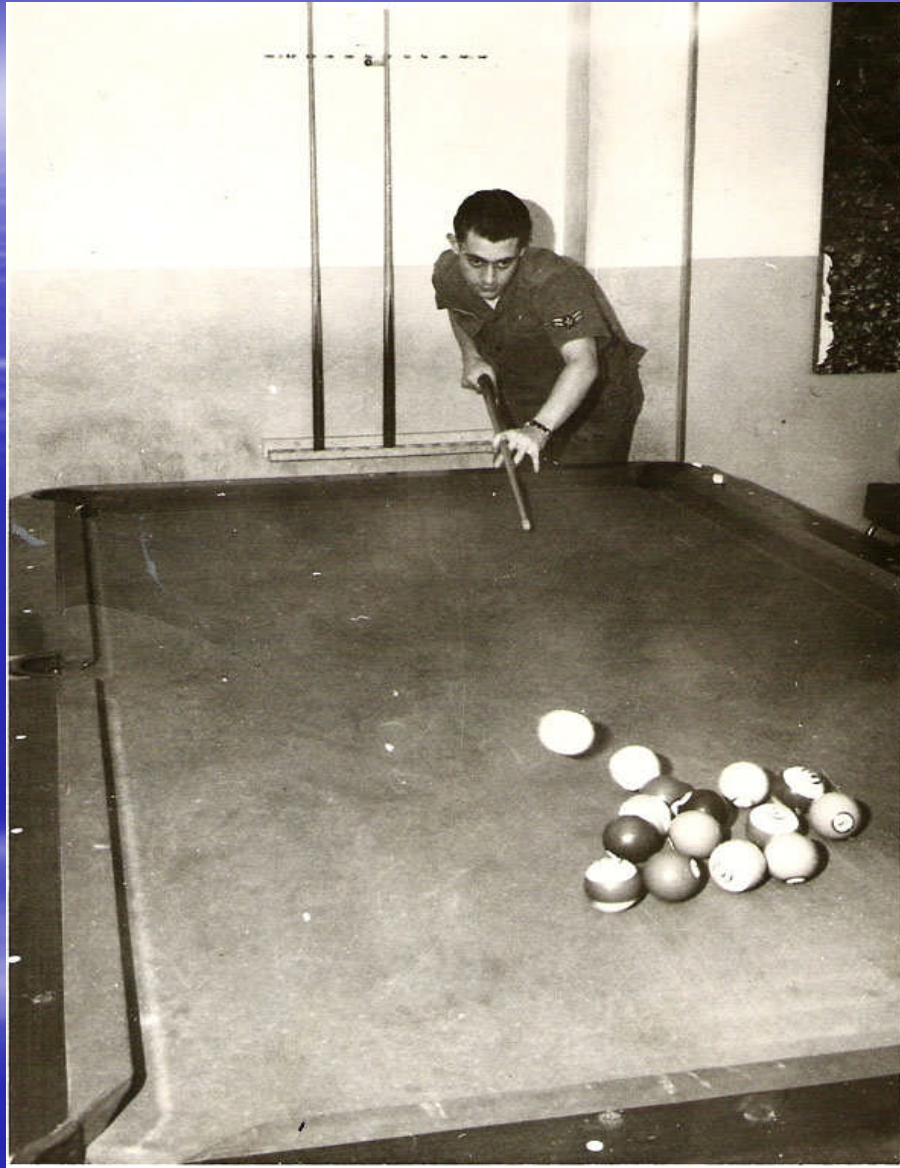


Trabzon Air Station
Presented By

Shaun Davis
Trabzon Veteran
1962/1963





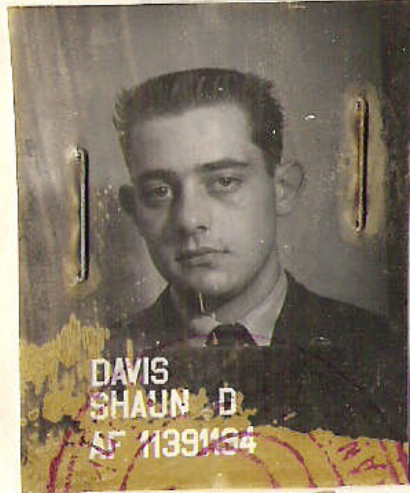


Amerikan Askerî Yardım
Kurulu Mensuplarına Özel
Askerî Belge

Military Pass
F o r
JUSMMAT Personnel

BARBOTS

Return this pass to concerned office for
delivery to TGS before departing Turkey



Shaun D. Davis
Not: İşbu belge, görevin bitiminde alındığı
yere geri verilmelidir.

I N S T R U C T I O N

1. This Military Pass is to be used as an identification card when dealing with Turkish authorities.

2. It is to certify that the owner is a member of JUSMMAT, and that he or she is working with the Turkish Ministry of Defence.

3. This Pass does not authorise the owner to enter forbidden zones.

4. Any Military owner of this Pass is privileged to receive a % 50 reduction on rail road fares provided the owner is on Official Leave (Produce your leave orders).

5. Call 128492 (TGS.Aid Liaison Bureau) when necessary.

Issued by the Turkish General Staff
Aid Liaison Bureau.

Belge No. : 26002
Sınıf ve rütbesi : Muf 3-1 Er
Adı ve soyadı : S. D. Davis
Doğ. T. ve yeri : Mass. 1943
Verildiği tarih : 7.5.1962

Yukarda hüviyeti yanlış ve fotoğrafı yapı-
lış NATO Askeri Karargâhı mensubu, T. C.
Millî Savunma Bakanlığı işlerinde çalışmak-
tadır. Kendisine 6376 sayılı kanunla kabul
edilen NATO Kuvvetler statüsü ve 5123 sayılı
kanunun bahsettiği kolaylıkların teminini rica
ederim.



SIMELAS
(Monastery)

ACCORDING to sacred tradition, two Athenians of the fourth century, Varnavas and his nephew Sophronios, saw a vision of the Holy Virgin. In accordance with her wish, they took monastic orders and made their way to the remote Christian East. At Trebizond, the ancient colony of Sinope, they halted. And there, some thirteen miles southeast of the thriving Hellenic center of commerce, they built their cloister in the middle of the face of a perpendicular cliff and placed in it the miracle-working icon of the Parayia Atheniotissa, which, again according to tradition, is by the hand of Saint Luke the Evangelist. This was the beginning of the famous monastery of Simelas, which was to become, and remain for sixteen centuries, one of the most important pillars of Eastern monasticism.

The monastery of Simelas quickly became the most venerated shrine in Pontus. Almost immediately after their arrival, the great monastery began to take shape around the cloister of the two Athenian monks. With faith and patience, the hermits excavated the foundations on a rectangular ledge that projected from the face of the perpendicular cliff.

In the interior of the artificial cavern, hewn out of the living rock, they built the Church of the Assumption. And with the new importance which came to neighboring Trebizond through the strategic perspicacity of Justinian, the influence of the monastery spread to the surrounding region. For centuries it stood as a guardian of Orthodoxy, of the language and of Greek letters in the vast area of Pontus, which suffered greatly from the continuous raids of various barbarians.

And when the turn of the wheel of historic fortune brought about the dismemberment of the Byzantine empire and Trebizond became the independent seat of the Grand Comneni emperors, the monastery of Simelas reached new heights of glory. There the Emperor Alexius Comnenus III was crowned in 1240. And, in 1366, he rebuilt and endowed Simelas.

During the first centuries after the Turkish conquest even the sultans gave the monastery their special protection. It was regarded as sacred by both Greek Orthodoxy and Islam and the devout made their way there from all points of the compass. Ailing pilgrims from all parts of the East and the Black Sea sought to be cured of their ills at the Phialis,

a spring which bubbled ceaselessly from the rock on the west side of the enclosure.

In addition to the miracle-working icon of St. Luke the Evangelist and the manuscripts in its library, the monastery possessed many other treasures. These included a silver urn containing the relics of the founder Saint Varnavas; a mss. of Saint Christopher; a golden bull of Alexius Comnenus III; a piece of the True Cross, the gift of the Emperor Manuel II; two candlesticks, the gift of the Sultan Selim I; a fireman of Mohammed II the Conqueror, as well as golden bulls of Scarlato and Ypsilantis of Wallachia. Most of the now ruined frescoes were painted around 1740. But they were copied from older originals and showed strict adherence to Byzantine tradition.

World War I dealt a fatal blow to the monastery. Twice during that conflict it was abandoned and looted. Then, after the Asia Minor disaster and the transfer of populations, the monks hid three of its most venerated relics - the icon of the Holy Virgin, the manuscript gospel of St. Christopher and the piece of the True Cross - in the little church of St. Barbara about a mile away.

In 1930 the Turkish government granted permission for a monk to go there and remove the relics. They were in a good state of preservation, only a few pages of the gospel having suffered damage from damp. Today these relics are to be found in the Byzantine Museum of Athens. And day by day the monastery itself crumbles away.