril and Methodius of Thessalonica, invented an alphabet in which the newly converted Slavs first learned to write. Their 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 Sevcenko 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. Cosacks, 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

serve as reminders that in the 18th century the faith of Byzantium came across the Bering Sea to its fourth continent: Russian America. Here I joined a Tlingit congregation worshipping with an Aleut priest—a ritual like that I had witnessed in Justinian's monastery of St. Catherine in Sinai.

"We change very little," Father Eugene Bourdukofsky 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 monarch, a penchant for innovation is disastrous, Procopius insisted, for where there is innovation, there is no security. In a subject, deviation is not only heresy 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 martyred themselves in mass suicide rather than make 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 746)

*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.*

