

DESTRUCTION OF CHRISTIAN CHURCHES AND MONASTERIES IN KOSOVO AND METOHIJA SINCE ARRIVAL OF NATO

“More than 80 Orthodox churches have been either completely destroyed or severely damaged since the end of the war. The ancient churches, many of which had survived 500 years of Ottoman Moslem rule, could not survive 8 months of the internationally guaranteed peace. Regretfully, all this happens in the presence of KFOR and UN.”

From the US Congress Statement of Bishop Artemije of the
Diocese of Raska and Prizren, Kosovo and Metohija
Helsinki Commiission Hearing
February 28, 2000 Washington D.C.

NATO TURNS A BLIND EYE AS SCORES OF ANCIENT CHRISTIAN CHURCHES ARE REDUCED TO RUBBLE

*The Independent, UK (www.independent.co.uk)
By Robert Fisk in Djakovica 20 November 1999*

A DAY after Nato forces entered Kosovo in June, I discovered an abandoned Serb Orthodox church in a field 10 miles north of Prizren. It was a small, box-like building and its doors were open. I gingerly walked through a steel gate and into the small field in which it stood and entered the building. It had been left in haste, its doors unlocked, its priest's clothes thrown over a bible stand. Icons of Jesus and the saints stared down at me in a passion of expression and colour.

Outside, Kosovo Liberation Army guerrillas were strolling past the church in the company of German troops from Nato's peace-keeping force (K-For). "See how we leave their churches untouched - after all that they did to us?" a middle-aged Kosovo Albanian woman asked me later in the city. I was suitably impressed. "They burnt our mosques. But we protect their churches."

Not any more, they don't. Last week, I drove down the same road to Prizren and sought out the same church. I found the field and steel gate. But the church was a ruin. A single wall stood. The rest was pulverised stone. Goodbye, then, to the icons and the saints with the staring eyes. Goodbye to Jesus. Goodbye to the Serb Orthodox church. All across Kosovo I found identical scenes, places of worship - sometimes 600 years old - levelled with explosives and hammers, the very identity of Serb history turned to dust amid fields and hillsides by Nato's Kosovo Albanian allies.

The Serb church has issued its own list of destroyed or partly demolished buildings. Between 13 June - when Nato troops entered Kosovo - and 20 October, they say, 74 churches have been turned to dust or burnt or vandalised. The 15th-century monastery of the Holy Trinity above Musutiste, begun in 1465, has been levelled with explosives. The monastery of the Archangel near Vitina, built in the 14th century, has been looted and burnt. So has the church of the Archangels in Gornje Nerodimlje. And the church of St Paraskeva, near Pec. And the church of St Nicholas in Prekoruplje - razed and its nine 16th-century icons lost, including that of the apostle Thomas.

The rubble of Orthodox churches across Kosovo stands as a monument to Kosovo Albanian vandalism and to Nato's indifference or - at the least - incompetence. After declaring that Kosovo must remain a "multi-ethnic society", 40,000 troops from K-For cannot, it seems, look after its historical heritage against the violence of those whom its spokesmen treated as allies in the war against Yugoslavia's President, Slobodan Milosevic, only five months ago.

True, K-For soldiers are now billeted beside Orthodox and Catholic churches across the province. Floodlights haunt the sepulchres of ancient keeps, and in the Serb town of Gracanica, Swedish troops order Kosovo Albanians to strip off the least offensive bumper sticker advocating independence for the province. Two soldiers from north of Stockholm guard the entrance to Kosovo's most famous monastery.

But elsewhere, religious desecration is Nato's shame. When I turned up in Djakovica to find its Orthodox basilica blown up by bombs, Italian troops - now guarding the rubble from anyone idiotic enough to try to demolish the wreckage - instructed me to put down my camera. They were under orders to prevent all pictures being taken, they said. Back I went to Pristina, to K-FOR's local office, to an Italian officer who said that, yes, I could return to Djakovica and take any pictures I wished. And back I went. The Italians were now courtesy itself. They even wished me to identify correctly the Italian tank - a Centaur - that stands outside the demolished church. And I could take all the pictures I wanted of K-For troops guarding the integrity and sanctity of a church that had already been blown apart. This time the soldiers were more than friendly. Watch out for the dangerous walls, they warned me. Would I like a picture of the soldier in front of the tank with the destroyed church in the background? What on earth was going on?

Now, I truly believe that the Italian peace-keepers in Kosovo, like their opposite numbers in Beirut in 1982, are among the best peace-keepers on our planet; even if their Ariete brigade at Pec does celebrate its campaign against Montgomery in the North African Egyptian desert until "unfavourable wartime events" - El Alamein, perhaps - caused its disbandment.

But this demolition cannot be just "revenge" - Nato's usual excuse for the destruction under its auspices. You do not just fill with rage and spend days gathering explosives to blow up churches. This is vandalism with a mission. Outside Klina last week, I came across another blasted church, blown to pieces just two months ago. Its shattered dome lay over walls and crosses and iconostasis. And wandering amid the rubble was a Kosovo Albanian, Ymer Qupeva. What on earth was he doing here? I asked. Sympathising with the Serb worshippers? "I have come to view the professionalism of the destruction," Mr Qupeva said. "They did very well - they planted explosives against all four walls." Mr Qupeva was a graduate of "pyrotechnics" at the University of Zagreb and wanted to make sure the Kosovo Albanians had done their job well. It was, he said, a "Karic" church - the Karic brothers in Belgrade are reputed mobsters - and one of many built across Kosovo. "They used the stones from the Klina Partisan memorial to build the walls," Mr Qupeva said. "The Serbs claimed someone had a dream that they should build a church next to the old tree by the road." And blowing up the church? Did he agree with that? "It was good," he said bleakly.

Now the church is finished. Blown up with great professionalism. And - for good measure - so is the old tree beside it.

Istovremeno sa progonom pravoslavnog življa, uz raznovrsna nasilja i zločine, vršeno je i vrši se sistematsko zatiranje materijalnih i duhovnih korena srpskog naroda pljačkanjem, demoliranjem, paljenjem i rušenjem crkava i manastira. Ovdje su navedeni samo provereni podaci uništenih i oštećenih objekata od strane albanskih terorista nakon dolaska snaga OUN-a i vojne misije KFOR-a, od 13. juna do polovine novembra 1999, prema evidenciji Eparhije raško-prizrenske. Sudbina ostalih crkvenih zdanja do zaključenja karte nije poznata, usled nemogućnosti pristupa lokacijama. Valja podozreti da su uz crkve i manastire opljačkana i spaljena i ostala crkvena zdanja (konaci, parohijske zgrade ...)

Together with the harassment of all the Orthodox members of the population, various violent and criminal acts, the systematic cleansing has been going on of all the material and spiritual roots of the Serbian people - plundering, demolishing, destructions of all sorts, setting fires and tearing down the churches and monasteries. Here are only the verified facts according to the official evidence of the Raška-Prizren Eparchy, whereas the fate of other churches and sacred buildings has not been verified before the map was complete, since it is still impossible to access the locations. It should also be mentioned that besides churches and monasteries, other edifices have been looted or burnt to the ground - monastery residential quarters, all adjacent building ...)



THE MAP OF THE DESTROYED CHURCHES AND MONASTERIES
(from <http://www.decani.yunet.com/destroyedchurch.html>)



DESTRUCTION OF THE SERBIAN ORTHODOX CHURCHES AND MONASTERIES IN KOSOVO AND METO- HIJA (June 13, 1999- January 31, 2000)

All these barbarous acts by the Albanian extremists have occurred in the presence of UN and the International Peace Forces (KFOR), not in the time of war but of PEACE. The Serbian Orthodox Church and its Historical and Religious heritage are exposed to systematic destruction and extermination in the very presence of the most powerful armed forces of the world and in the very heart of Europe. The Kosovo Albanian gangs of looters, arsonists, miners are mercilessly destroying the monuments which are of world wide renown and which have survived centuries of turbulent history. With such a systematic campaign against the Christianity, Civilization and World Culture Kosovo Albanian extremists prove that their goal remains ethnically cleansed Kosovo without Serbs and their Christian monuments. The official Web Site of The Serbian Orthodox Diocese of Raska and Prizren (Kosovo and Metohija): is

<http://www.decani.yunet.com/destroyedchurch.html>



THE ORTHODOX BISHOP OF RASKA AND PRIZREN GRACANICA MONASTERY

General Sir Michael Jackson, COMKFOR, Pristina
H.E. Bernard Kouchner, Special Representative of the Secretary-General for Kosovo, UNMIK, Pristina
H.E. Sergio Vieira de Mello, UNMIK, Pristina,
UNESCO, Secretary General

Dear gentlemen,

Confronted with alarming and serious incidents which occurred in Kosovo and Metohija in the course of the last month, after the deployment of KFOR in the province, we are writing to you again. We are well aware what had happened in this area before your arrival, during the conflict between the VJ and MUP of Serbia on the one side and the so-called UCK on the other, as well as the two months' period of the NATO bombing campaign against FRY, especially Kosovo and Metohija. However, our immediate concern of ours at the moment are the crimes against the Serbian population which have occurred in the presence of the international peace forces since the peace agreements have been signed (UN Security Council Resolution 1244 and the Military Agreement between the NATO and VJ in Kumanovo).

According to the Military Agreement the KFOR has allowed safe withdrawal of VJ, MUP and various paramilitary groups but has not managed yet to establish secure surrounding and the peaceful life for all inhabitants of Kosovo and Metohija, which is one of its commitments envisaged by the Agreement. Now the Albanians are oppressing Serbs and are committing the same crimes against Serbs and other non-Albanian communities which were committed against the Kosovo Albanians in the time of Milosevic's regime. But these recent crimes occur in the time of peace and with the presence of KFOR, very often just in front of their eyes!

Undoubtedly, in the war time the acts of kidnapping, rape, murder and massacre of the innocent people, burning of their homes and their religious sites (just because they belong to the people of other religion) are horrendous crimes. But in our opinion it is much greater a crime to commit and allow similar criminal acts after the peace has been established. That is exactly what the Serbian population is suffering at the moment.

After the withdrawal of the VJ from the Albanian border and the arrival of the KFOR troops, hordes of UCK gunmen, various armed and criminal gangs marched without any control from Albania into Kosovo. In only two weeks' time almost all Serbs were forced to leave from Suva Reka, Prizren, Djakovica, Decani, Pec, Djurakovac, Klina, Istok (Metohija region), Urosevac, Vucitrn, Srbica and thus caused the swiftest and a complete ethnic cleansing from that part of the province. More than 80.000 Serbs had to leave their homes.

At the same time, beside the exodus of the Orthodox Serbian people and numerous crimes and atrocities (forceful expulsions from flats and houses, robberies, rapes, kidnappings, murders, massacres of innocent people) there is a process of a systematic eradication of the Serbian spiritual heritage. So far there have been several serious attacks on our churches and monasteries. The churches are being looted, burned, demolished and vandalized. It is important to mention the attacks on the following shrines:

1. The Holy Trinity Monastery near Musutiste (nr. Suva Reka), 14th century, looted and burned and finally demolished by explosive,
2. The Dormition of Mother of God parish church in Musutiste, (Suva Reka) f. 1315, burned and later completely demolished by explosive,
3. St. Mark's Monastery in Korisa (nr. Prizren) 1467, set on fire and vandalized, and destroyed by explosive,
4. St. Archangel Gabriel's Monastery in Binac (nr. Vitina), f. 14th century, set on fire and almost completely demolished,
5. The Presentation of the Virgin church in Dolac (nr. Klina), f. 1620, vandalized and set on fire,
6. The Presentation of the Virgin parish church in Bijelo Polje (nr. Pec), f. 16th century (reconstructed in 19th century).
7. St. John the Baptist parish church in Pecka Banja (nr. Pec), built in 1996, vandalized and set on fire,
8. St. Virgin's church in Naklo village, (nr. Pec), built in 1985, vandalized and set on fire,
9. The Holy Trinity church in Velika Reka village (nr. Vucitrn), built in 1997, vandalized and set on fire.
10. The Holy Trinity church in Petric, built in 1993, vandalized and later completely demolished by explosive,
11. The Holy Apostles' parish church in Petrovce village (nr. Kosovska Kamenica), vandalized and set on fire.
12. St. Nicolas church in Slovinje village (nr. Lipljan), built in 16th century, set on fire and later completely demolished by explosive,
13. St. Uros parish church in Urosevac, built in 1933, vandalized and set on fire,
14. St. Virgin's church in Podgorce village (nr. Vitina), vandalized and set on fire,
15. The famous Devic Monastery of St. Joanikije, f. c.1440, looted and vandalized, the marble tomb of the saint is desecrated.
16. SS Apostles Peter and Paul parish church in Suva Reka, built in 1938, vandalized and finally destroyed by explosive,
17. St. Virgin's parish church in Djurakovac (nr. Pec), built in 1997, vandalized,
18. St. Elija's parish church in Vucitrn, built in 1834, vandalized,
19. Decani Monastery, 14th century is endangered from robber bands.

Beside all aforementioned churches and monasteries in almost all cases the monastery buildings "konaks" and parish homes were also looted or set on fire. It has also come to our knowledge that some churches in Gnjilane area have also been vandalized and set on fire but we have not managed so far to confirm these information because we do not have the freedom of movement.

Gentlemen, only during the first month of "the peace" in Kosovo we have experienced such disastrous consequences. Therefore, we are extremely worried whether after all what has happened (and what might happen in future) any of the expelled Serbs would dare to go back to their homes and their shrines.

Inhuman acts of looting, burning of homes are revolting indeed but even more revolting are destructions of the old religious and cultural monuments - churches, monasteries, mosques, teqies, because these are the houses of God and his people and belong to the world's cultural heritage and the Civilization. Just imagine what darkness, inhumanity, anti-culture and barbarism stand behind these destructions of the religious and national monuments in Kosovo at the threshold of the greatest Christian Jubilee - the 2.000 anniversary of Christianity amidst the civilized Europe.

We sincerely believe that you would be able to secure peace and stability in the province with the help of KFOR, the international police and the civil administration. We only wonder whether any of the Kosovo Serbs would live to see that day until all decisive and necessary steps are taken immediately to prevent and stop further crimes and violence against the remaining Serb population. It is in your capacity to establish peace and order. Once again we express our most urgent request to you to do all you can in order to fulfill the commitment which you have undertaken in front of the UN and the entire world.

In this way you would be able to persuade the remaining Serbs to stay at their homes and encourage our refugees to return. Only in this context we would be able to work and cooperate with you on establishing of the civil and democratic society in Kosovo based on multiethnic, multicultural and multiconfessional principles.

Gracanica Monastery July 15, 1999
Sincerely Yours
+ARTEMIJE
Bishop of Raska and Prizren, Kosovo, Serbia

FOREWORD TO THE PUBLICATION ABOUT THE DESTROYED AND DESECRATED SERBIAN ORTHODOX CHURCHES IN KOSOVO

(JUNE - AUGUST 1999)



The peoples of Kosovo and Metohija are passing through the most difficult days in their history. The ethnic Albanians experienced their days of suffering, expulsions and death from the immoral and destructive policy of the Belgrade regime. Now the Serb people are again exposed to suffering, expulsions and death from the immoral and destructive policy of the ethnic Albanian nationalists.

The peace forces of KFOR entered Kosovo and Metohija on June 13, 1999 with a goal to guarantee peace and security to all inhabitants of the province. But only in the last two months since their arrival, more than 180.000 of Serbs have left or were expelled from their homes. Albanian extremists killed or abducted several hundreds of people and burned thousands of Serb homes. Only in the last two months, in spite of the presence of almost 40.000 elite NATO troops, UN civil administration, numerous humanitarian organizations, NGO's and hundreds of journalists, more than 40 Serb Orthodox shrines, churches and monasteries, have been completely razed to the ground or desecrated.

These acts of vandalism cannot simply be called the acts of individual and blind revenge. It is becoming more and more evident that there is a systematic strategy in the background to annihilate once forever all traces of the Serb and Christian culture in Kosovo and Metohija, and there are more than 1.400 such sites. 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 July 23 after the destruction of one of the most beautiful new Orthodox cathedrals in Kosovo and Metohija. The leaders of the KLA, 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 destructions although some of the mined churches are situated only a few hundreds yards from the neighboring military posts. The investigation has not shown yet who stands behind such actions. It is hard to believe that NATO is incapable of carrying out the investigation. On the other hand a suspicion easily arises that the authorities might not be ready to push the thing to the very end. The vague peace, expulsions, murders, ethnic cleansing of the non-Albanian population from Kosovo and Metohija, arson, destruction of the Serb cultural and religious monuments may be a disturbing evidence that the international community faces more and more the essential failure of its mission.

Why did the world resolutely stand up to stop the mass exodus of Kosovo Albanians only several months ago but now watches passively and helplessly the Serbian people and its culture exposed to uncontrolled violence? Can the world allow one European people and its ancient culture to be mercilessly destroyed both physically and culturally? 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? In the most difficult times they often protected these sites together with their Serb neighbors and preserved them to this very day.

How can the most valuable monuments of the Medieval Christian Serb art and architecture be so blatantly endangered? Can civilized Europe and the world allow the fight for the political rights over the territory of Kosovo and Metohija to be carried out through the extermination of any people and the destruction of holy shrines no matter to which religion they belong?

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. Unreasonable revenge over innocent civilians as well as the vandalism against the monuments can never be an acceptable way towards the future of both peoples nor can such methods ever bring the lasting peace in this region.

Hieromonk Sava, Diocese of Raska and Prizren, Kosovo, Serbia

DESTRUCTION

OF THE SERBIAN ORTHODOX CHURCHES AND MONASTERIES IN KOSOVO AND METOHIJA

(June 13, 1999- January 31, 2000)

Here follows a partial list of churches and monasteries destroyed by organized Albanian fascists protected by NATO, all in the past six months. We would like to point out that during the bombing of Yugoslavia, NATO claimed that the Serbian government and many ordinary Serbs were driven by hatred of Muslims. Yet there is no evidence that any Mosque was deliberately damaged by Yugoslav forces. Kosovo is now ruled by the same Kosovo Liberation Front (KLA) that the US State Department once denounced as a terrorist group. It rules under the protection of NATO troops. In Orahovac, the Dutch NATO troops have removed the barbed wire around the Serbian ghetto; Albanian terrorists are free to drive in and attack at will. The KLA has driven several hundred thousand Serbs, "Gypsies", Slavic Muslims, ethnic Turks and Croatians, Jews and ethnic Albanians loyal to Yugoslavia out of Kosovo. And the KLA forces have systematically destroyed Serbian Orthodox Churches, Monasteries, graveyards, and even the statue of.

Over 75 churches and monasteries have been badly damaged or reduced to rubble. These buildings were not only a treasure of Serbian culture, not only a treasure of Christianity, masterpieces of an ancient Church. They are treasures of human creativity and many date back many hundreds of years. These treasures survived hundreds of years of Ottoman rule, Austrian rule, Fascist Italian and Nazi German/Albanian rule. They have fallen to five months of NATO rule. For some these churches and monasteries were treasures of their Christian faith. For all people they were heart breaking treasures of human creativity. But because they were also a cultural inspiration for the Serbian people, because they constitute evidence that the Serbian people have ancient ties to this land - the churches had to go. Nothing personal. NATO is re-doing Kosovo. Out with everyone not loyal to the KLA; bulldoze the signs of their passing. (this analysis is adapted from <http://www.emperors-clothes.com/churchpics/list.htm>) The complete list can be found on <http://www.decani.yunet.com/destroyedchurch.html>



The Holy Trinity Cathedral in Djakovica was destroyed after World War II and rebuilt in 1998 with precious mosaics. After NATO's arrival, the church was vandalized and set on fire. The mosaics were smashed to pieces. Soon thereafter (on July 24-5) the Cathedral was blown up. Afterwards the secessionist authorities in Djakovica organized a celebration which



Note the letters 'UCK', the Albanian initials for 'Kosovo Liberation Army' (KLA in English) The picture is from the alter-area of the Church of St Nicholas which has been looted, vandalized and seriously damaged by explosives.



St. Elijah Church in Podujevo. Built in 1930. Demolished in 1941. Restored in 1971. Vandalized in 1991 by Albanian "extremists", that is, by the people who rule Kosovo under NATO's protection.

1. The Medieval Holy Trinity Monastery (the church was frescoed) near Musutiste (Suva Reka), 14th century, plundered, set on fire and completely destroyed by explosives.
2. The Medieval church of Dormition of the Mother of God, (painted in frescoes), built in 1315, in Musutiste, burned and afterwards torn down.
3. The Medieval St. Mark's Monastery, near Korisa, Prizren, built in 1467, looted, set on fire and totally destroyed by explosives.
4. The Medieval Monastery of St. Archangel Gabriel (with frescoes) in Binac village, near Vitina, 14th century, looted and burned.
5. The Medieval Monastery of St. Joannicius of Devic (painted in frescoes), near Srbica, 15th century, demolished and robbed.
6. The Monastery of Dormition - St. Uros (14th century, reconstructed in 1996), Gornja Nerodimlja, blown up with a mine and torn down.

7. The Monastery of St. Archangel (14th century, frescoed, reconstructed in 17th century), Gornja Nerodimlja, set on fire and blown up with a mine, the graveyard has been destroyed, the pine dating from 14th century has been cut down and burned.
8. St. Nicola's church (old church, reconstructed in 1983), Donje Nerodimlje, demolished, set on fire, and blown up with a mine.
9. St. Stephen's church (14th century, reconstructed in 1996), Donje Nerodimlje, situated at the graveyard, demolished, set on fire and blown up with a mine.
10. The Presentation of the Virgin church in Dolac, near Klina, built in 1620, (with frescoes), burned, the Holy Throne demolished, afterwards mined and demolished by explosives.
11. St. Nicola s church in Slovinje village near Lipljan, founded in the 16th century, reconstructed in the 19th century, utterly destroyed by explosives.
12. St. Apostles Peter and Paul's church in Suva Reka, dating from 1938, demolished and afterwards razed by explosives.



The Holy Trinity Monastery near Musutiste. Built in the 14th century, it was looted, burned and soon afterwards completely blown up, July, 1999.

13. The Holy Trinity church in Petric village, near Pec (from 1993), destroyed by explosives.
14. The Presentation of the Virgin church in Belo Polje (near Pec), from 16th century, reconstructed in 19th century, demolished and set on fire.
15. The Cathedral of St. Uros in Urosevac, built in 1933, demolished, its interior set on fire.
16. The church of St. Elijah the Prophet, in Vucitrn, built in 1834, plundered, demolished and partly burned.
17. The church of St. John the Baptist, Samodreza, near Vucitrn, old church - reconstructed in 1932, demolished, burned and torn down.
18. St Parasceva s (St. Nicola s) church in Drsnik near Pec (frescoed), dating from 16th century, ruined, its interior set on fire.
19. The church of the Most Holy Mother of God in Naklo village, near Pec, from 1985, destroyed and burned.
20. The Holy Trinity church in Velika Reka village, near Vucitrn, dating from 1997, demolished, set on fire and nearly destroyed.
21. The Holy Apostles church in Petrovce village, near Kosovska Kamenica, demolished and set on fire.
22. The church of the Most Holy Mother of God in Podgorce village, near Vitina, demolished and burned.
23. The church of St. John the Baptist, in Pecka Banja, near Pec, from 1996, demolished, its interior set on fire.
24. The church of the Most Holy Mother of God in Djurakovac, near Pec, built in 1997, demolished.
25. The Cathedral of the Holy Trinity, in Djakovica, built in 1998, vandalized, its interior set on fire, a priceless mosaic over the entrance destroyed, completely razed by explosives (July 24-25, 1999).
26. St. Nicola s church in Osojane village, near Pec, demolished.
27. The church of St. Elijah the Prophet in Bistrazin, between Prizren and Djakovica, reconstructed on the old foundations before 1941, during World War II ruined by Albanian fascists, afterwards reconstructed for the second time in 1988, now completely demolished.
28. St. Demetrius church in Siga, near Pec, reconstructed in 1937 on the medieval foundations, completely razed.



The Church of the Holy Virgin in Musutiste (near Suva Reka). Built in 1315, this was a pearl of Medieval Serbian-Byzantine art.

29. St. Elijah's church in Zegra village, near Gnjilane, from 1931, demolished and then completely burned down; the roof collapsed. Also, two church buildings were set on fire, and crosses and tombs in the graveyard were destroyed.

30. The church of the Holy Unmercenaries (old, reconstructed in 1991), Novake-Prizren, demolished and set on fire, the tombs around the church ruined.

31. The parish church in Krusevo, near Pec (old, reconstructed), broken into and partially burned.

32. The Monastery of Sts. Cosma and Damian, the Unmercenary Healers, in Zociste (with frescoes), from the 14th century, looted and demolished, the greatest part of the residential building burned.

33. The parish church of St. John, in Grmovo, near Vitina, first set on fire, then completely destroyed by explosives (July 25, 1999).

34. St. Nicola's church in Kijevo, near Klina, built in the 14th century (painted in frescoes), leveled to the ground, crosses and tombs in the graveyard ruined.

35. The church of St. Mark, the Evangelist, (on the foundations of the old church of Presentation of the Virgin) in Klina - Metohia, destroyed by explosives.

36. St. Nicolas church in Ljubizda, near Prizren, from the 16th century, plundered and demolished; the parish center was set on fire.

37. In the same village, Ljubizda, the church of St. Elijah, the Prophet (16th -17th century), situated at the graveyard, reconstructed on the old foundations, looted, demolished, its interior set on fire, mined, the graveyard around it destroyed.

38. St. Petkas church, in Dobrcane village, between Gnjilane and Kamenica, burned, the roof collapsed.

39. The Cathedral of Christ the Saviour in Pristina (a new one), first the terrorists tried to set it on fire; later, on August 1, 1999, explosives were placed at four sites: two mines exploded, and the other two did not.

40. St. Elijah's church (new, 1994), - Smac village, near Prizren, set on fire, demolished, its interior mined, but not all the explosives exploded.

41. The church of St. Basil the Great (19th century), - Gornja Srbica, near Prizren, burned and torn down.

42. St. Petka's church (recently built), Zaskok village, near Urosevac, blown up with a mine, torn down.



St. Mark's Monastery in Korisa (near Prizren). Built in 1467. Vandalized and completely demolished by explosives, July 1999. The site remains inaccessible. You may recall that Korisa was one of the towns where NATO bombed a large group of Albanian refugees trying to return home. That was in mid-May.

43. St. Nicola's church (old, reconstructed in 1985), Gatnje village, near Urosevac, demolished and blown up by explosives.

44. The church of the Most Holy Mother of God (old, reconstructed), Gornje Nerodimlje, demolished and torn down.

45. St. Elijahs church (broadened in the reconstruction of the old church), in Nekodim village, near Urosevac, demolished and set on fire.

46. The church of the St. Apostles Peter and Paul, in Talinovac, near Urosevac (recently built), vandalized, its interior set on fire, the graveyard around it destroyed.

47. The Holy Trinity church, in Babljak village, near Urosevac, demolished, its interior set on fire.

48. The church of the Nativity of the Mother of God, Sofotovic village, near Urosevac, demolished and burned.

49. The parish church in Novi Kacanik - destiny unknown.

50. The church of the Protection of the Most Holy Mother of God (old, reconstructed), in Korisa village, near Prizren, razed to the ground, the old site of the church and the graveyard, destroyed.

51. The Church of St Jeremiah in Grebnik was built in 1920 on the base of the ancient church.. Around the church were several-hundred-years-old oak-trees and an ancient cemetery. The church was razed to the ground and the terrain was bulldozed over.

52. The Church erected in 1969 in the village of Kos. Stone crosses and tombstones from the old cemetery were wrecked, the church door smashed and the interior vandalized.

53. The Holy Trinity Church in Zitinje. Built in 1980 on the foundations of an old Church. During the restoration an old and damaged inscription was discovered within the ruins of the old church and was built into the new edifice. Damaged.

54. The Church of St. Petka was an old, restored sanctuary in the vicinity of the Serb village of Klokot. Mentioned in writings from 1381. The church interior was burned and on 27 July 1999 it was blown up.

55. The Church of St. Lazarus near the river Belicnica in the village of Belica. Built in the 14th century. Was a single-nave and vaulted church with the remains of the narthex in its front. Around the church are the old and the new cemeteries. The church was robbed and burned.



The Parish Church of the Apostles Peter and Paul in Suva Reka. Built in 1938. Vandalized and later completely demolished by explosives, July 1999.

56. The Church of the Holy Prophet Elijah in Pomazatin, erected 1937. Pulled down in 1941 but renewed in 1964. During 1982-1985 the doors and windows were wrecked. Since NATO's arrival, the roof and the interiors were burned and parts have been destroyed by mines.

57. The 14th century Church of St. George, in Rudnik was restored in the 16th century. Frescoes date from the same period. The church was destroyed by explosives.

58. The Holy Trinity Church in Donja Ratisa near Decani was old and underwent restoration in 1935. Albanian fascists destroyed it in 1941 but it was renewed in 1992. Seven attacks were launched on it between 1996 and 1998. Since NATO's arrival it has been burned and completely destroyed with explosive devices.

59. The Church of the Holy Apostle Luke was erected in 1912, in Vitimirci. Built of marble, with one dome. Today the church stands vandalized and burned inside.

60. The Church of St. Elijah in Podujevo. Built in 1930. During World War II Albanian Fascists destroyed the dome and desecrated the church. Restoration works were completed in 1971. Vandalized and burned inside.

61. The Church of the Holy Apostles Peter and Paul in the village of Gornja Pakastica. The foundation, dated from the 14th century. The new church, built in 1925 on the old foundations, has been vandalized and partially burned.

62. A side chapel was built on the foundations of an old church at the present-day Serbian cemetery in Kosovska Mitrovica. Crosses and tombstones have been vandalized.

63. The Church of the Holy Apostles Peter and Paul. In 1943-1944 the church was used as a prison where the Fascist Albanian regime kept Serbs interned before sending them to work camps in Albania and Italy. Burned and desecrated.

64. The Church of St. Nicholas in Prizren bequeathed by King Dusan to the Monastery of St Archangel in 1348. The church was in service until 1795 when Mahmud-pasha Busatlija looted it. Restored in 1857. The church treasured icons dating back as far as the mid-14th century. It was mined with twenty explosive devices. Five went off. Considerable damage.

65. The Church of the Holy Saviour in Dvorani at the foot of Mount Rusnica; included a 1603 icon. Mined. Destroyed.



The Presentation of the Virgin church in Dolac. Built in 1620. Vvandalized and set on fire, July, 1999. The altar table was smashed . At the end of August 1999 the church was completely demolished.

66. The Church of St. Elijah in the village of Lokvice at the foot of Mount Cvilena. It was built on the foundations of an older church, in 1866. It houses an 18th century icon collection. It was mentioned in writings from the 13th century. Blown up.

67. The Church of Holy Knez Lazar at the Serbian cemetery in Piskote, near Djakovica. The single-dome church was built between 1991-1994 to the designs of the architect Ljubisa Folic. It is partially demolished. The parochial home was burned.

68. The Church of St. Petka stood once in Binac. A new church was built on the old foundations at the cemetery, in 1973. The terrorist KLA destroyed it with explosives.

69. The Church of St. Petka in Gojbulja, at the foot of Mount Kopaonik. The new church was built at the village cemetery, on the remains of an ancient, 1-2 m high wall, in August 1986. The preserved arch, which vaulted the western narthex, was added, too. There are also the remains of an old Serb cemetery from the first half of the 18th century. All desecrated.

70. The Church of St Nicholas in Stimlje, at the foot of mount Crnojlevo. Desecrated.

71. The church of St. Archangel, on a hill above Stimlje. It was built between 1920-1922 on the foundations of an older church. Thoroughly renovated in 1977, today it stands desecrated.

72. The Church of the Holy Saviour in Meciceva Mahala at the foot of Mount Ikona. Looted and burned.

73. The Church of St. Petka, west of the village of Musutiste. Looted and burned.

74. The Church of St Archangel, in Musutiste. Burned and partially demolished.

75. Kosovo Battle Memorial, built on the site of the famous Kosovo battle in 1389 when the Christian Serb Prince Lazar fought the Ottoman Moslem Army of Sultane Murad. This monument was many times in its history been desecrated by Albanians. The extremists seriously damaged by explosive the interior of the tower and destroyed the Serb inscriptions and crosses on the facade.

76. The Church of St. Nicolas in Gornji Zakut village near Podujevo. The church was destroyed by explosive on November 8, 1999 when the British KFOR decided to remove the constant

