

CRUCIFIED KOSOVO

DESTROYED AND DESECRATED
SERBIAN ORTHODOX CHURCHES IN KOSOVO AND METOHIA
(JUNE-OCTOBER 1999)





**CATALOG OF DESTROYED AND DESECRATED CHURCHES IN
KOSOVO AND METOHIA
(JUNE-OCTOBER 1999)**

Name/Location	Phase of Destruction*	Church Foundation Date
1 THE HOLY TRINITY MONASTERY, Musutiste near Suva Reka	7	14th
2 THE CHURCH OF THE HOLY VIRGIN, Musutiste near Suva Reka	7	14th
3 ST MARK'S OF KORISA MONASTERY, Korisa near Prizren	6	15th
4 ST GABRIEL'S MONASTERY, Binac near Vitina	4	14th
5 DEVIC MONASTERY near Srbica	3	15th
6 ST UROS'S MONASTERY, Sarenik, G. Nerodimlje	6	14th
7 THE MONASTERY OF ST ARCHANGELS, Gornje Nerodimlje	5	14th

***EIGHT PHASES OF DESTRUCTION:**

- 1 Shell-shocked monuments;
- 2 Looting of movable treasure;
- 3 Desecrating shrines;
- 4 Burning of shrines and adjacent buildings;
- 5 First mining;
- 6 Mining of the left-overs;
- 7 Removing of the remains;
- 8 Terrain clearance and removal of all traces of existence)

Name/Location	Phase of Destruction*	Church Foundation Date
8 ST NICHOLAS' OF THE SUMMER CHURCH, Donje Nerodimlje	5	20th
9 ST STEPHEN CHURCH, Donje Nerodimlje	5	20/14th
10 THE CHURCH OF THE HOLY VIRGIN, Dolac near Klina	6	14th
11 ST NICHOLAS' CHURCH, Slovinje near Lipljan	5	16th
12 THE CHURCH OF THE HOLY APOSTLES PETER and PAUL, Suva Reka	6	20th
13 THE HOLY TRINITY CHURCH, Petric near Pec	6	20th
14 THE HOLY VIRGIN CHURCH, Belo Polje near Pec	4	16th
15 ST UROS'S CATHEDRAL, Urosevac	4	20th
16 ST ELIJAH'S CHURCH, Vucitrn	4	19th
17 ST JOHN THE BAPTIST CHURCH, Samodreza near Vucitrn	5	20/14th
18 ST PARASCEVA'S CHURCH, Drsnik near Pec	4	16th
19 THE HOLY VIRGIN CHURCH, Naklo near Pec	4	20th
20 THE HOLY TRINITY CHURCH, Velika Reka near Vucitrn	5	20th
21 THE CHURCH OF THE HOLY APOSTLES, Petrovac near Kos. Kamenica	4	20th
22 THE CHURCH OF THE HOLY VIRGIN, Podgorce, near Vitina	4	20th
23 ST JOHN THE BAPTIST CHURCH, Pecka Banja	4	20th
24 THE CHURCH OF THE HOLY VIRGIN, Djurakovac near Pec	3	20th
25 THE HOLY TRINITY CATHEDRAL, Djakovica	5	20th
26 ST NICHOLAS' CHURCH, Osojane near Pec	3	20th
27 ST ELIJAH'S CHURCH, Bistrazin near Djakovica	3	20th
28 ST DEMETRIOS' CHURCH, Siga near Pec	5	20th
29 ST ELIJAH'S PARISH CHURCH, Zegra near Gnjlane	4	20th

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Name/Location	Phase of Destruc- tion*	Foundation Date
30 THE CHURCH OF HOLY COSMAS AND DAMIAN, Novake near Prizren	5	20th
31 THE CHURCH OF THE HOLY VIRGIN, Veliko Krusevo	1234	20th
32 ZOCISTE MONASTERY & THE CHURCH OF HOLY COSMAS AND DAMIAN	12345	14th
33 THE PARISH CHURCH, Grmovo near Vitina	6	20th
34 ST NICHOLAS' CHURCH, Kijevo near Klina	6	20th
35 ST MARK'S CHURCH, Klina	5	20th
36 ST NICHOLAS' CHURCH, Ljubizda near Prizren	5	16th
37 ST ELIJAH'S CHURCH, Ljubizda near Prizren	5	20/16th
38 PARASCEVA'S CHURCH, Dobrcane near Gnjilane	4	20th
39 THE CATHEDRAL CHURCH OF CHRIST THE SAVIOR, Pristina	5	20th
40 ST ELIJAH'S CHURCH, Smac near Prizren	5	20th
41 THE CHURCH OF ST BASIL THE GREAT, Srbica near Prizren	5	19th
42 ST PARASCEVA'S CHURCH, Zaskok near	5	20th
43 ST NICHOLAS' CHURCH, of Gatnje near Urosevac	5	20th
44 THE CHURCH OF THE HOLY VIRGIN, Donje Nerodimlje	5	20th
45 ST ELIJAH'S CHURCH, the Nekodim near Urosevac	4	20th
46 THE CHURCH OF HOLY PETER AND PAUL, Talinovac near Urosevac	4	20th
47 THE HOLY TRINITY CHURCH, Babljak near Urosevac	4	20th
48 THE CHURCH OF THE BIRTH OF HOLY VIRGIN, Softovic near Urosevac	4	20th
49 THE CHURCH OF THE HOLY PROPHET ELIJAH, Kacanik	3	20th
50 THE CHURCH OF THE HOLY VIRGIN, Korisa near Prizren	5	16th
51 ST JEREMIAH'S CHURCH, Grebnik near Klina	8	20th
52 THE CHURCH OF THE HOLY KNEZ LAZAR, Kos near Istok	3	20th
53 THE HOLY TRINITY CHURCH, Zitinje near Vitina	4	20th
54 ST PARASCEVA'S CHURCH, Klokot near Vitina	5	20th

Name/Location	Phase of Destruction*	Foundation Date
55 ST LAZAR CHURCH, Belica near Istok	4	14th
56 THE CHURCH OF THE HOLY PROPHET ELIJAH, Pomazatin	5	20th
57 ST GEORGE'S CHURCH, Rudnik near Srbica	5	16/14th
58 THE HOLY TRINITY CHURCH, Donja Ratisa near Decani	6	20th
59 THE CHURCH OF THE HOLY APOSTLE LUKE, Vitimirica near Pec	4	20th
60 ST ELIJAH'S CHURCH, Podujevo	4	20th
61 THE CHURCH OF THE HOLY APOSTLES, Gornja Pakastica near Podujevo	4	20th
62 A PARACCLESSION at the Serb cemetery, Kosovska Mitrovica	3	20th
63 THE CHURCH OF THE HOLY APOSTLES PETER AND PAUL, Istok	4	20th
64 ST NICHOLAS' CHURCH, Prizren	12345	19th
65 THE CHURCH OF THE HOLY SAVIOUR, Dvorani near Musutiste	12345	16th
66 ST ELIJAH'S CHURCH, of Lokvice near Prizren	12345	19th
67 THE CHURCH OF THE HOLY KNEZ LAZAR, Piskote near Djakovica	12345	20th
68 ST PARASCEVA'S CHURCH, Binac near Vitina	123456	20th
69 ST PARASCEVA'S CHURCH, Gojbulja near Vucitrn	123	19th
70 ST NICHOLAS' CHURCH, Stimlje	123	20th
71 THE CHURCH OF THE HOLY ARCHANGEL, Stimlje	123	20th
72 THE CHURCH OF THE HOLY SAVIOUR, Meciceva Mahala	123	20th
73 ST PARASCEVA'S CHURCH, near Musutiste	123	20th
74 THE CHURCH OF THE HOLY ARCHANGEL, Musutiste	1234	20th
75 THE KOSOVO BATTLE MEMORIAL	1234	20th
76 THE CHURCH in Gornji Zakut near Podujevo	1234	20th

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INTRODUCTORY WORD BY HIS HOLINESS PATRIARCH PAVLE

This humble publication is our cry and appeal to the Christian and civilized world. It is distressing to learn that in the year of the greatest Christian Jubilee, at the end of two milleniums of Christianity, Christian churches are still being destroyed -- not in a war but in the time of peace guaranteed by the international community. We hope that these photos of the destroyed and desecrated Orthodox shrines will stir the consciousness of those who are in a position to stop the crimes and we believe that those who already stood up against one evil will not remain mere witnesses passively watching another kind of evil take place before their eyes.

We also wish to make our appeal to all Kosovo Albanians, who undoubtedly see their future in coexistence with the Serbs, to resist and not allow the acts of insanity to happen.

In Kosovo and Metohija there will be no victory of humanity and justice while revenge and disorder prevail. No one has a moral right to celebrate victory complacently for as long as one kind of evil replaces another and the freedom of one people rests upon the slavery of another.

PATRIARCH PAVLE



FOREWORD

The peoples of Kosovo and Metohia are living through the most difficult days in their history. The ethnic Albanians experienced their days of suffering, exile and death inflicted by the immoral and destructive policy of Mr. Milosevic's regime. Now the Serbs are being exposed to suffering, exile and death from the immoral and destructive policy of the ethnic Albanian nationalists. The KFOR peace forces entered Kosovo and Metohia on 13 June 1999 with a goal to guarantee peace and security to the entire population of the province. Since their arrival, however, more than 180.000 Serbs left or were expelled from their homes. Albanian extremists killed or abducted several hundred people and burned thousands of Serb homes.

During the last five months and despite the presence of almost 40.000 elite NATO troops, UN civil administration, numerous humanitarian organizations, non-governmental organizations and hundreds of journalists, more than 70 Serb Orthodox shrines, churches and monasteries were completely razed to the ground, damaged or desecrated.

These acts of vandalism cannot be referred to as mere acts of individual and blind revenge. It is becoming increasingly evident that there is a systematic strategy in the background aimed at complete annihilation of all traces of the Serb and Christian culture in Kosovo and Metohia. There are more than 1.400 such sites in the area. Our churches and monasteries are usually destroyed by miners with military training, and a veil of tacit conspiracy between the perpetrators and witnesses shrouds all their actions, often reiterated.

So it happened that the Albanian crowd in Djakovica jubilated during the night of 23 July 1999 after one of the most beautiful new Orthodox cathedrals in Kosovo and Metohia had been destroyed. The leaders of the KLA (UÇK), which has the sovereign control of this city and the major part of the province, readily denied any responsibility for this event but at the same time did nothing to prevent further destruction of other Christian churches in the middle of Europe and at the end of the 20th century.

So far KFOR has not managed to stop and prevent further destruction although some of the mined churches are situated within a few hundred yards of the neighbouring military posts. Investigations have not shown, as yet, who stands behind such actions. It is hard to believe that NATO is incapable of carrying out the investigation while on the other hand a suspicion easily arises over their unwillingness to fully deal with the matter. The fragile peace, exiles, murders, ethnic cleansing of the non-Albanian population from Kosovo and Metohia, arson, destruction of the Serb cultural and religious monuments is becoming a disturbing evidence that the international community is facing an ever greater failure of its mission on a daily basis.

Why was the world so resolute in trying to stop the mass exodus of Kosovo Albanians only several months ago but now watches passively and helplessly the Serbian people and their culture exposed to uncontrolled violence? Is there the right in the world which justifies such merciless destruction, both physical and cultural, of one European people and their ancient culture? How can the cultured Albanians allow the destruction of the monuments which they themselves were proud of and which their ancestors often considered as holy? During the most difficult times they often protected these sites together with their Serb neighbours and thus preserved them to this very day.

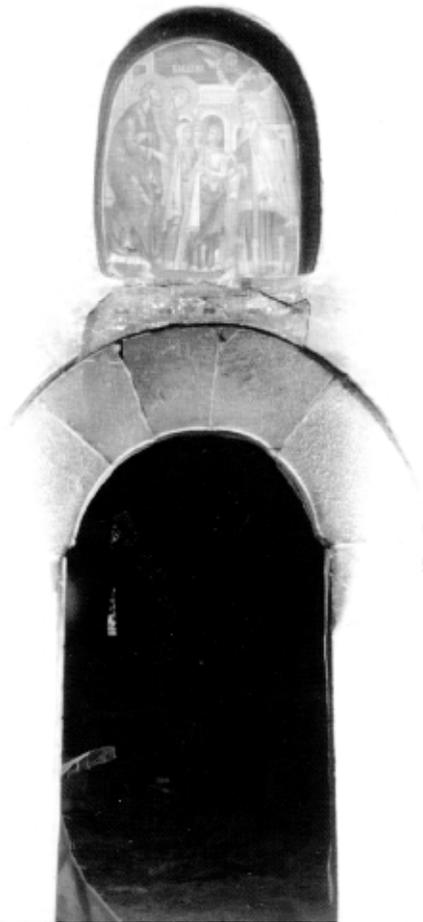
How can the most valuable monuments of the Medieval Christian Serb art and architecture be permitted to be so blatantly endangered? Can the civilized Europe and the world allow the fight for the political rights over the territory of Kosovo and Metohia to be carried out at the expense of one nation, which is being exterminated and its holy shrines destroyed, regardless of which religion they belong to?

The rage of unrestrained violence and hatred must be brought to an end. The rule of chaos and insanity must be stopped once for ever.

This highly unreasonable revenge on innocent civilians as well as the vandalism of the monuments can never be an acceptable way into the future for either of the two peoples of Kosovo and Metohia nor can such methods ever bring a lasting peace in this region.

HIEROMONK SAVA (JANJIC)

Crucified Heritage



*Dolac Church (14th century) Main entrance.
Mined and destroyed to the ground.*

CRUCIFIED HERITAGE

Kosovo and Metohia are like a cathedral shrine to the Serbian people. Byzantine sources confirm that colonisation of the Central Balkan region by Slav tribes was completed during the 7th century.

During the mid-10th century and under the Byzantine emperor Constantine VII the Porphyrogenitus (610-641) the Serbs settled in the province of Dalmatia. (*Constantine Porphyrogenitus De administrando imperio*, Ed Gy. Moravcsik, English translation by R. J. H. Jenkins, Budapest 1949, cap. 32). The 11th-12th century Constantinople acknowledged that the border of Dalmatia, inhabited by "Dalmati" i. e. Serbs, started

A Cekan note
written in
Glagolitic script
testifying the
presence and
constitution of
the Serbian state
in Kosovo during
the 9th and 10th
century.



from Kosovo. (Anne Comnene, *Alexiade-Regne de l'Empereur Alexis I Comnene 1081-1118*; texte établi et traduit par B. Leib, Paris 1937-1945, II, 147-148, 157, 166, 184).

Archeological finds verify the uninterrupted presence of the Serbs in Kosovo and Metohia since the early Byzantine period, that is the 6th century. The oldest of such finds are tombstones—gromile on the mount Ostrvice, south-east of Prizren, from the times when the Serbs used to cremate their dead.

The gromile are succeeded by the 9th-11th century cemeteries in which jewellery, characteristic of the Slavs from the region between Moravska



Gromil—Serbian
tumulus —
kenotaphions from
the 7th–9th
century, dating
back to the pre-
Christian era,
were found in the
vicinity of Ravna
gora, on the Mount
of Ostrovice,
between Prizren
and Strbac.

and Macedonia and bearing Serb ethnic quality, was found: Cekan, Maticane, Badovac and Gracanica.



Maticane—earrings, characteristic of the 9th–11th century Serbs, ascertaining that the center of their production was on the territory of Kosovo and Metohia (Cecan), in Serbia.

Particularly important are the Serb cemeteries dating back to the 11th-13th century in Vrbnica near Prizren, Prevo near Klina and Vlastica near Gnjilane because they speak of the permanent presence that can be followed up through the 14th-15th century tomb stones.

The marble epigraph from 1592 with the last will of noblemen Nikodim and Petrus who donated a mill and the land to St George Church in Gornja Bitinja near Urosevac.



The Raska Diocese (eparchy) is first mentioned in the II chrysobull of the Byzantine emperor Basil II (976-1025), from the year 1020. It was, at the time, part of the Ohrid Archdiocese and it encompassed the Serbian territory around the rivers Raska, Ibar and Lim. In 1219, under Archbishop Sava, it became part of the autocephalous Archdiocese of Zica. With the establishment of the Patriarchate of Pec, 1346, it was raised to the status of the Metropolitanate. The Prizren Diocese is mentioned in 1019, in a chrysobull of the Byzantine emperor Basil II. The Diocese included the town of Prizren with the surroundings, Hvosno (the part around Decani and Pec) and the area around the rivers Beli and Crni Drim. It became part of the independent Serbian Archdiocese in 1219. The Hvosno region came under special Hvosno diocese with the seat in the Monastery of Mala Studenica, north-east of Pec. With the Serb Orthodox Church being elevated to the level of the Patriarchate, the Prizren Diocese acquired the status of a Metropolitanate. The old Hvosno and Lipljanska dioceses, i.e. that of Gracanica (Novo brdo), were added to the Prizren Diocese after 1766.

The Patriarchate of Pec was established at the end of the 13th century when the seat of the Serbian Church was moved from Zica to Pec. It was abolished in 1766 and joined with the Prizren and Skenderia dioceses, and later with the Raska Diocese. After the old Serbia was liberated from the Turks, in 1912, the Pec Diocese was re-established.



Patriarchate of Pec Monastery. A complex of four churches built by the Nemanjici between 1230 and 1330 on the foundations of centuries old bishopric centre.

In 1808 the Prizren Diocese was joined with the Diocese of Raska thus forming the Raska and Prizren Diocese, which has been in existence as such ever since. Its seat is in Prizren.

The shrines from the Raska and Prizren Diocese have always been a prey to various invaders and enemies of the Serbian people. Desecration and destruction began with the Turks and continued with Albanians (Shqiptars). A number of churches were converted into mosques. The old Christian sites served as the base for Muslim places of worship. Material from the original Serbian shrines was used for building mosques. At the beginning of the 17th century Sinan-pasha of Prizren built a huge mosque in this town using the material from the destroyed monastery of the Holy Archangel, the foundation of Tsar Dusan. In 1688 the Turkish Yegen-pasha looted Gracanica Monastery needing nine horses to take all the valuables to Constantinople.

Gracanica Monastery, built in 1310 by King Milutin, on the foundations of a 11th century basilica.

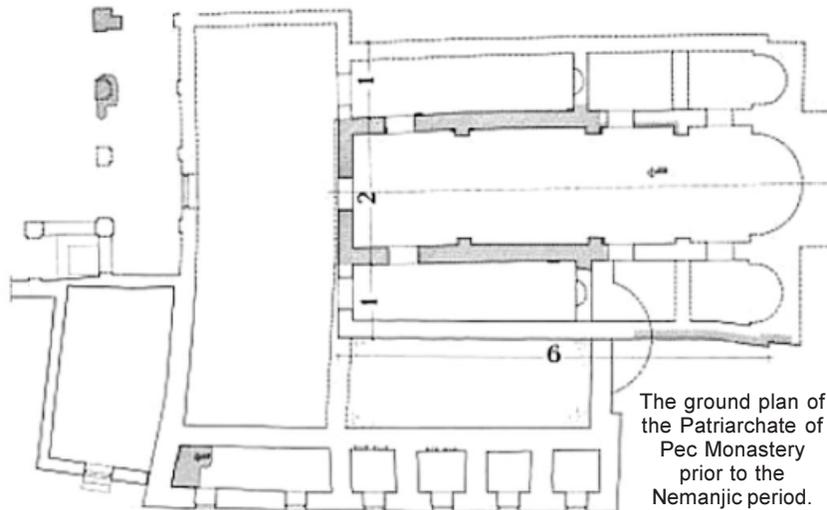


During the First (1914-1918) and the Second (1941-1945) World War Serbia's oldest holy site was looted and shelled by Germans, Italians and Albanians. After the Second World War local Albanians continued to plunder while the communist regime nationalized property of the monasteries.

Decani Monastery
(1307-1328),
founded by King Uros III.
The Church of Christ the
Pantocrator.



The Raska and Prizren Diocese has been the guardian of Serbia's spiritual heritage, accumulated over the centuries, from the days before St Sava onwards.



The ground plan of
the Patriarchate of
Pec Monastery
prior to the
Nemanjic period.

An official census of Kosovo and Metohia lists 1446 towns and villages. According to the 19th and the 20th century research 162 sites from this region were declared cultural heritage of extreme importance while 500 others were classified as cultural monuments and over 1400 were listed as cultural heritage of importance to Serbian people in this

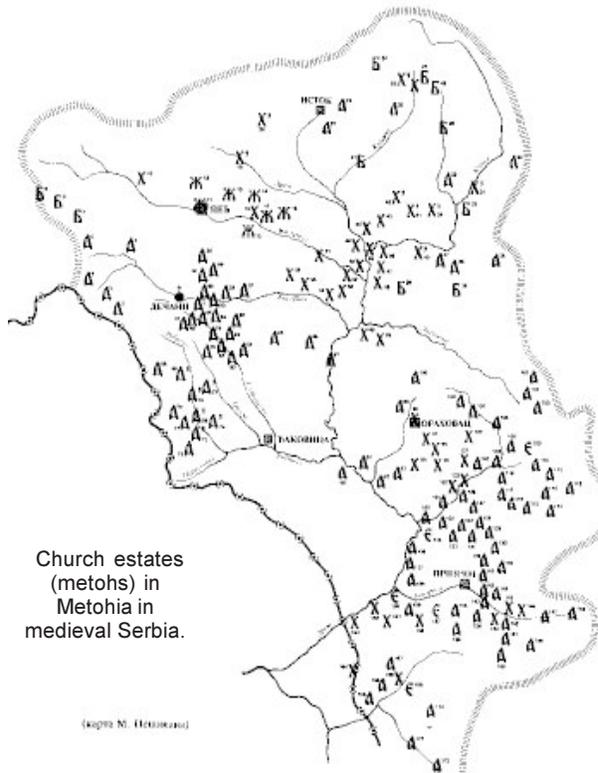
country. The most cultured of all Serbian lands achieved its peak during the 13th and 14th century, and also enjoyed some days of glory in the 15th century. A testimony to this are beautiful shrines, Serbian prayers in stone: Visoki Decani (1327-1335), the Patriarchate of Pec (1230-1330), Our Lady of Ljevis (1219), Gracanica (1313-1321), as well as the remarkable ruins of St Peter of Korisa, Hvostan Studenica, the Holy Archangels, Banjska, Zvecani, Novo Brdo, Prilepac, Obo`ac, Ajnovac and a score of noblemen's endowments from the 13th and 14th century. These are not the only valuables. There were hundreds of smaller churches, monastic sanctuaries, hermitages, hillforts in the fields next

to river springs or roads. Churches of the Kosovo-Metohia architectural group have characteristic ground plan in the form of an "in-scribed cross", roofed with a dome. The walls were usually built with alternate rows of dressed stone and bricks. The Patriarchate of Pec, consisting of four churches and a spacious narthex, shows the influence of two schools: the 13th century Raska school (the Church of the Holy Apostles) and the Kosovo-Metohia school (the Church of St Demetrius and the Holy Virgin). Decani represents a combination of multi-nave basilica with a

dome in the Romanesque and partially the Gothic style since the master builder was a Roman Catholic monk Vita from Kotor. The Romanesque bell-tower of Bogorodica Ljeviska mirrors the western influence.

The Saxon church in Stari trg, built in the 13th century as a cathedral church for the well known German miners working in medieval Serbia, shows remarkable blending of the Byzantine and Gothic art.

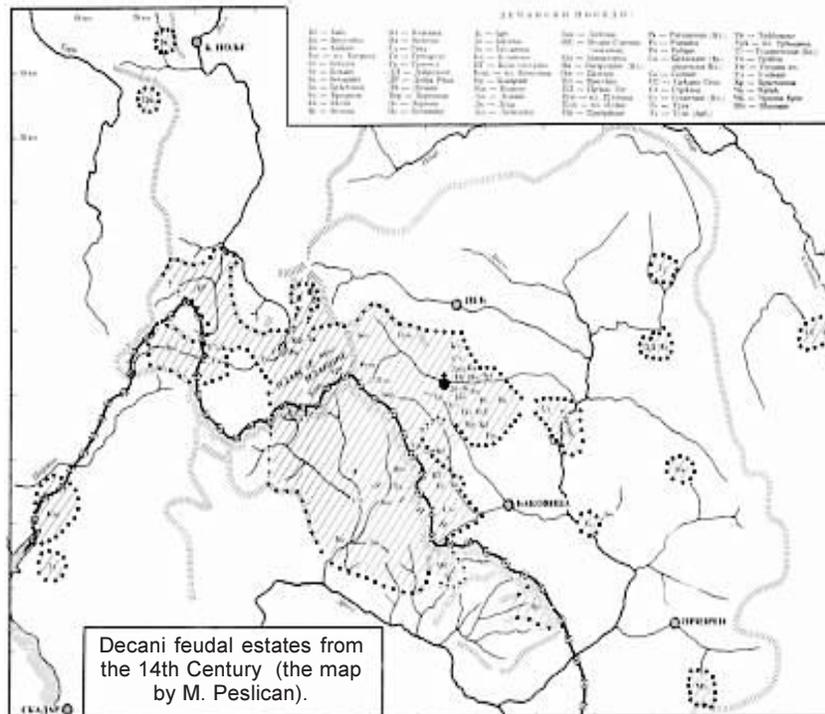
Serbian monumental wall painting from the pre-Nemanjic days, developed at the end of the 12th century, has been preserved, among other places, on the walls of a cave parecclesion (chapel) of Peter of Korisa near Prizren.



The Holy Virgin Pelagonitisa with Christ the Feeder of the Poor (fresco from Our Lady of Ljevis Church in Prizren, 13th C.)



The 13th century master wall painters produced mature works. Having created a new style they also introduced certain innovations: the blue colour was replaced with golden, still figures were painted in thick brush strokes, the rich colouring was effectively pronounced with the playful use of light and shadows. Figures showing plastic shapes date from 1250 and are characteristic of the Church of the Holy Apostles in the Patriarchate of Pec. These features were noticeable until the second decade of the 14th century the example of which can be seen in the Monastery of Banjska (1313-1317) where frescoes show "golden sky" instead of blue background.



At the beginning of the 14th century the themes used in painting expanded and apart from the Gospel scenes these included apocryphal stories, the Last Judgment, the Calendar, akathistos-hymn....

For the first time in the iconography of the Christian East there were representations from the Cycle of the Apostles and the Book of Genesis. The scenes became more lively and deeper, figures showed movements, colours were richer, shapes more plastic. Artists' imagination found its full expression. The expansion of themes caused the picture format, together with the size of the scenes and figures, to become smaller. Fresco figures were often lined up in ten and more zones.

A special, so-called Milutin court art school was founded.

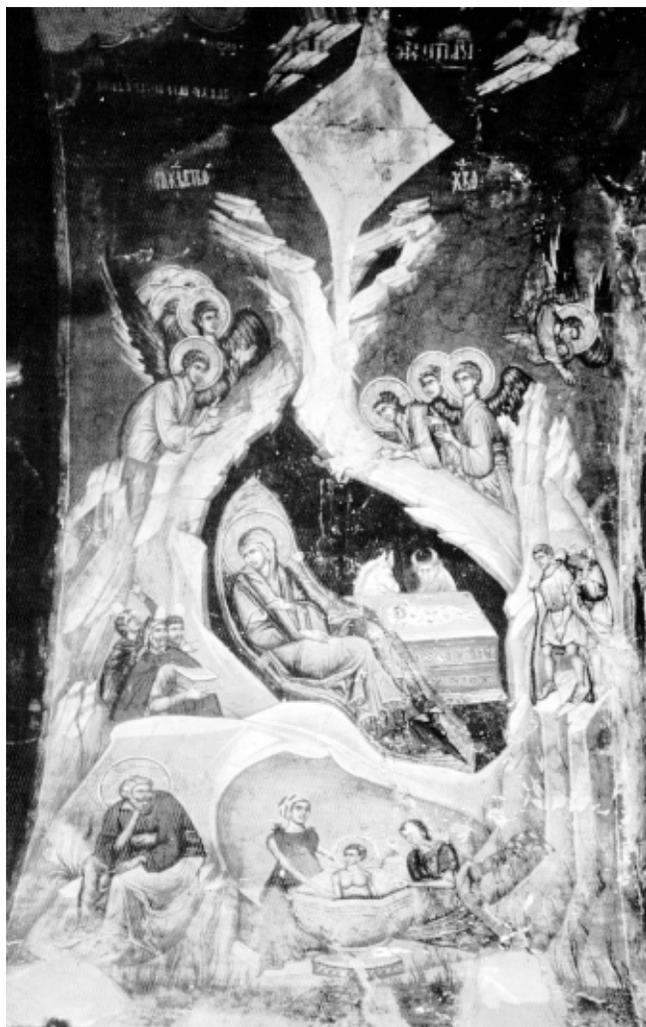
The 13th and 14th century fresco painting of Kosovo and Metohia occupies a special place in the art of that period. The fresco painters, such as the temperamental colourist Mihailo Astrapa (the Holy Apostles in the Patriarchate in Pec, Bogorodica Ljeviska....), and some unknown fresco masters from Decani and Gračanica rank among the best artists of that period in the world.

Significant achievements were attained in two fresco schools: the Pec-Decani school and the Prizren school, both equally successful in producing expressive miniature art. Famous, as well as unknown, artists from those fresco schools and scriptoriums created some remarkable works of art among which are two Prizren icons from the first decades of the 15th century: Our Lady Hodegetria and Our Lady Umiljenija (originally part of the Bogorodica Ljeviska iconostasis).

The five Decani icons, painted by the same zograph's hand that made the outstanding frescoes in the Decani churches, have stood the test of time for more than five centuries. Among them shines the icon of



The Holy Virgin Pelagonitisa (icon, 14th Century)



The birth of
Christ, a
fresco from
1340.
Patriarchate
of Pec.

Our Lady Pelagonitisa. A rich 14th-17th century icon collection helped establish artists such as the monk-zographer Longin from Pec, the painter Radul, Maksim Tujkovic, unknown illuminators of handwritten church book, as well as painters working on canvas.

The treasuries of Decani, Gracanica and the Patriarchate of Pec contain over 300 handwritten and printed books spanning the period between the 12th and the 18th century. There are also 109 icons and over 100 liturgical utensils made of metal and textile. Other, smaller churches also possess a considerable number of icons and other movable valuables.

There was a printing shop at Gracanica Monastery in the 15th century. The Gracanica Octoechos was printed there at the beginning of 1539.



The fresco of St Mercury from the Patriarchate of Pec, photographed on 22 April 1999.

Cultural and artistic treasure of Kosovo and Metohia ranks among the greatest achievements of Christian civilization. Hierarchs, monarchs, monks and clergy together with people built and decorated churches, monasteries and cave hermitages. Many of such pearls of the medieval architecture stood the test of time and have been preserved until the present day.

Regrettably, instead of being recognized as world heritage they are being subjected to devastation in eight phases of destruction:

EIGHT PHASES OF DESTRUCTION

- Phase I**—Shell-shocked monuments caused by war activities
- Phase II**—Looting of movable treasure—icons, books, movable properties, relics, etc. being carried out by terrorist gangs since the arrival of the KFOR international peace keeping forces
- Phase III**—Desecrating shrines; the holy relics, holy thrones, altars, partitions for iconostasis, trespassing the church property (The Holy Virgin of Ljevis)
- Phase IV**—Burning of shrines and adjacent buildings
- Phase V**—First mining;
- Phase VI**—Mining of the left-overs; belfries, chapels,
- Phase VII**—Removing of the debris, various stone plastics, details, garlands, capitals, fresco fragments, and finally stone and bricks.
- Phase VIII**—Terrain clearance and removal of all traces of existence

DESTROYED AND DESECRATED SANCTUARIES IN KOSOVO

Simultaneously with the persecution of the Serbian Orthodox Christian population in the Kosovo and Metohia province—eviction from homes, looting, rapes, kidnappings, murders, massacres of victims, and other forms of violence against innocent people—another kind of terror is continuing: Orthodox churches and monasteries are being systematically looted, vandalized, set on fire, and completely destroyed with an attempt to annihilate the spiritual roots of the Serbian people. The information about the verified destructions and desecrations was provided by the Raska and Prizren Orthodox Diocese, while the historical and architectural data was gathered and written by Prof. Dr. Ljubisa Folic, architect.

1. THE HOLY TRINITY MONASTERY, MUSUTISTE, NEAR SUVA REKA

The Monastery of the Holy Trinity was built in the 14th century on the Rusinica hill above Musutiste, 2 km to the south. In the valuable collection of manuscripts from 14th to 18th century there were a Book of Commemoration from 1465 and a hand-written Gospel from the 14th century. The monastery also had a collection of icons from the 19th century—1868-1985.



The Holy Trinity Monastery before destruction



The view of the destroyed church and the burned residential quarters



A nun in front of the destroyed church



Bishop Atanasije and Fr. Kingsley Joyce (British KFOR) visited the monastery 7 days before it was completely destroyed by Albanians.



The residential quarters for nuns.



Desecrated monastic cemetery

In the second half of June 1999, after the German KFOR troops deployed in the area, Albanian extremists vandalized this holy place and plundered the valuables. Between July 10 and 17 they dynamited the monastery church so that it is now completely destroyed. The monastery konak (residential quarters) was previously burned to the ground. The valuable library, and its icons, disappeared in the flames and wreckage. The church was obviously destroyed by explosives used by experts with military training.

2. THE CHURCH OF THE HOLY VIRGIN, MUSUTISTE NEAR SUVA REKA

The church of the Holy Virgin Hodegetria was built as a foundation by Dragoslav, the then chief court governor, and his family, in 1315, in Musutiste, about 10 km to the southeast of Suva Reka. The founder's inscription above the entrance was one of the oldest and most beautiful Serbian epigraphic texts of its kind. It was an edifice with a semi-dome, had an inscribed cross in the ground plan and a semi-round apse. The wall was built of alternating rows of bricks and stone cubes. The frescoes of the Musutiste School, painted between 1316 and 1320 and famed for their plasticity and the saints' typology were known as the best examples of Serbian art. That earned them a place in the company of other mature artistic works of the Palaeologus era from the first quarter of the 14th century. In the altar area there was a unique portrait of the South-Slav educator, St Clement of Ohrid. In the north-western corner of the naos there were figures of holy women, the warriors SS Theodore Tyro and Theodore Stratilates, angels, and St Paneteleimon. Two throne icons of *Christ and The Holy Virgin* dated back to the year 1603.



The church before destruction



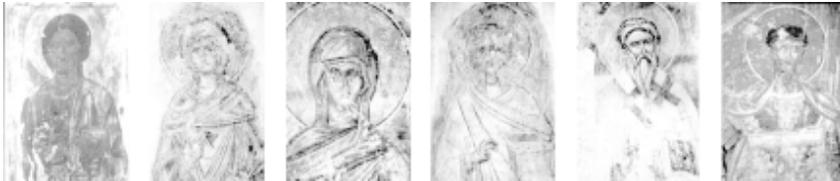
The church after the mining



The parish house destroyed by fire



The view of the belfry and the destroyed church



Destroyed frescoes (1316-1320): unknown martyr, unknown saint, St Panteleimon, St Clement of Ohrid, St Theodore; also, desecrated icon of Christ (1603)

After the arrival of the German KFOR forces, and after the evacuation of the Serbian population from the area (15th to 20th June 1999), the church was desecrated, vandalized and looted by the local Albanian villagers. The home of the priest, and the parish house were looted and set on fire. Early in June, the church was destroyed by explosives.



3. ST MARK'S OF KORISA MONASTERY, IN KORISA NEAR PRIZREN

The medieval monastery of St Mark of Korisa used to stand on a rocky outpost above the Korisa river, 3 km south-east of the village of Korisa. The church was built in 1467 with a single-nave, a rectangular foundation and a preserved fragment of the original, ancient fresco. On the western side, above the rock, a belfry with two bells was added in 1861 as a foundation of Sima Andrejevic Igumanov. In April 1941, Albanians of Kabas forcibly tore out the bells and repeatedly desecrated and vandalized the founder's grave. The monastery had a valuable library.



The monastery before destruction

Desecrated grave stones
(19th century)

The monastery after destruction



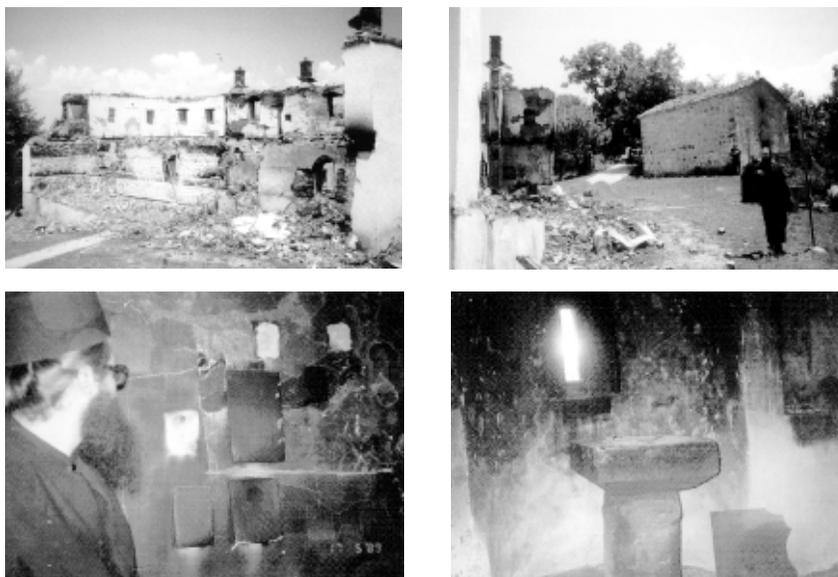
After the arrival of the German KFOR troops, the monastery was looted, burned, and completely destroyed by explosive. This was done by Albanian extremists.

4. ST GABRIEL'S MONASTERY, IN BINAC NEAR VITINA

The monastery of the Holy Archangel Gabriel, also known under the names of Binac and Buzovik, was built in the 14th century. It was located some 4-5 km south of Vitina, at the spring of the river Susica. The church had a rectangular foundation, a semi-round apse and a semi-cylindrical vault. There were two layers of frescoes, one on top of the other. The newer layer, from the 16th century, showed archbishops at liturgy. In 1867 ethnic Albanians slaughtered the priest. After that the monastery was abandoned and was renewed at the beginning of the 20th century. In the church there were valuable 14th century liturgical vessels.



The monastery church before it was vandalized



The view of the church and the residential quarters after the Albanian vandalism



Immediately after the peace was agreed in Kosovo in June 1999, Albanian extremists attacked this place. The church was desecrated and demolished, and then set on fire from the inside. The konak buildings were plundered and torched.

5. DEVIC MONASTERY, NEAR SRBICA

Devic monastery—Drenica (south of Srbica)—the Church of the Presentation of the Holy Virgin was built around the year 1434 by Despot Djuradj Brankovic in memory of his virgin ("devica") daughter, after



whom the monastery was named, and her recovery from an illness. It was built on the original site where St Joannicius's, the first founder, small church once stood. The monastery was restored on several occasions and consisted of a number of churches dedicated to the Presentation of the Holy Virgin, St Joannicius and St George.

There were four churches in the monastery, together with the konaks (residential quarters), which were looted, desecrated, mined and destroyed by the Albanians Nazis in 1941 when the Italians occupied Kosovo. The monastery used to have a rich collection of manuscripts and printed books. There was also a scriptorium within the monastery complex. The entire Devic book collection, comprising of ancient as well as the 19th and 20th century books, and the iconostasis with icons, were



Bullet holes and the UÇK signature made by knife on a Holy Virgin's icon

Right, The remains of the 16th century frescoes; *below right*, The remains of the burned and demolished monastery, March 1947



lost in a fire. At the same time the recluse of St Joannicius of Devic, on the hill north of the monastery, was wrecked as was the spring in a ravine below the monastery.

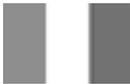


Nuns—the guardians of the shrine



Desacrated tomb of St. Joanicius

The frescoes dated from the 15th century. Beside the portrait of St Joannicius of Devic, clad in a senior monk's robes and bearing a retained inscription which indicates that he was "the first founder of the place", preserved were also an image of St Akakios and the compositions of The wedding in Kana Galilee and The healing of the Infirm. There was also another layer of frescoes from the 15th century, as well as one from the 19th century. The monastery owned the lands in Lausa, Ludovic, Lepina in Kosovo, Bica in Metohia, a vineyard in Velika Hoca, a number of houses and shops in Vucitrn, watermills, residential quarters, a bakery, a dairy... 60 hectares of arable land and 250 hectares of forest in total.

 On 15th June 1999, immediately after the retreat of the Yugoslav security forces from Kosovo and the arrival of the French KFOR troops, the monastery was attacked and occupied by Albanian extremists belonging to the KLA (UÇK). For three days they systematically robbed, desecrated and devastated this sacred place. The nuns and their spiritual father (Fr. Seraphim) were maltreated and some of them were injured.

6. ST UROS'S MONASTERY WITH THE CHURCH OF THE ASCENSION OF THE HOLY VIRGIN, SARENİK, GORNJE NERODIMLJE

The Monastery of St Uros, with the Church of the Ascension of the Holy Virgin, was built by Empress Helen at the end of the 14th century, west above Gornje Nerodimlje, in the small village of Sarenik. In 1647-49 Patriarch Paisios donated the manuscript of the hagiography of Emperor Uros to the monastery.



Albanian extremists destroyed the monastery, using explosive, after the US KFOR forces had arrived.

7. THE MONASTERY AND THE CHURCH OF THE HOLY ARCHANGEL, GORNJE NERODIMLJE

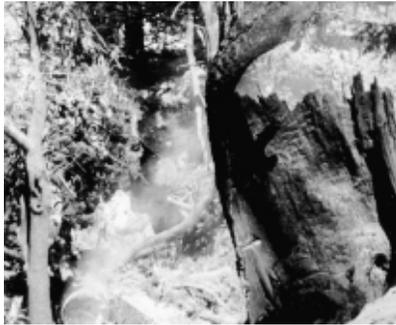
The Monastery and the Church of the Holy Archangel, in Gornje Nerodimlje, were built in the 14th century and were reconstructed in the year 1700. The frescoes were painted in 14th and 15th century.



The scenes of destruction



Unexploded mine in the church



The famous Tsar Dusan's pine tree (1336), cut down and burned



The monastery was looted and set on fire by Albanian extremists after the arrival of the US KFOR forces. A giant black pine tree, which was planted in 1336 by Emperor Dusan himself, was cut down and burned. The Christian cemetery was desecrated and the tombstones knocked over and damaged.

8. ST NICHOLAS' OF THE SUMMER CHURCH, DONJE NERODIMLJE

The new Church of St Nicholas of the Summer, in Donje Nerodimlje, was built on the ancient foundations in 1983. It was a single-nave building with an altar apse and a little dome. In front of it, facing west, there stood a hundred-years-old oak tree where the congregation used to gather even at times when the church was in ruins.



The church and the belfry before vandalism



The terrorists placed the mine in the wall



Desecrated interior of the church



The church was demolished, burned and destroyed by Albanian extremists after the arrival of the US forces of KFOR.

9. ST STEPHEN'S CHURCH, DONJE NERODIMLJE

In Donje Nerodimlje, in the river Nerodimka valley, 5 km west of Urosevac there stood, at a cemetery, the Church of St. Stephen from the 14th century, reconstructed in 1996.



It was demolished, burned, and destroyed by explosive by Albanian extremists, after the arrival of the US KFOR forces.



10. THE CHURCH OF THE PRESENTATION OF THE HOLY VIRGIN IN DOLAC NEAR KLINA

The monastery Church of the Holy Virgin (also known as the Church of Our Immaculate Lady) was built in Dolac near Klina. The church was a single-nave building, rectangular at the foundations, with a semi-cylindrical vault and a semi-round apse. Two layers of frescoes were preserved. The more recent one dated from 1620 while the older, found underneath, was from the 14th century. These were roughly restored, especially those found in the lower zone of the southern wall. Fragments of an old fresco were known for their very fine drawings and colours. Similar features could be found in the later date fresco, from the 17th century. Many think that the church is older than Decani and built four years before the Battle of Kosovo (1389). A precious Evangelistar from 14th–15th century and an Octoichos for I–IV voices from the 15th century used to be preserved in Dolac.



Top left, the frescoes that decorated the church; bottom left, the monastery before destruction; top right, the vandalized and burned interior; middle right, the smashed pieces of frescoes; bottom right, the monastery after destruction.

In July 1999, after the Italian KFOR soldiers deployed in this area, the Albanian extremists vandalized the church and smashed the altar table to pieces. The churches in the nearby villages of Klina and Djurakovac were also desecrated and vandalized as were several less famous churches in the vicinity. The latest information reveals that the church was blown up and leveled with the ground at the beginning of August.

11. ST NICHOLAS' CHURCH, IN SLOVINJE NEAR LIPLJAN

The Church of St Nicholas, in the village of Slovinje near Lipljan, was built in the 16th century, pulled down in the 19th century and reconstructed in 1996.



Top left and right and middle, left: the church and the parish house before destruction; middle right and bottom left and right, scenes of destruction.



After the deployment of the British KFOR troops the church was vandalized in June 1999 by Albanian extremists. On 17th July 1999, using explosive, the extremists completely destroyed the shrine.

12. THE CHURCH OF THE HOLY APOSTLES PETER AND PAUL, IN SUVA REKA

The new Church of the Holy Apostles Peter and Paul was built in 1938, on the eastern outskirts of the town of Suva Reka. Beside the church with a dome was a belfry.



The church before destruction



The church after destruction

 In June 1999, as soon as the German KFOR had arrived, the KLA looted by Albanian extremists. At 1 a.m. on 19th July 1999 the church was razed to the ground by a strong explosive, although it was in the vicinity of one German KFOR base.

13. THE HOLY TRINITY CHURCH, IN PETRIC NEAR PEC

The new Church of the Holy Trinity in the village of Petric, on the Pec-Pristina road, was built as a foundation of the Karic family in 1992.



The church before destruction and after first mining.



The church after the second mining

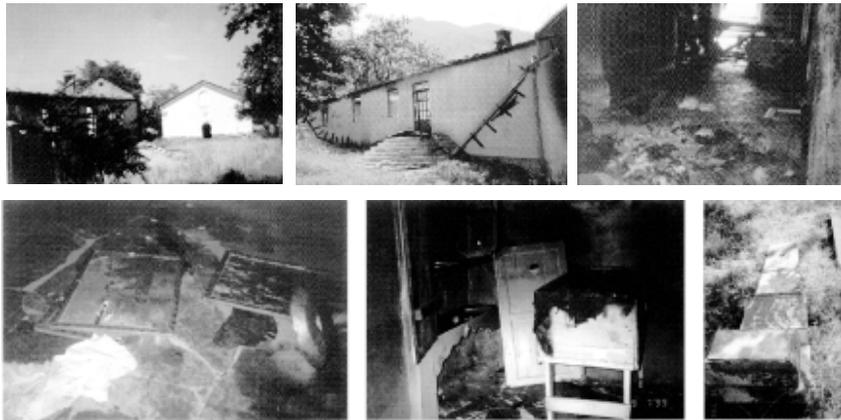


The church after the second mining

After the Italian KFOR units were deployed in the area, the church was damaged at the beginning of July 1999. Albanian extremists looted, desecrated and vandalized the interior. Soon thereafter they partly destroyed the church. In mid-August they mined the church again and this time levelled it with the ground.

14. THE HOLY VIRGIN CHURCH, IN BELO POLJE, PEC

The Church of the Presentation of the Holy Virgin, in Belo Polje near Pec, was built in the 16th century and restored in 1868 under the patronage of the Empress of Russia, Maria Alexandrovna. A collection of ancient icons, books and liturgical vessels was kept in the monastery among which particularly stood out a 15th-16th century Italo-Cretan icon of The Holy Virgin with Christ.



Subsequent to the arrival of the Italian KFOR troops, the church was desecrated and vandalized at the end of June 1999 by Albanian extremists. The entire Serbian population of the village was forced into exile. The last three remaining Serb peasants were murdered by UÇK militants.

15. ST UROS'S CATHEDRAL, IN UROSEVAC

The Cathedral Church of Holy King Uros, in the city of Urosevac, was built between 1929 and 1933 by Josif Mihailovic, the architect from Skopje. The icon collection, belonging to the medieval period of Serbian icon painting, also included the 1896 Holy Trinity icon painted, by Josif Radevic from Lazaropolje. The church had votive patens from 1909, a censer and several bells donated by the women of Kragujevac in 1912.



Burned interior and desecrated Balkans Wars Memorial cemetery



After the arrival of the US KFOR forces in Urosevac, at the end of June 1999, the cathedral demolished inside and set on fire by Albanian extremists.

16. ST ELIJAH'S CHURCH, IN VUCITRN

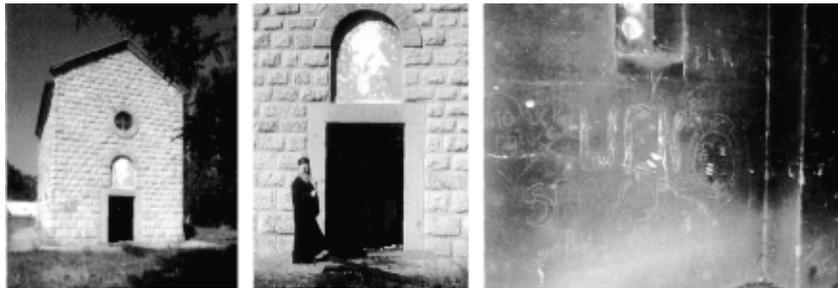
The Church of St Elijah in Vucitrn, was built in 1834, on the eastern outskirts of the city, at the site where previously buried holy relics had been discovered. The wall paintings, painted by Blaza Damnjanovic from Debar, date from 1871.



The church was desecrated in June 1999, in the presence of the French KFOR troops. The priest's house was looted and vandalized.

17. ST JOHN THE BAPTIST CHURCH, IN SAMODREZA NEAR VUCITRN

The Church of St John the Baptist, in Samodreza near Vucitrn, is known in history as "the white church of Samodreza" in which saint Prince Lazar gave the Holy Communion to the Serbian knights on the eve of the Battle of Kosovo (1389). The new church, made from blocks of white marble according to the design of A. Deroko and P. Popovic, was erected on the foundations of the old church, in 1932. The famous poet and painter Zivorad Nastasijevic painted the frescoes in the new church in the same year. Albanians desecrated the church and damaged the frescoes in 1981.



Left, the outside view of the vandalized church; *middle*, the bishop in front of his church; *right*, the walls of the desecrated church covered with UÇK (KLA) graffiti (NATO+UÇK+France)

At the end of June 1999, after the French KFOR forces were deployed in the area, Albanian extremists vandalized Samodreza church, burned the interior.

18. ST PARASCEVA'S CHURCH, IN DRSNIK NEAR PEC

The Church of St Parasceva, in Drsnik near Pec, was at one time devoted to St Nicholas. It was a single-nave building, of rectangular foundation, with a semi-cylindrical vault. There was a semi-round apse facing east. The church had a gable roof covered in stone slates. The wall consisted of irregular layers of stone and plaster. The old frescoes were considerably damaged. The church was restored during the 1570's. Preserved was an icon from that period, remarkable for its fine drawing and strong colours. The technique was good and in spite of constant rain and snow, the frescoes were well preserved. Two marble crosses were elaborately shaped and placed on the eastern and western roof vertices respectively.



Left to right: The church of St Parasceva in Drsnik; The icon of St Nicholas (eight decade of the 16thc); The fresco of St Basil; The fresco of St Cyril.

After the Italian KFOR forces entered the area the church was vandalized, set on fire and seriously damaged by Albanian extremists using explosives, in June 1999.

19. THE HOLY VIRGIN CHURCH, NAKLO VILLAGE NEAR PEC

The Church of the Holy Virgin, in the village of Naklo near Pec, was built in 1985.



After the arrival of the Italian KFOR troops, this Christian shrine was demolished and set on fire by Albanian extremists.

20. THE HOLY TRINITY CHURCH, IN VELIKA REKA NEAR VUCITRN

The Church of the Holy Trinity, in the village of Velika Reka near Vucitrn, was built as a foundation of Dimitrije Ljiljak in 1997 according to the design of the architect Ljiljana Ljiljak.



The church before burning.



The church after burning



The church was vandalized, desecrated and set on fire by Albanian extremists in June 1999, after the French KFOR troops had arrived.