

# DESTRUCTION OF MONUMENTS of eastern **Christianity**







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INTERPARLIAMENTARY ASSEMBLY ON ORTHODOXY

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**Front cover page photo**

Sacred Monastery of Mount Sinai, Egypt

**Back cover page photo**

Saint Sophia's Cathedral, Kiev, Ukraine

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## ΠΡΟΛΟΓΟΣ

Η προστασία της παγκόσμιας πολιτιστικής κληρονομιάς, υποδηλώνει την υψηλή ευθύνη της κάθε κρατικής οντότητας προς τον πολιτισμό αλλά και ενδυναμώνει τα χαρακτηριστικά της έννοιας “πολίτης του κόσμου” σε κάθε σύγχρονο άνθρωπο.

Η προστασία των θρησκευτικών μνημείων, υποδηλώνει επί πλέον σεβασμό στον Θεό, μετοχή στον ανθρώπινο πόνο και ενθάρρυνση της ανθρώπινης χαράς και ελπίδας. Μέσα σε κάθε θρησκευτικό μνημείο, περιτοιχίζεται η ανθρώπινη οδύνη αιώνων, ο φόβος, η προσευχή και η παράκληση των πονεμένων και αδικημένων της ιστορίας του κόσμου αλλά και ο ύμνος, η ευχαριστία και η δοξολογία προς τον Δημιουργό. Σεβασμός προς το θρησκευτικό μνημείο, υποδηλώνει σεβασμό προς τα συσσωρευμένα από αιώνες ανθρώπινα συναισθήματα.

Βασισμένη σε αυτές τις απλές σκέψεις προχώρησε η Διεθνής Γραμματεία της Διακοινοβουλευτικής Συνέλευσης Ορθοδοξίας (Δ.Σ.Ο.) μετά από απόφαση της Γενικής της Συνέλευσης στην προκήρυξη του δεύτερου φωτογραφικού διαγωνισμού, με θέμα: «Καταστροφή των μνημείων της Χριστιανικής Ανατολής».

Επί πλέον, η βούληση της Δ.Σ.Ο., εστιάζεται στην πρόθεσή της να παρουσιάσει στο παγκόσμιο κοινό, τον πολιτισμικό αυτό θησαυρό της Χριστιανικής Ανατολής και να επισημάνει την ανάγκη μεγαλύτερης και ουσιαστικότερης προστασίας του.

Οι πολλές συμμετοχές ερασιτεχνικών φωτογράφων στον διαγωνισμό, κατέγραψαν εκτός των άλλων και τους σύγχρονους κινδύνους που απειλούν τα θρησκευτικά μνημεία και είναι ο θρησκευτικός φανατισμός και το βαθύ μίσος προς την θρησκευτική πίστη του “άλλου” ανθρώπου, του διαφορετικού.

Επί πλέον, ανέδειξαν καταστροφές, συχνά ανεπανόρθωτες που προκλήθηκαν από την σύγχρονη βαρβαρότητα στοχευμένων επιθέσεων σε πολιτισμικούς θησαυρούς της Χριστιανικής Ανατολής.

Η Διακοινοβουλευτική Συνέλευση Ορθοδοξίας (Δ.Σ.Ο.) ως πολιτική οργάνωση πάντοτε στις αποφάσεις της αλλά και σε διάφορες εκδηλώσεις προβάλλει την ανάγκη σεβασμού της ελεύθερης θρησκευτικής επιλογής όλων των λαών καθώς και μεμονωμένων ατόμων στην πορεία τους προς ένα ελπιδοφόρο μέλλον που νοηματοδοτεί την ζωή τους.

Με τις σκέψεις αυτές παραδίδουμε τον παρόντα τόμο ευχόμενοι καλή περιήγηση.

Ο Γενικός Γραμματέας



**Ανδρέας Μιχαηλίδης**  
*Μέλος της Βουλής των Ελλήνων*

Ο Πρόεδρος  
της Γενικής Συνέλευσης



**Sergei Popov**  
*Μέλος του Συμβουλίου της Ομοσπονδίας  
της Ομοσπονδιακής Συνέλευσης της Ρωσίας*



## ПРОЛОГ

Охрана мирового культурного наследия свидетельствует о высокой ответственности каждого государственного образования по отношению к культуре, а также укрепляет характерные особенности «гражданина мира» у современного человека.

Охрана религиозных памятников, помимо этого, свидетельствует также об уважении к Богу, причастности к человеческой боли и поощрении человеческой радости и надежды. В каждом религиозном памятнике заключена многовековая человеческая боль, страх, молитва и просьба обездоленных и несправедливо обиженных историей, а также гимн, благодарность и славословие Творцу. Уважение к религиозному памятнику свидетельствует об уважении к человеческим чувствам, накопленным в течение веков.

Исходя из этих соображений, Международный секретариат Межпарламентской Ассамблеи Православия (МАП) на основании решения ее Генеральной Ассамблеи объявил о проведении второго фотоконкурса на тему: «Разрушение памятников христианского Востока».

МАП намерена представить мировой общественности эту культурную сокровищницу христианского Востока и отметить необходимость ее более серьезной и существенной охраны.

Многочисленные фотографы-любители, принявшие участие в конкурсе, зафиксировали, помимо прочего, современные опасности, угрожающие религиозным памятникам – религиозный фанатизм и глубокую ненависть к религиозной вере «другого», отличного от нас человека. Они также отметили разрушения, часто непоправимые, которые произошли в результате современных целенаправленных варварских нападений на культурные сокровища христианского Востока.

Межпарламентская Ассамблея Православия (МАП) – политическая организация, членами которой являются православные по вероисповеданию парламентарии из парламентов 25 стран мира, с момента своего создания в своих решениях, а также на различных мероприятиях выражала необходимость уважения и демонстрации всех элементов трудного религиозного пути, пройденного человечеством за его многовековую историю – пути человечества в будущее, исполненного как уверенности, так и незащищенности.

С этими мыслями мы представляем вам настоящий том и желаем ему счастливого пути.

Генеральный секретарь



**Андреас Михайлидис,**  
*член Греческого парламента*

Президент Генеральной Ассамблеи



**Сергей Попов,**  
*член Совета Федерации Федерального  
Собрания Российской Федерации*





## INTRODUCTION

Protection of the world cultural heritage implies a high sense of responsibility on behalf of each and every state entity vis a vis cultural matters and it enhances the “citizen of the world” concept in the mind of modern man.

Further, protection of religious monuments implies respect for God, empathy for those who suffer and a will to participate in and encourage joy and hope. Every religious monument encompasses long standing human pain, fear, prayer and the imploration of those who have suffered and been wronged by the world history but also the hymns, gratitude and praise to the Maker. Respect for religious monuments implies respect for the human feelings expressed in them over their long existence.

Based on these thoughts, the International Secretariat of the Interparliamentary Assembly on Orthodoxy (I.A.O.) acting on the decision of its General Assembly, went on with the organising of the second contest of photography with the title: “Destruction of monuments of Eastern Christianity”.

Further, the I.A.O. has the intention, apart from presenting this cultural treasure from the Christian East, to draw global attention to the need for its more adequate protection.

The numerous amateur photographers that entered the contest, recorded, among others, the modern dangers threatening religious monuments which are no other than religious fanaticism and a deep -seeded hatred for the religious faith of the “different other”.

Their photos showed the damages, often irreversible, caused to the monuments by the contemporary barbarism of targeted attacks against cultural treasures of the Christian East.

By its decisions and in the course of the various events it holds, the Interparliamentary Assembly on Orthodoxy (I.A.O.) as a political organisation always brings to the fore the need to respect the freedom of religious choice made by individuals and the people at large, in their course towards a hopeful future that gives meaning to their lives.

With these few thoughts, we are handing over this volume that we wish you to enjoy looking through.

The Secretary General



**Andreas Michailidis**  
*Member of the Hellenic Parliament*

The President  
of the General Assembly



**Sergei Popov**  
*Member of the Council of the Federal Assembly  
of the Russian Federation*





## مقدمة

إن حماية التراث الثقافي العالمي تدل على مستوى المسؤولية العالي لدى كل كيان دولة تجاه الحضارة وتدعم مفهوم " مواطن العالم " لدى كل إنسان معاصر .

إن حماية المعالم الدينية تدل أيضاً على إحترام الله ، المشاركة في المعاناة الإنسانية وتشجيع الفرح والأمل الإنساني . داخل كل معلم ديني ، يوجد الألم الإنساني المتراكم على مر العصور ، الخوف ، الصلاة وتضرعات المتألمين والمظلوسين في تاريخ العالم ، وكذلك الترتيل ، الشكر وتمجيد الخالق . إن إحترام المعلم الديني يدل على إحترام المشاعر الإنسانية المتركمة على مر العصور .

إعتماداً على هذه الأفكار البسيطة ، قامت الأمانة الدولية للجمعية البرلمانية للأرثوذكسية ، بناءً على قرار من الجمعية العمومية ، بالإعلان عن المسابقة الثانية للتصوير ، بعنوان : " تدمير معالم الشرق المسيحي " .

بالإضافة إلى ذلك ، تتركز رغبة الجمعية البرلمانية للأرثوذكسية على تقديم هذا الكنز الثقافي للشرق المسيحي ، إلى الرأي العام العالمي ، مع التركيز على ضرورة توفير المزيد من الحماية الكافية له .

تجدر الإشارة إلى مشاركة كثير من المصورين الهواة في المسابقة ، حيث إنقطوا ضمن ما قاموا بإلتقاطه المخاطر المعاصرة التي تهدد المعالم الدينية وهي التعصب الديني والكراهية العميقة تجاه الإيمان الديني للإنسان " الآخر " وتجاه الإنسان المختلف .

بالإضافة إلى ذلك ، أبرزوا أشكال الدمار ، التي تكون عادة غير قابلة للإصلاح ، والتي أحدثتها الهجمة المعاصرة للهجمات المقصودة ضد الكنوز الثقافية للشرق المسيحي .

إن الجمعية البرلمانية للأرثوذكسية بصفتها منظمة سياسية ، تقوم في قراراتها وفي فعاليتها المختلفة بإبراز ضرورة إحترام الاختيار الديني الحر لجميع الشعوب وكذلك الأشخاص الفرديين في مسيرتهم تجاه مستقبل مبشر بالأمل يعطى معنى لحياتهم .

بهذه الأفكار نقدم هذا الإصدار مع خالص التمنيات بالإستمتاع بهذه الجولة .

رئيس

الجمعية العمومية



سيرجي بوبوف

عضو مجلس الإتحاد

للجمعية الاتحادية لروسيا الاتحادية

الأمين العام



أندرياس ميخائيليديس

عضو البرلمان اليوناني



## Τα θρησκευτικά μνημεία και εμείς

Παρόλο που η έννοια μνημείο είναι πολύ ευρύτερη, συνήθως με τον όρο αυτό εννοούμε ένα κτίσμα που είναι φορέας ιστορικής μνήμης, δηλαδή ένα δημόσιο κτίριο, μια εκκλησία, μια ιδιωτική κατοικία, κλπ., που έχει κάποια τέτοια χαρακτηριστικά, περισσότερο ή λιγότερο έκδηλα και σαφή. Τα μνημεία, επειδή ακριβώς είναι φορείς ιστορικής μνήμης, αποτελούν αψεудείς μάρτυρες της ιστορικής ταυτότητας του τόπου στον οποίο βρίσκονται, ή, εν πάση περιπτώσει, μιας από τις συνιστώσες αυτής της ταυτότητας. Στη σημερινή εποχή είναι αποδεκτή από όλα τα πολιτισμένα κράτη του κόσμου η αντίληψη πως το μνημείο είναι κάτι πολύτιμο και σεβαστό, γι' αυτό και πρέπει να προστατεύεται από τις φθορές και τις καταστροφές που προκαλούνται από φυσικά αίτια και ανθρώπινες παρεμβάσεις. Η καταστροφή από φυσικά αίτια τις περισσότερες φορές είναι αργή και βαθμιαία, ως τελικό αποτέλεσμα της προϊούσας φθοράς από την εγκατάλειψη, ενώ πιο σπάνια είναι η άμεση καταστροφή, λόγω σεισμού, πλημμύρας, ή κάποιας άλλης ανάλογης αιτίας. Όσον αφορά τις καταστροφές μνημείων από ανθρώπινη παρέμβαση, αυτές στις πιο πολλές περιπτώσεις γίνονται ασυνείδητα, ως αποτέλεσμα ενεργειών που αποσκοπούν στη συντήρηση και τον εξωραϊσμό τους, οι μεγαλύτερες όμως από αυτές οφείλονται, δυστυχώς όχι και τόσο σπάνια, σε σκόπιμες ενέργειες που αποβλέπουν συνειδητά στην απάλειψη της ιστορικής μνήμης, έχοντας στόχο τους, στη συντριπτική πλειονότητα των περιπτώσεων, μνημεία θρησκευτικού χαρακτήρα.

Λέγοντας θρησκευτικά μνημεία εννοούμε βέβαια τα κτίσματα που έχουν κάποιο μεγαλύτερο ή μικρότερο ιστορικό βάθος και εκφράζουν, άμεσα ή έμμεσα, μία θρησκευτική ταυτότητα, όπως δηλαδή είναι, κατά κύριο λόγο, οι ναοί και τα εκκλησιαστικά και μοναστηριακά κτίσματα (κωδωνοστάσια, μοναστηριακές τράπεζες, φιάλες, κλπ.) αλλά και τα προσκυνητάρια, οι τάφοι, κλπ, που έχουν αυτά τα χαρακτηριστικά. Όπως είναι φυσικό, ο έκδηλος συμβολισμός που χαρακτηρίζει τα θρησκευτικά μνημεία τα καθιστά αντικείμενο πολύ πιο έντονου συλλογικού ενδιαφέροντος σε σχέση εκείνα που δεν έχουν αυτό το χαρακτήρα. Πολύ συχνά όμως το ενδιαφέρον αυτό, λόγω ακριβώς του θρησκευτικού φανατισμού, δεν εκδηλώνεται με θετικό τρόπο, δηλαδή ως μέριμνα της αντίστοιχης θρησκευτικής συλλογικότητας για την προστασία των μνημείων που την εκφράζουν, αλλά και αρνητικά, δηλαδή, στην καλύτερη περίπτωση, ως αδιαφορία ή ως ανοιχτή εκδήλωση εναντίωσης -αν μη τι άλλο- για την διατήρηση των μνημείων των άλλων θρησκειών. Για να το διαπιστώσει αυτό κανείς δεν είναι ανάγκη να ανατρέξει στο παρελθόν, που το επιβεβαιώνει με πάμπολλα σχετικά παραδείγματα σε όλο τον κόσμο και από όλες τις πλευρές, δεδομένου ότι, δυστυχώς, τέτοια φαινόμενα δεν λείπουν καθόλου και από τη σημερινή πραγματικότητα. Όσον αφορά μάλιστα εμάς, η ιστορία θέλησε οι ορθόδοξοι λαοί να γειτονεύουν με περιοχές στις οποίες οι διάφορες συγκρούσεις συμφερόντων να μπορούν να εμφανίζονται και ως συγκρούσεις θρησκειών, έτσι ώστε να ευνοείται η ανάπτυξη της θρησκευτικής μισαλλοδοξίας, με καταστροφικές επιπτώσεις στα αντίστοιχα μνημεία. Άλλωστε ακόμη και στις μέρες μας αυτά που γίνονται στο Κόσσοβο και στη Συρία μας υπενθυμίζουν πως ο σεβασμός στην υλική έκφραση της θρησκευτικότητας του άλλου δεν είναι δυστυχώς κάτι αυτονόητο, αλλά εξακολουθεί να αποτελεί έναν όχι και τόσο κοντινό στόχο.

Θα ήταν ασφαλώς περιττό να επιχειρηματολογήσει κανείς για να αποδείξει πως ο σεβασμός στη θρησκευτική διαφορετικότητα και στην μνημειακή έκφρασή της αποτελεί μέτρο του πολιτιστικού επιπέδου μιας ανθρώπινης κοινωνίας, ανεξάρτητα από το αν αυτή θρησκεύει και σε τι θρησκεύει, και πως το να επιχαίρει κανείς για την καταστροφή των μνημείων των άλλων και, πολύ περισσότερο, να συνεργεί σ' αυτήν, ή, έστω ακόμη να αδιαφορεί για την τύχη τους, είναι κάτι απολύτως καταδικαστέο. Όσον αφορά εμάς είναι βεβαίως φυσικό



να αισθανόμαστε οργή και αποτροπιασμό όταν ακούμε για συνειδητές καταστροφές εκκλησιών και μοναστηριών από μισαλλόδοξους φανατικούς, συνειδητοποιώντας έτσι πως με τον τρόπο αυτό κάποιοι επιχειρούν να διαγράψουν από την ιστορία την παρουσία της δικής μας παράδοσης από τα μέρη όπου αυτά συμβαίνουν. Σε τέτοιες περιπτώσεις οι κοινωνίες μας οφείλουν βεβαίως να αντιδρούν έντονα καταγγέλλοντας δημόσια αυτά τα φαινόμενα και ασκώντας τις αναγκαίες πιέσεις στο πολιτικό επίπεδο για την διεθνή καταδίκη τους και την αποτροπή της συνέχισής τους. Εδώ θα πρέπει να ξεκαθαρίσουμε πως στις αντιλήψεις των πολιτισμένων λαών δεν υπάρχει θέση για σκέψεις περί ανταπόδοσης των ίσων, που ενίοτε γίνονται εν θερμώ, ως δήθεν επιβεβλημένη αντίδραση σε παρόμοιες περιπτώσεις. Πολύ περισσότερο, όσοι αυτοπροσδιορίζονται ως πιστοί χριστιανοί θα πρέπει να καταλάβουν πως η προσβολή και η ασέβεια προς τα μνημεία των άλλων θρησκευμάτων όχι μόνο δεν μπορεί επ' ουδενί να αποτελεί απόδειξη γνήσιων και ασυμβίβαστων χριστιανικών αρχών, αλλά, αντίθετα, είναι κάτι ολότελα ξένο προς αυτές. Το δόγμα οφθαλμόν αντί οφθαλμού και οδόντα αντί οδόντος δεν εκφράζει το ευαγγελικό πνεύμα, γι' αυτό θα πρέπει πριν απ' όλους οι ίδιοι οι χριστιανοί να καταδικάζουν αμέσως, χωρίς καμιά επιφύλαξη και με τον πιο κατηγορηματικό τρόπο, την εκδήλωση τέτοιων αντιλήψεων. Θα ήταν, τέλος, περιττό να υπενθυμίσουμε πως η ανταπόδοση των ίσων μπορεί ίσως στην αρχή να φαίνεται πως λειτουργεί αποτρεπτικά, όμως σε βάθος χρόνου δεν καταλήγει πουθενά αλλού παρά στη συντήρηση του πνεύματος της μισαλλοδοξίας και στην αναπαραγωγή των αιτίων που την προκαλούν, άρα, εν τέλει, με την πρώτη ευκαιρία, και στα ίδια αποτελέσματα. Ας μην ξεχνάμε επίσης πως τέτοιου είδους ενέργειες τροφοδοτούν εκατέρωθεν φανατισμούς και αντιπαλότητες που, σε συνδυασμό με άλλους παράγοντες, μπορούν να οδηγήσουν ακόμη και σε πολεμικές συγκρούσεις.

Αν όμως, όπως θέλουμε να πιστεύουμε, έχουμε πραγματικό ενδιαφέρον για την τύχη της ορθόδοξης πολιτιστικής κληρονομιάς και θεωρούμε αυτονόητο πως επιβάλλεται να φροντίζουμε για την προστασία της, θα πρέπει να αναρωτηθούμε τι κάνουμε εμείς οι ίδιοι για εκείνα από τα μνημεία της που δεν βρίσκονται στα χέρια άλλων αλλά στα δικά μας. Το να καταδικάζεις ως κακό κάτι για το οποίο ευθύνονται άλλοι είναι εύκολο και ανέξοδο. Το δύσκολο και υπεύθυνο είναι να αναγνωρίζεις τις δικές σου ευθύνες για την προστασία των αξιών εκείνων που όταν καταπατούνται τους από άλλους εξεγείρεσαι. Ασφαλώς και δεν είμαστε εμείς αυτοί που θα επιχειρήσουμε ποτέ εν πλήρει επιγνώσει του τι κάνουμε να καταστρέψουμε έναν ιστορικό ναό μας. Όμως οι σκόπιμες καταστροφές των μνημείων μας που γίνονται συνειδητά από κάποιους μισαλλόδοξους άλλους και προκαλούν δικαιολογημένα τα αρνητικά αντανακλαστικά μας, αποτελούν ένα ελάχιστο ποσοστό του συνόλου των καταστροφών που γίνονται στα μνημεία της πολιτιστικής μας παράδοσης. Είναι αδιαμφισβήτητο πως η συντριπτική πλειονότητα των εν λόγω καταστροφών γίνεται ανεπίγνωστα από εμάς τους ίδιους, είτε επειδή αδιαφορούμε για την τύχη των μνημείων, είτε –όσο και αν αυτό φαίνεται εκ πρώτης όψεως περίεργο– εξ αιτίας ακριβώς της αγάπης μας γι' αυτά, η οποία μπορεί να μην φθάνει σε ολοκληρωτική διαγραφή τους από τον χάρτη, οδηγεί όμως πολύ συχνά σε «εξωραϊσμούς» που αλλοιώνουν ανεπανόρθωτα την ιστορική τους ταυτότητα. Ας φροντίζουμε λοιπόν να αποδεικνύουμε το ενδιαφέρον μας για τα μνημεία της παράδοσής μας προστατεύοντας, πριν απ' όλα, αυτά που βρίσκονται γύρω μας από τις καταστροφικές συνέπειες της εγκατάλειψης και των άστοχων επεμβάσεων, χωρίς να επιτρέπουμε οι –ασφαλώς επιβεβλημένες– αντιδράσεις μας απέναντι στις βάρβαρες συμπεριφορές άλλων, να λειτουργούν ως εκτονωτικός εφησυχασμός για τις δικές μας ευθύνες.

## Религиозные памятники и мы

Несмотря на то, что понятие «памятник» гораздо шире, обычно под этим термином мы имеем в виду постройку, которая является носителем исторической памяти, то есть общественное здание, церковь, частный дом и т.д., обладающую этими в большей или меньшей степени четко выраженными характерными особенностями. Памятники, именно как носители исторической памяти, являются истинными свидетелями исторической идентичности местности, в которой они находятся или, в любом случае, одной из составляющих этой идентичности. В современную эпоху все цивилизованные государства мира принимают концепцию, что памятник представляет ценность и достоин уважения, поэтому его следует охранять от разрушения и порчи, связанных с естественными причинами и вмешательствами со стороны человека. Разрушения, вызванные естественными причинами, в большинстве случаев происходят медленно и постепенно, являются конечным результатом заброшенности, гораздо реже встречаются непосредственные разрушения, вызванные землетрясением, наводнением или какой-либо иной, аналогичной причиной. Что касается разрушения памятников из-за вмешательства со стороны человека, в большинстве случаев оно происходит неосознанно, в результате действий, целью которых является их реставрация и благоустройство, однако самые обширные из них, к сожалению, нередко связаны с целенаправленными действиями, которые сознательно рассчитаны на то, чтобы уничтожить историческую память, и, в подавляющем большинстве случаев, относятся к памятникам религиозного характера.

Говоря о религиозных памятниках, конечно, мы имеем в виду здания, которые имеют больший или меньший исторический возраст и прямо или косвенно выражают религиозную идентичность, главным образом, это храмы и церковные и монастырские постройки (колокольни, монастырские трапезные, фиалы и т.д.), а также проскинитарии, захоронения и т.д., обладающие такими особенностями. Ярко выраженная символика, характерная для религиозных памятников, делает их предметом гораздо большего интереса со стороны общества по сравнению с теми, которые не имеют такого характера. Однако очень часто этот интерес, именно по причине религиозного фанатизма, не проявляется не позитивным образом, как забота об охране памятников со стороны той или иной религиозной организации, а негативно, то есть в лучшем случае – в виде индифферентности или открытого проявления протеста – к сохранению памятников других религий. Чтобы в этом убедиться, нет необходимости обращаться к прошлому, которое подтверждает это с помощью многочисленных примеров во всем мире, относящихся к разным сторонам, исходя из того, что, к сожалению, такие явления присутствуют и в современной действительности. История распорядилась так, чтобы православные народы жили по соседству с местностями, в которых различные конфликты интересов могут проявляться и как конфликты между религиями, способствуя проявлению религиозной нетерпимости, имеющей разрушительные последствия для такого рода памятников. Между прочим, и в наши дни события, происходящие в Косово и Сирии, напоминают нам, что уважение к материальному проявлению религиозности другого, к сожалению, не является чем-то само собой разумеющимся и продолжает оставаться задачей отдаленного будущего.

Очевидно, было бы лишним пытаться привести аргументы, чтобы доказать, что уважение к религиозной отличности и ее выражению в памятниках – это мера уровня культуры человеческого общества, независимо от того, является ли оно религиозным и какую именно веру исповедует, и что когда кто-либо радуется или, более того, способствует разрушению памятников других религий, даже путем

проявления безразличия к их судьбе, он подлежит полному осуждению. Совершенно естественно, что мы испытываем гнев и отвращение, слыша о сознательных разрушениях церквей и монастырей нетерпимыми фанатиками, таким образом осознавая, что таким образом кто-то пытается вычеркнуть из истории присутствие нашей традиции там, где это происходит. В таких случаях наши общества, конечно, должны резко реагировать, публично осуждая эти явления и оказывая необходимое давление на политическом уровне, добиваясь их международного осуждения и неповторения. Здесь мы должны разъяснить, что в представлениях цивилизованных народов не должно быть места мыслям о воздаянии, которые иногда в подобных случаях пытаются представить как якобы законную и оправданную реакцию. Тем более те, кто считает себя верующими христианами, должны понять, что оскорбление и неуважение к памятникам других религий не только ни в коем случае не может служить доказательством истинных и бескомпромиссных христианских принципов, но, напротив, является совершенно чуждым по отношению к ним. Догма око за око и зуб за зуб не отражает евангельского духа, поэтому сами христиане должны немедленно безоговорочно и самым категорическим образом осудить такие представления. Наконец, нет необходимости напоминать о следующем - может показаться, что в начале воздаяние способствует предотвращению таких действий, однако в конечном итоге может привести лишь к сохранению духа нетерпимости и воспроизведению причин, которые его вызывают, и, следовательно, при первой возможности, к тем же результатам. Давайте также не будем забывать, что такого рода действия питают фанатизм и противоборство с обеих сторон, что, в сочетании с другими факторами, может привести в том числе и к военным конфликтам.

Если же, как нам хочется верить, нас действительно интересует судьба православного культурного наследия и мы считаем само собой разумеющимся, что должны заботиться о его охране, то следует задаться вопросом, что делаем мы сами в отношении тех его памятников, которые находятся не в чужих, а в наших собственных руках. Легко и ничего не стоит осуждать зло, ответственность за которое несут другие. Гораздо труднее и требует большего мужества признать собственную ответственность за охрану тех ценностей, нарушение которых другими вызывает у нас осуждение. Очевидно, мы не будем пытаться, в полном сознании того, что мы делаем, разрушить наш исторический храм. Однако целенаправленные разрушения наших памятников, которые сознательно осуществляются нетерпимыми людьми и оправданно возбуждают негативные рефлексии с нашей стороны, представляют собой незначительную часть тех разрушений, которым подвергаются памятники нашей культурной традиции. Несомненно, подавляющее большинство такого рода разрушений осуществляется в неведении нами самими, либо потому, что мы проявляем безразличие к судьбе памятников, либо – как бы странно это ни выглядело на первый взгляд - именно из-за нашей любви к ним, которая может не доходить до их полного вычеркивания с карты, однако очень часто приводит к «приукрашиванию», которое непоправимым образом подменяет их историческую идентичность. Итак, давайте позаботимся о том, чтобы доказать наш интерес к памятникам нашей традиции, охраняя, прежде всего, те из них, которые находятся вокруг нас, от катастрофических последствий заброшенности и ненужных вмешательств, не допуская, чтобы наша, безусловно, оправданная реакция на варварское поведение других, позволяла нам успокаиваться и забывать о собственной ответственности.

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## The religious monuments and us

Despite the fact that the definition of the notion of “monument” is much larger, habitually, by this term we mean a building that is the vehicle of historical memory, a public building, a church, a private house, etc, invested with such features, more or less obvious and pronounced, depending on the case. Monuments, precisely because they are vehicles of historical identities, constitute truthful witnesses of the historical identity of the place where they are situated, or, one of this identity’s components. In our day and age, they are perceived, in all the countries of the civilised world, as something valuable and commanding respect and as such deserving to be protected against wear and tear and deteriorations caused by natural causes and human interventions alike. Deterioration owing to natural causes is slow and progressive, usually the result of advancing erosion from abandonment, while immediate destruction owing to earthquakes, floods or similar is relatively speaking a more rare occurrence. Deterioration caused by human intervention is in most cases unintentional and the result of conservation and embellishment actions. The most important destructions however are not infrequently caused intentionally with the purpose to erase historical memory and are aimed, in the vast majority of the cases, at religious monuments.

By religious monuments, we mean historical buildings of the remote or more recent past which express directly or indirectly a religious identity, e.g. churches and church and monastery buildings (bell towers, refectories, bottles etc.) but also icon cases, graves, etc. It is only natural that the monuments with an obvious religious symbolism attract a lot more attention than other non-religious monuments. This attention, however, on account of the religious fanaticism, is not a positive one i.e. care for the monuments by the relevant faith community, but a negative one, expressed as indifference, at best, or as objection –if not worse– to the conservation of monuments created by another religion. This is certainly true of the past with numerous such instances the world over and from all sides, but also, unfortunately, of the present with similar phenomena being frequently observed. In our case, historically, the orthodox have always been in the vicinity of regions where conflict of interests often takes on the form of religious conflicts leading to the development of religious bigotry with disastrous consequences for the monuments in those areas. Even in our days, what is happening in Kosovo and Syria sadly remind us that respect for the material expression of others’ religions is unfortunately not self evident but, quite on the contrary, a remote objective.

There is certainly no point in arguing to prove that respect for religious difference and its expression through its monuments is the measure of a human society’s level of civilisation, irrespective of its being religious or not. To rejoice in the destruction of different religion monuments, to be indifferent and worse even, to contribute to it is equally damnable. In our case, it is natural to feel indignation and outrage at the news of deliberate destructions of churches and monasteries by bigot fanatics, especially as we realise that this is their way of erasing from history the presence of our own tradition in the regions where these phenomena are taking place. In the presence of such occurrences, our societies must react forcefully and publicly denounce them while putting pressure on the political level to internationally condemn them and to prevent their continuation. We need, at this point, to make it clear that there is no place, in the thinking processes of civilised nations, for retaliation as an allegedly necessary reaction to such actions. Further, those who identify themselves as Christians need to understand that desecration of other religion monuments can never be proof of genuine and uncompromising Christian principles and that, on the contrary, it is totally foreign to them. The eye for an eye and a tooth for a tooth doctrine does not in any way express the evan-

gical precept and for this reason all Christians must denounce immediately, unreservedly and in the strongest possible terms the manifestation of such attitudes. Finally, it would be redundant to point out that while retaliation may seem to be dissuasive at first, ultimately it merely serves to perpetuate the spirit of bigotry and the reproduction of its causes leading to the exact same results. And let us not forget that such actions foster fanaticism on both sides which, combined with other factors, may lead even to war. If however, we are genuinely interested in the fate of the orthodox cultural heritage and we consider that looking after it is a self evident necessity, we inevitably need to question what it is that we are doing for those monuments that are in our possession and not in the hands of others. Denouncing some one else's actions is easily done and costs nothing. Recognising one's own responsibilities however in the protection of values that are abused is more difficult. This is certainly not to say that we shall ever deliberately attempt to destroy one of our historical churches but it is a truism that deliberate destruction of our monuments by fanatic bigots provoking our just outrage, represents an infinitesimally small percentage of the destructions and damages caused to the monuments of our cultural tradition. It is an indubitable fact that we are the culprits, unwittingly of course, for the vast majority of the damage done to them; either on account of our indifference in regard to their fate, or –strange as this may sound– because of our concern for their preservation which may lead to “embellishments” altering beyond recognition their historical identity. Let us therefore take care to prove our interest in and concern for the monuments of our tradition protecting first and foremost those around us against the devastating consequences of abandonment and disastrous interventions and at the same time let us not allow our –otherwise justified– reactions to barbaric actions of others to make us complaisant in regard to our own responsibilities.

**Miltiadis D. Poliviou**  
Dr. Architect  
Chairman of the Selection Board

## المعالم الدينية ونحن

رغم أن مفهوم كلمة معالم أوسع ، إلا أننا نقصد بهذا المصطلح بناء يحمل الذاكرة التاريخية ، أى أنها مبنى عام ، كنيسة ، منزل خاص ... إلخ ، يتميز بسمات ما ، أقل أو أكثر تعبيراً ووضوحاً . وحيث أن المعالم تحمل في طياتها الذاكرة التاريخية ، فإنها تعد شهوداً لا يمكن تكذيبها للهوية التاريخية للمكان الذى توجد به أو على الأقل أحد مكونات هذه الهوية . فى العصر الحالى ، من المقبول من جميع الدول المتحضرة فى العالم مفهوم أن المعلم شئ ثمين وجدير بالاحترام ، لذلك يجب حمايته من التلف والدمار التى تعود إلى العوامل الطبيعية أو الأفعال البشرية . إن الدمار الذى يعود إلى العوامل الطبيعية يكون فى أغلب الأحيان بطيئاً وتدرجياً ، نظراً للتلف الناتج عن الإهمال السابق ، بينما يكون أكثر ندرة الدمار المباشر ، نتيجة الزلزال ، الفيضان أو سبب آخر مماثل . فيما يتعلق بدمار المعالم من التدخل البشرى ، فإن ذلك يحدث فى أغلب الأحيان بدون قصد ، نتيجة أعمال تهدف إلى صيانة أو تجميل المعالم ، إلا أن اكبرها يعود ، للأسف وليس بصورة نادرة ، إلى أفعال مقصودة تهدف إلى محو الذاكرة التاريخية ، حيث تستهدف فى الغالبية الساحقة للحالات ، معالم ذات طابع دينى .

عند الحديث عن المعالم الدينية ، نقصد بالطبع المباني التى تتميز بعمق تاريخى أقل أو أكبر ، وتعتبر بصورة مباشرة أو غير مباشرة ، عن هوية دينية ، مثلما هو الحال أساساً فى حالة الكنائس ، المباني الكنسية والديرية ( أبراج الأجراس ، موائد الطعام بالأديرة ، القنينات ... إلخ ) بالإضافة إلى المزارات ، المقابر ... إلخ التى تتميز بهذه الصفات . من الطبيعى ، إن هذه الرمزية الواضحة التى تميز المعالم الدينية تجعل منها موضوع يجذب الإهتمام الجماعى البالغ ، مقارنة بالأمكان التى لا تتميز بذات الطابع . إلا أنه عادة ، فإن هذا الإهتمام ، نظراً للتعصب الدينى ، لا يتم التعبير عنه بشكل إيجابى ، بمعنى العناية بما يحدث من إهتمام دينى جماعى لحماية المعالم التى تعبر عنها ، إنما يتم ذلك بصورة سلبية ، تقتصر فى أفضل الأحوال على عدم المبالاة أو التعبير عن الاعتراض الواضح بالنسبة للحفاظ على المعالم الدينية للديانات الأخرى . من أجل إدراك ذلك ليس من الضروري أن يعود المرء إلى الماضى ، الذى يؤكد بأشكال كثيرة فى جميع أنحاء العالم ومن كافة الجوانب ، بما أنه ، للأسف ، لا تغيب مثل هذه الظواهر عن واقعنا الحالى . فيما يتعلق الأمر بنا نحن ، فإن التاريخ أراد أن تتجاوز الشعوب الأرثوذكسية فى مناطق حيث من الممكن أن تبدو صراعات المصالح المختلفة كصراعات بين الديانات ، فيساعد ذلك على نمو التعصب الدينى ، بما ينتج عنه من أثار مدمرة على المعالم الدينية ذات الصلة . لا سيما أنه حتى فى وقتنا الحالى ، فإن ما يحدث فى كوسوفو وسوريا يذكرنا بأن احترام التعبير المادى للشعور الدينى لدى الآخر ، ليس ، للأسف ، بشئ بديهى ، بل مازال يعد هدفاً غير قريب التحقيق .

كان من المفروض أن يكون من غير الضرورى حديث المرء لمجرد إثبات أن احترام الاختلاف الدينى وتعبيره من خلال المعالم الدينية ، يعد معياراً للمستوى الحضارى للمجتمع الإنسانى ، بغض النظر عما إذا كان هذا المجتمع متديناً وما نوع هذا التدين وأن إبتهاج المرء لتدمير معالم خاصة بالآخرين ، وبالأحرى المشاركة فى هذا التدمير أو حتى عدم المبالاة لمصيرها ، يعد شيئاً يستحق الإدانة بشكل مطلق . فيما يتعلق بنا نحن ، فمن الطبيعى أن نشعر بالغضب والإستنكار عندما نسمع عن تدمير مقصود للكنائس والأديرة من متطرفين متعصبين ، حيث إننا بذلك ندرك وجود البعض الذين يريدون



بهذه الطريقة محو من التاريخ لوجود تراثنا من الأماكن التي تحدث بها هذه الأفعال . في هذه الحالات فإن المجتمعات عليها أن ترد بشدة وتدين علناً هذه الظواهر وتمارس الضغوط الضرورية على المستوى السياسى من أجل الإدانة الدولية وتجنب استمرارها . هنا يجب أن نوضح أن معتقدات الشعوب المتحضرة لا تتضمن أفكاراً عن المعاملة بالمثل ، التي قد تحدث في أوقات الغضب ، التي قد تكون بمثابة رد فعل ضرورى في حالات مماثلة . بالأحرى ، من يطلقون على أنفسهم بأنهم مسيحيين مؤمنين ، يجب أن يدركوا أن عدم احترام معالم الديانات الأخرى ، لا يمكن بأى حال من الأحوال أن يعد دليلاً على المبادئ المسيحية الأصيلة الراسخة ، بل على العكس فإن هذا يعد غريباً تماماً عليها . إن مبدأ العين بالعين والسن بالسن لا يعبر عن روح الإنجيل ، لذلك فإنه يجب على جميع المسيحيين ، قبل الجميع ، أن يدينوا فوراً ، دون أدنى تحفظ وبشكل قاطع ، أحداث تعبر عن مثل هذه المعتقدات . أخيراً ، من غير الضرورى أن نذكر بأن رد ما يعتمد على المعاملة بالمثل ، قد يبدو في البداية بأنه يعمل في صورة الردع ، إلا أنه على مدار الزمن لا ينتهى إلى شىء سوى الإبقاء على روح التعصب وإعادة إنتاج أسباب ذلك ، مما يؤدي ، في النهاية ، وعند ظهور أول فرصة ، إلى حدوث ذات النتائج . لا يجب أن ننسى كذلك أن مثل هذه الأفعال تغذى التعصب والخصومات من كلا الطرفين ، وبالإضافة إلى عوامل أخرى ، من الممكن أن تؤدي إلى صدامات حربية .

إلا أنه ، وفقاً لما نريد أن نعتقه ، لدينا إهتمام حقيقى بمصير الإرث الثقافى الأرثوذكسى ونعتبر أنه من البديهي والحتمى أن نهتم بحمايته ، ويجب أن نتساءل ماذا نفعل نحن أيضاً لتلك المعالم التي لا توجد في أيدي الآخرين بل توجد في أيدينا نحن . إن قيامك بإدانة ما على أساس أن هناك أمر سيء ، يتحمل مسئوليته الآخرين ، فإن هذا سهل وغير مكلف . إن الأمر الصعب والمسئول هو قيامك بالإعتراف بمسئولياتك عن حماية القيم الذى يؤدي الإعتداء الآخرين عليها ، إلى إثارتك . بالطبع ، لن نكون نحن الذين سوف نحاول تدمير كنيسة تاريخية لنا . إلا أن التدمير المتعمد لمعالمنا والذى يتم بشكل متعمد من بعض المتطرفين يثير رد فعلنا الغاضب المبرر ، إلا أنه يعد نسبة صغيرة جداً من إجمالى الدمار الذى يحدث في معالم إرثنا الثقافى . بدون شك أن الغالبية الساحقة من مظاهر الدمار المذكورة ، تحدث بدون علمنا ، سواء نظراً لعدم إكترائنا بمصير المعالم ، أو نظراً - ورغم غرابة ذلك من الوهلة الأولى - نتيجة لحبنا لهذه المعالم ، الذى قد لا يصل إلى محوها التام من على الخريطة ، لكن هذا الحب يؤدي عادة جداً إلى " تجميل " يغير بدون رجعة هويتها التاريخية . فلنهتم إذاً بإثبات إهتمامنا عن معالم إرثنا بواسطة حماية ، وقبل كل شىء ، المعالم الموجودة حولنا ، من العواقب الوخيمة التي تعود إلى الإهمال والتدخلات المدمرة ، دون أن نسمح لردود الأفعال - الواجبة بالطبع - تجاه السلوكيات الهمجية للآخرين ، أن تكون بمثابة تهدة وشعور بالرضا تجاه مسئولياتنا .

ملتياديس پوليفيو

د. مهندس معمارى

رئيس لجنة التحكيم



The contest is dedicated to monuments  
that have been damaged over the time due to:

### **Photo Contest Sectors**

#### **Sector 1**

Abandoned monuments left to the ravages of time  
because of compulsive or voluntary discontinuation of their use.

#### **Sector 2**

Monuments that are accessible and in use,  
however damaged by air or other sort of pollutants and other natural elements.

#### **Sector 3**

Monuments that have suffered man-induced damage - destruction.

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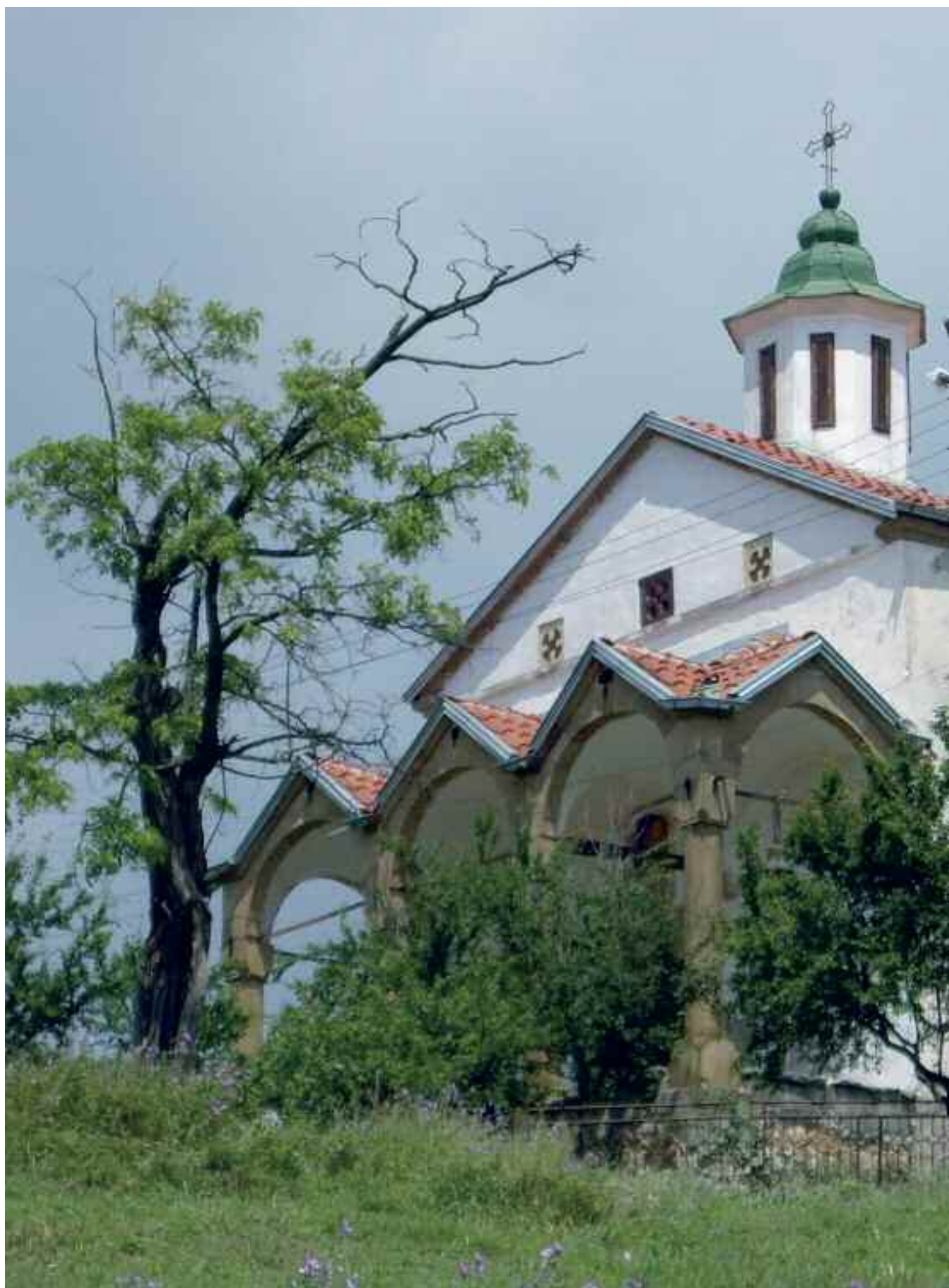










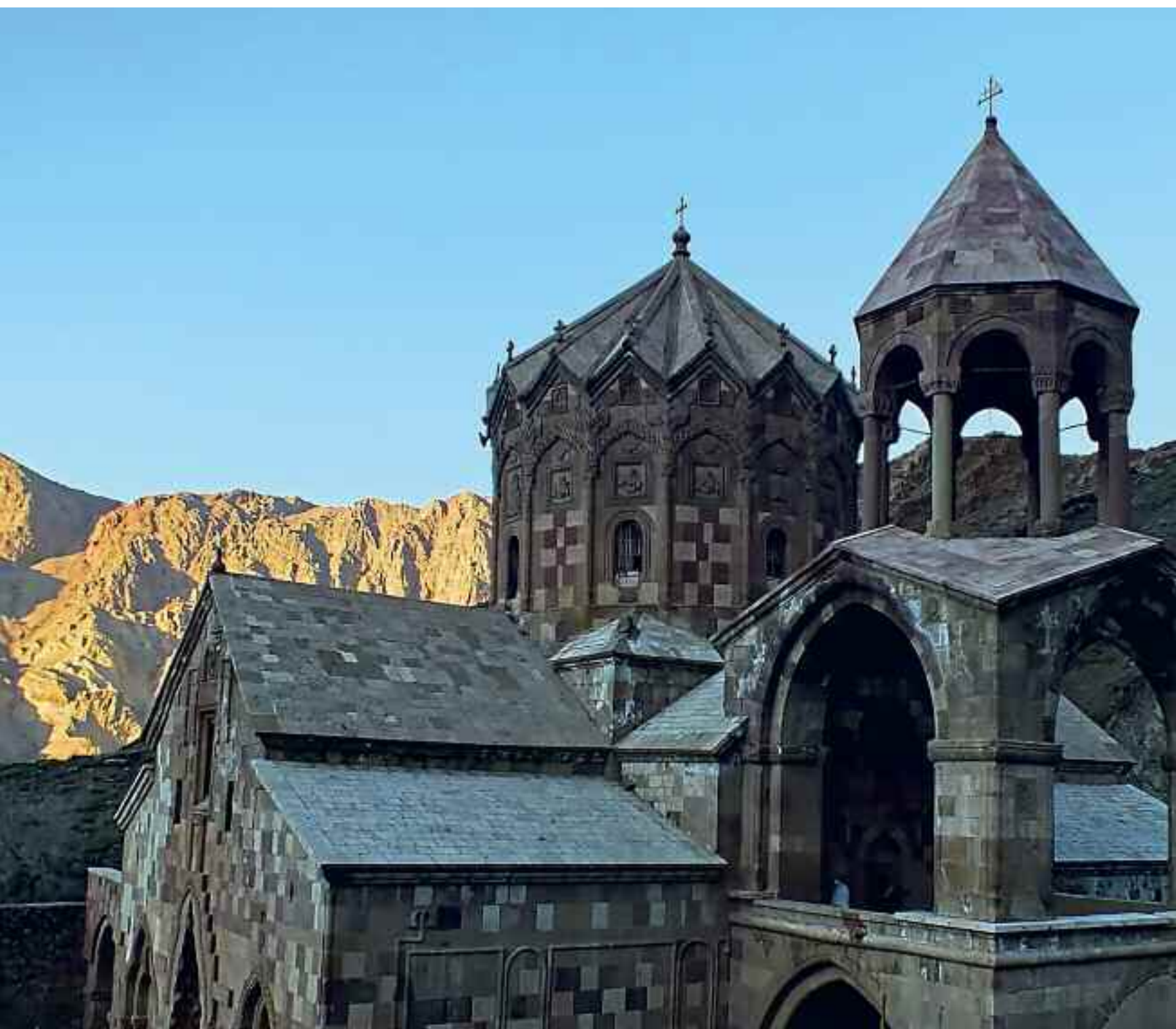






















































































































































































































































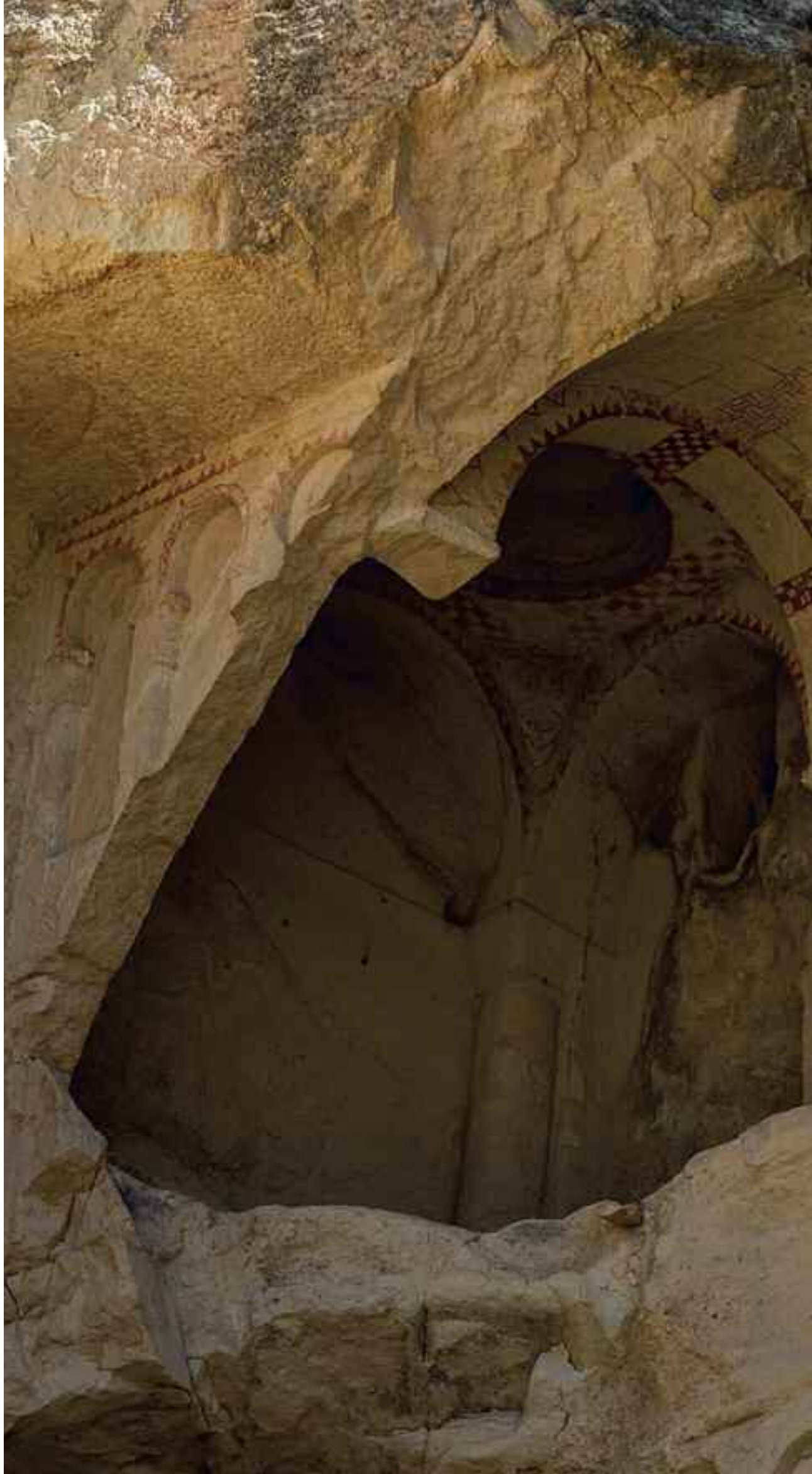




























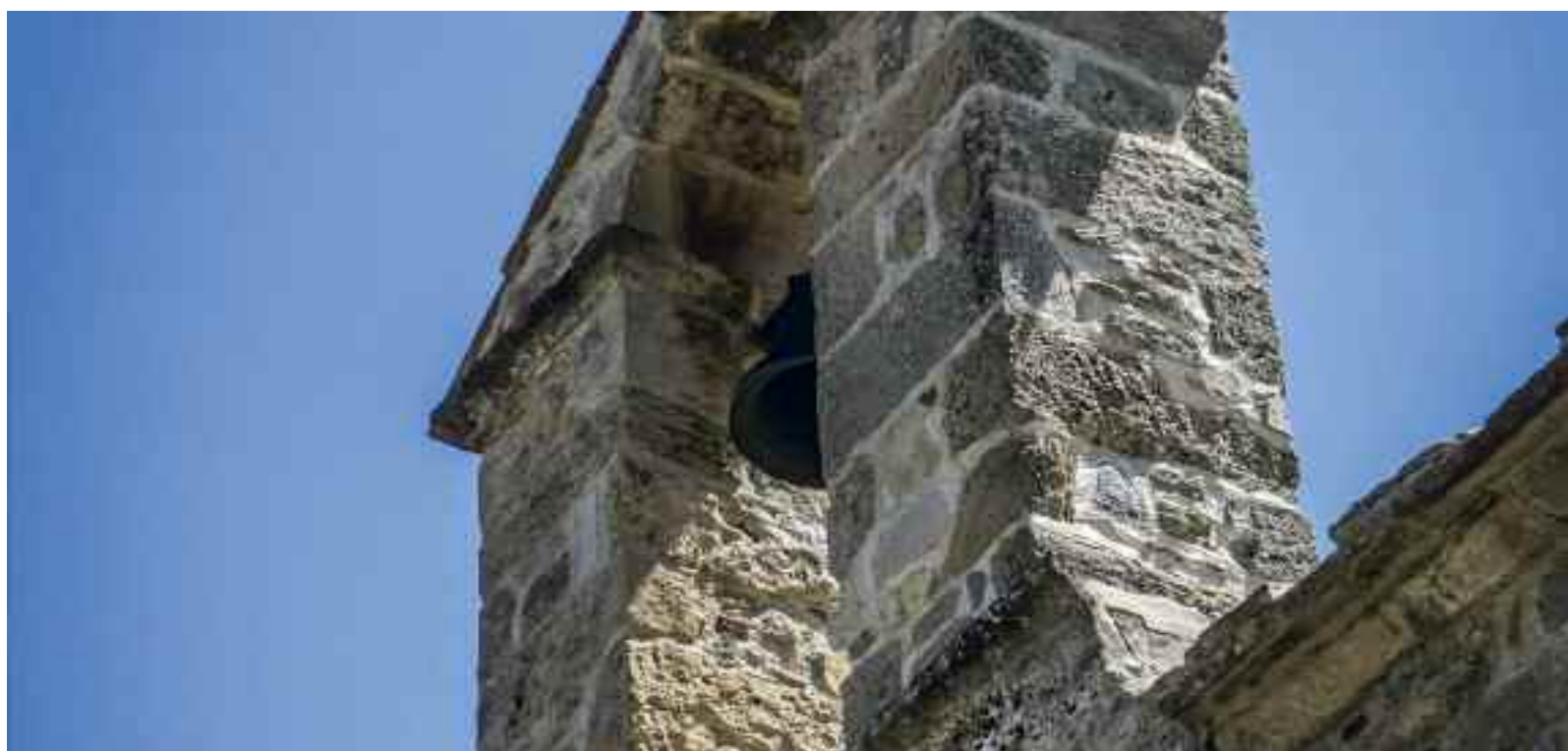








































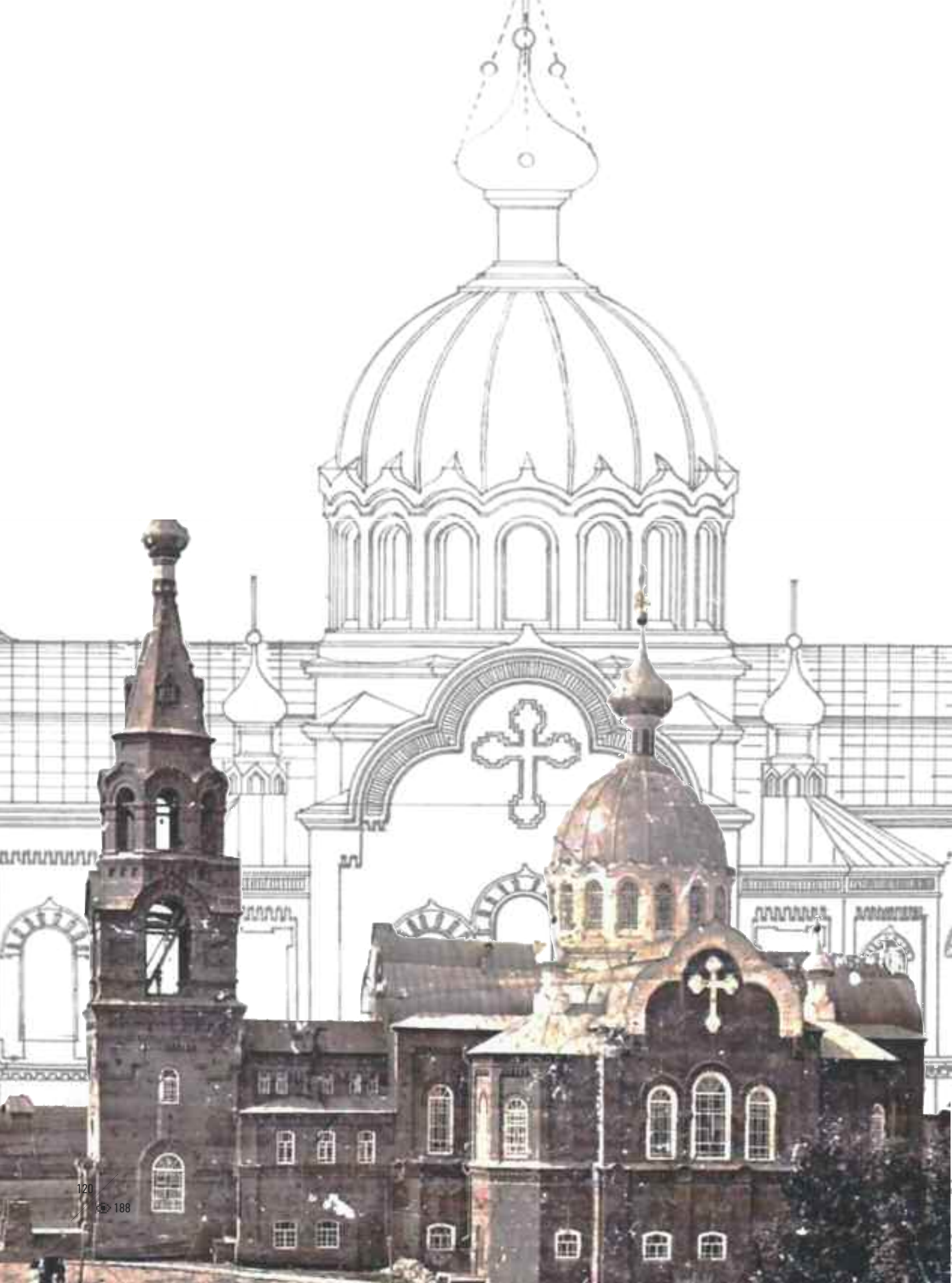




























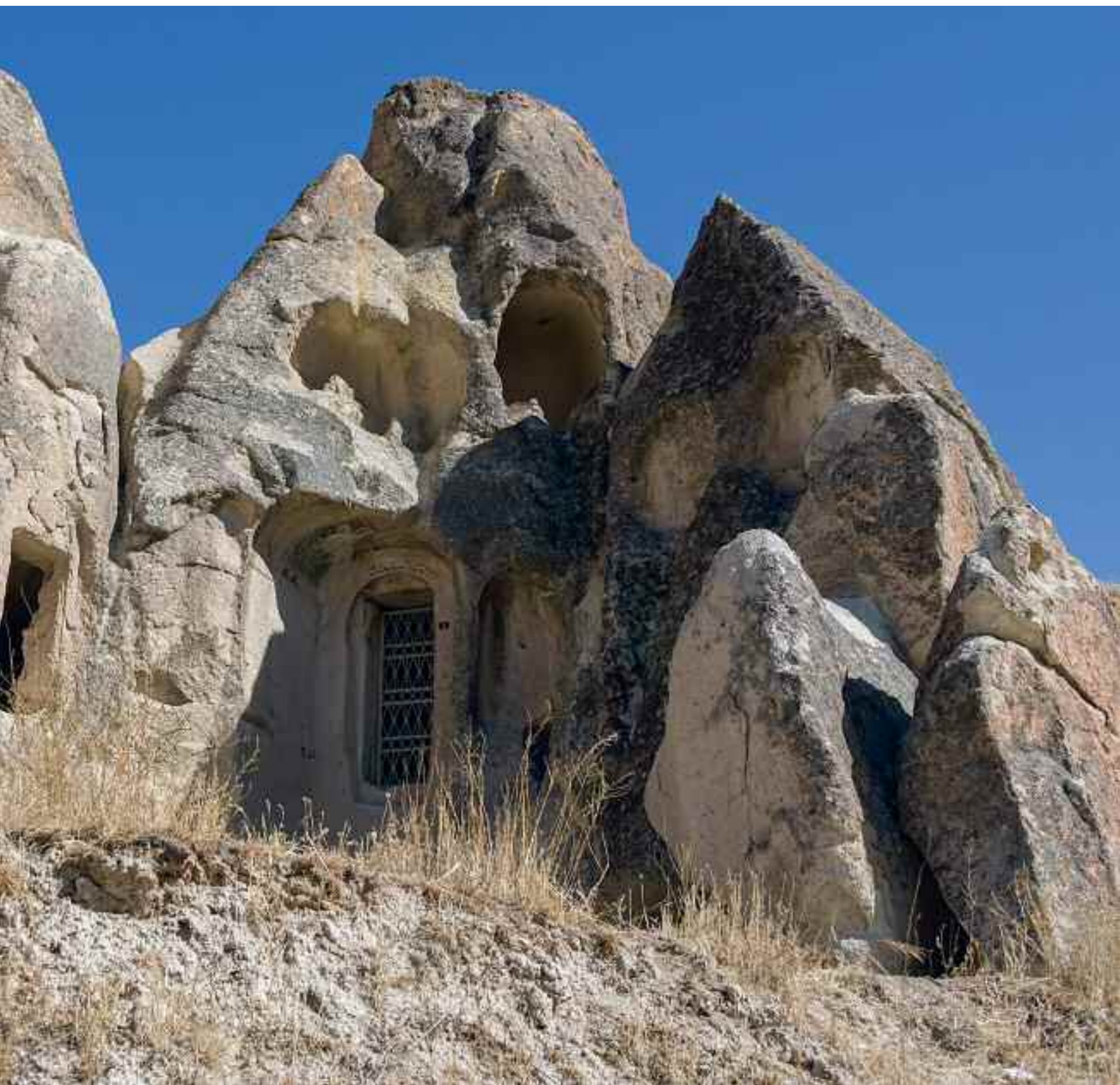








































































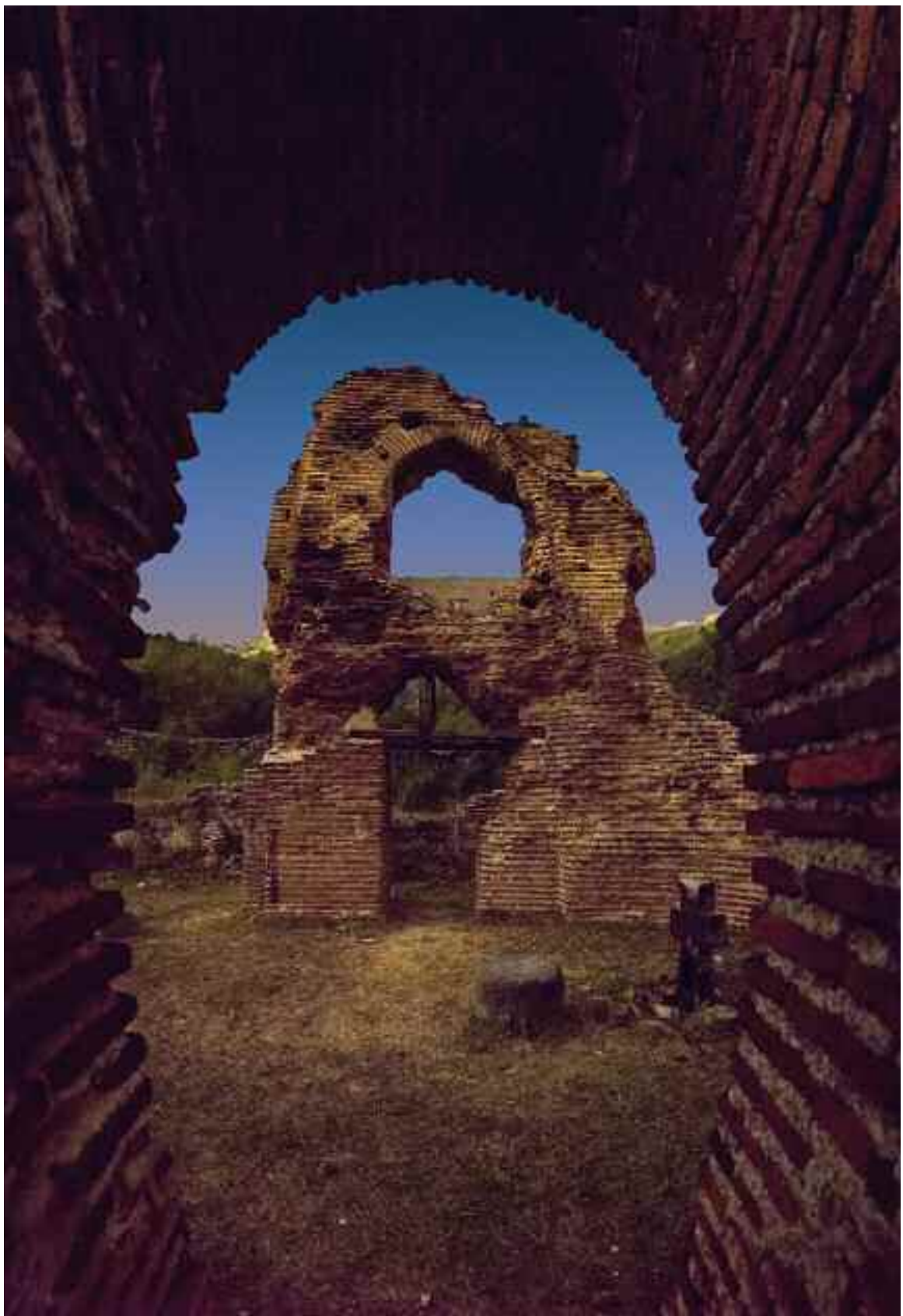
























































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**1<sup>st</sup> Sector – 1<sup>st</sup> Prize****Name and Surname:** MR. NIKOLAY SPIRIDONOV**Contestant Nationality:** Russian**Monument Name:** Church of the Nativity of the Blessed Virgin Mary**Monument Area:** Stepanchikovo village, Yaroslavl region**Country where the monument is located:** Russia**The year or time period of the monument construction:** 17<sup>th</sup> century

Yaroslavl region, village of Stepanchikovo. Church of the Nativity of the Blessed Virgin Mary in Stepanchikovo. Church made of bricks, with two thrones and the St. Nicholas' chapel; the cost for its erection was covered by the parishioners in the place of the old wooden church (17<sup>th</sup> century). It is square-shaped, with five cupolas, two series of windows, an altar and a multi-level bell-tower. During the Soviet era, it was closed down and used as a storehouse. Currently, it is abandoned and decaying. Up until 1764, the village was an estate belonged to the monastery of Saints Boris and Gleb of Rostov.

**1<sup>st</sup> Sector – 2<sup>st</sup> Prize****Name and Surname:** MR. NIKOLAOS MOURTIZIS**Contestant Nationality:** Greek**Monument Name:** Twin Basilicas of Saint Demetrios and Saint Georgios of the Castle**Monument Area:** Paleochora in Aegina island**Country where the monument is located:** Greece**The year or time period of the monument construction:** Not mentioned

At the top of Paleochora\* hill in Aegina, the so-called 'small Mystras', is the Castle that was built by the Venetians in 1654 and two large interconnected churches, the Twin Basilicas with two altars-entrances, of Saint Demetrios and Saint Georgios of the Castle, one for the Latin Catholics and one for the Greek Catholics. For strollers visiting the place, the view is fantastic; the area of Souvala and Aegina (the town) can be seen from there. The signs of abandonment are visible, although occasional efforts have been made to save them.

\* Paleochora ('old town') is the name of a steep hill near the Monastery of Agia Triada (Agios Nektarios), dotted by a scattering of old chapels and remains of a Byzantine city. The area is also known as the «Mystras island». Archeologists have identified it as the location of the ancient city of Aegina. The Aeginetans settled there around 896 AD, to flee from the Saracen pirates and stayed there until 1800 AD, when they returned to the harbour, where the town of Aegina stands today.

The houses in this medieval town covered the entire southwestern side of the hill and rose amphitheatrically to the top. The inhabitants were involved in trade and shipping and cultivated the small farms and gardens around the area. But Paleochora was not always successful in evading destruction. From the 9<sup>th</sup> century to the 12<sup>th</sup> century, there is little available information about Aegina, but it is known that it was plagued by pirates and the island's history is closely connected to periods of occupation by the Franks, Venetians and Ottomans.

Panayia tou Sindi monastery was built in 16<sup>th</sup> century. It is located in the area of Paphos in Cyprus. Only main church has remained. The rest of the monastery is almost completely dilapidated.

**1<sup>st</sup> Sector – 3<sup>rd</sup> Prize****Name and Surname:** MR. TOMASZ MOŚCICKI**Contestant Nationality:** Polish**Monument Name:** Panayia tou Sindi monastery**Monument Area:** Paphos**Country where the monument is located:** Cyprus**The year or time period of the monument construction:** 16<sup>th</sup> century AD

Panayia tou Sindi monastery was built in 16<sup>th</sup> century. It is located in the area of Paphos in Cyprus. Only the main church has remained. The rest of the monastery is almost completely dilapidated.



## 2<sup>nd</sup> Sector – 1<sup>st</sup> Prize

**Name and Surname:** MR. VAKHTANG BERIDZE

**Contestant Nationality:** Georgian

**Monument Name:** Abukhalo skete

**Monument Area:** Kareli district, Trialeti Mountain

**Country where the monument is located:** Georgia

**The year or time period of the monument construction:** 17<sup>th</sup>-18<sup>th</sup> century

Abukhalo skete is mentioned in the «history of the kingdom of Georgia» by Vakhushti Bagration, where we find various information on Abukhalo. The monastic compound is located in Kareli district, on the northern side of Trialeti Mountain, and dates back to the 17<sup>th</sup>-18<sup>th</sup> century.

The skete consists of several caves of different sizes carved in the rock and is inhabited by monks, as it used to be in the past.



## 2<sup>nd</sup> Sector – 2<sup>nd</sup> Prize

**Name and Surname:** MR. VYACHESLAV POPOV

**Contestant Nationality:** Bulgarian

**Monument Name:** St. John the Baptist church

**Monument Area:** Goles village, in Godech municipality, Sofia

**Country where the monument is located:** Bulgaria

**The year or time period of the monument construction:** 1896 – 1900 AD

Goles is a village in western Bulgaria, in Godech municipality, Sofia. The Goles village is located in a mountainous area to the south of Vidlic Mountain. The church of St. John the Baptist that is currently operational was built in 1896-1900 and needs repair. There are a few votive offerings-crosses in the village, dedicated to Saint Nicholas, Saint Elias, Saints Peter and Paul, Saint George. Above the village of Goles, the monastery of Saint Nicholas is being renovated. We do not know the exact date of its erection.



## 2<sup>nd</sup> Sector – 3<sup>rd</sup> Prize

**Name and Surname:** MR. MOHAMMAD NOURMOHAMMADIAN

**Contestant Nationality:** Iranian

**Monument Name:** St. Stepanos Monastery

**Monument Area:** 15 km northwest of Jolfa city

**Country where the monument is located:** Iran

**The year or time period of the monument construction:** Not mentioned

The St. Stepanos Monastery is an Armenian monastery about 15 km northwest of Jolfa city, East Azarbaijan Province northwest Iran. The first monastery was built in the seventh century and completed the tenth century. However, St Bartholomew first founded a church on the site around AD 62. But it was partly destroyed during the wars between the Seljuks and the Byzantine Empire in the eleventh and twelfth centuries.



## 3<sup>rd</sup> Sector – 1<sup>st</sup> Prize

**Name and Surname:** MS. ANZHELA USMANOVA

**Contestant Nationality:** Russian

**Monument Name:** Holy Protection church of the Mother of God

**Monument Area:** Bulzi village, in Chelyabinsk region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 18<sup>th</sup>-19<sup>th</sup> century AD

The church of the Holy Protection of the Mother of God in Bulzi village, to the north of Chelyabinsk region, was built in the 18<sup>th</sup>-19<sup>th</sup> century. It has three thrones. Close to the church lies the abandoned building of the former school, a ground-floor building made of red bricks. It now houses the monks' cells and a church. Currently, the population of the village is not more than one thousand. The church is on a hill and is visible from far away. Sinara River flows under the mountain. The Resurrection was celebrated there in April 2014, after a pause of 80 years.



**3<sup>rd</sup> Sector – 2<sup>nd</sup> Prize****Name and Surname:** MR. CONSTANTINOS CHARALAMBOUS**Contestant Nationality:** Cyprian**Monument Name:** Church of the Archangel Michael**Monument Area:** Lefkoniko village of Famagusta province**Country where the monument is located:** Cyprus**The year or time period of the monument construction:** 19<sup>th</sup> century

The church of the upper parish of Lefkoniko was dedicated to the Archangel Michael. It was built in the early 19<sup>th</sup> century and had an imposing appearance, with an excellent wood-carved iconostasis and numerous Byzantine icons. The grandiose wall painting of the Archangel Michael was dominant in the interior of the church. All the official ceremonies and rituals of the community would take place here.

After the Turkish invasion in Cyprus, the church of the Archangel Michael in Lefkoniko village of Famagusta province had the same destiny as several hundreds of other sacred monuments and sites of Christian pilgrimage in the occupied part of Cyprus: Desecration and abandonment for 42 years.

**3<sup>rd</sup> Sector – 3<sup>rd</sup> Prize 3A****Name and Surname:** MR. MIRKO CELIC**Contestant Nationality:** Serbian**Monument Name:** Saint Petka church**Monument Area:** Kik village in the Lovinac municipality, in Lika–Senj County**Country where the monument is located:** Croatia**The year or time period of the monument construction:** 1809 AD

Kik village is located halfway between Gospić and Gračac, Lika, Croatia. It is a part of the village Ploče. There is very little information about Saint Petka church in Kik, but it is known that it was moved in 1809 from the neighbouring village of Raduč since the latter got a bigger church dedicated to Saint Ilija The Prophet. Kik church used to be the filial church of the cathedral church, dedicated to The Descent of The Holy Spirit, in the village of Ploče. During the WW II Croat Nazis destroyed the church documents about the parish so the most important information about its history is lost. After the end of the war, the communists – the former parishioners, blew up the Ploča church, and used its stone to build community stables. They also burned down the Kik church, which remains devastated until today. In 1995, during the war operation "Storm", the Croats banished all the remaining Orthodox Serbs from the area, and there is nobody to reconstruct these two monuments. Time and the weather continue to damage the remains of the Kik church.

**3<sup>rd</sup> Sector – 3<sup>rd</sup> Prize 3B****Name and Surname:** MR. IOANNIS GKLEKAS**Contestant Nationality:** Greek**Monument Name:** Paleomonastiro**Monument Area:** Vrantamas in Laconia**Country where the monument is located:** Greece**The year or time period of the monument construction:** Not mentioned

At Vrontamas in Evrotas Municipality of Laconia, around seven kilometers from the "Kleisoura" settlement, at an inaccessible site of the gorge in the middle of which Evrotas flows, there is a cave that some monks had chosen to retire to in the Byzantine years, to dedicate themselves to God. They established a monastery with a narthex, a main church, a small chapel, cells, rainwater tanks, ovens, and the essentials for an austere life. The Church is dedicated to Virgin Mary and the great martyr Nikita, while the interior is dedicated to St. Nikolas. The wall paintings date back to the 12<sup>th</sup> or 14<sup>th</sup> century (the bust-length Christ extending His hands in blessing), and those in the chapel are from the post-Byzantine era. Due to the unreachable location of the Monastery, the sacredness of the place and the need for protection from the Supreme Power, the inhabitants of Vrontamas, in September 1825, sought refuge there to escape the fury of the enemy and defend themselves with safety. Ibrahim's troops were tightly besieging the Christians, but the narrow space and the fortification of the castle brought only casualties to the besiegers. The furious raiders opened up holes at a weak point of the rock, placed

explosives and blew up the Monastery. The death was torturous, as the infidels brought in huge quantities of dry grasses and branches from the valley and placed them in the opening of the roof. Using long sticks and cloths impregnated in flammable substance, they started a fire at the top of the mountain, causing a strong explosion that was lethal for those entrapped.



#### Sector 1

**Name and Surname:** MS. ZYKOVA

**Contestant Nationality:** Russian

**Monument Name:** Church of the Ascension

**Monument Area:** Boulgouminskogie village in the region of the Republic of Tatarstan

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1764 AD

This is the church of the Ascension in Boulgouminskogie village in the region of the Republic of Tatarstan. The monument was inaugurated by Pyotr Ritsakof in 1764. Currently work is being undertaken on the restoration of the church.



#### Sector 1

**Name and Surname:** MS. NADEZHDA TOCHILOVA

**Contestant Nationality:** Russian

**Monument Name:** Church of the Transfiguration

**Monument Area:** Nimenga village, Onega district in Arkhangelsk region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1800 AD

Church of the Transfiguration in Nimenge (1800 AD - 1878 AD). The monument is located in Nimenga village, Onega district in Arkhangelsk region.



#### Sector 1

**Name and Surname:** MS. TATIANA IGNATIEVA

**Contestant Nationality:** Russian

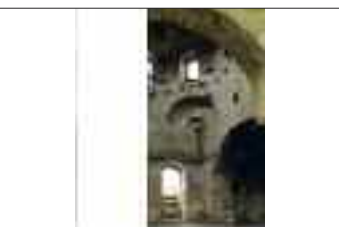
**Monument Name:** Church of the Life-Giving Trinity

**Monument Area:** Mentusi village, Leningrad region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1788 AD

Church of the Life-Giving Trinity in the style of classicism, made of bricks and natural stone slabs. The building costs were covered by Count R.I.Vorontsov and his out-of-marriage son A.R.Rantsev; it was consecrated in 1788. Architects: N.N.Fedyuskin (bell-tower), N.A.Dolbinski. The multi-level bell-tower with its eclectic forms was constructed in 1866. There used to be chapels dedicated to St. Nicolas and martyrs Romanus and David, which were abolished when the church was reconstructed in 1907. It was closed down in the 1930s. It suffered major damages during the war, and only the ruins of the bell-tower and the unroofed walls have survived to date. Photo 1 – 2013. Address: Leningrad region, Mentusi village, coordinates: 59.695454, 29.39745.



#### Sector 1

**Name and Surname:** MR. DMITRIY CHASSOVITIN

**Contestant Nationality:** Russian

**Monument Name:** Old Orthodox church

**Monument Area:** Verkhoturys, Ural region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 18<sup>th</sup> century AD

This is the old Orthodox Church in Verkhoturys, Urals. The monument was built in 18th century but it was devastated during the civil war in 1918-1919. After the Civil War it was converted to a warehouse.



**Sector 1****Name and Surname:** MS. TATIANA GORDEEVA**Contestant Nationality:** Russian**Monument Name:** Summer church of the Epiphany and winter church of St. Catherine**Monument Area:** Batran village is located 46 km from Cherepovets region**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1799 AD

Batran village is located 46 km from Cherepovets region of Russia. In Batran village there are two half-ruined stone temples. Summer church of the Epiphany with three thrones: Epiphany of the Lord, the prophet Elijah and Our Lady of Kazan. The winter church was built in honor of St. Catherine the Great Martyr. The summer church was built in 1799 after the efforts of parishioners, and the winter church was built in 1819 by the contribution of the landowner Princess Katherine Petserskaya.

**Sector 1****Name and Surname:** MR. DMITRIY SVETLOV**Contestant Nationality:** Russian**Monument Name:** Abandoned and almost destroyed church**Monument Area:** Yaroslavl region, at the outskirts of Borisoglebsky city**Country where the monument is located:** Russia**The year or time period of the monument construction:** Not mentioned

The photo is titled «Hope for rebirth». It shows the abandoned and almost destroyed church in Yaroslavl region, at the outskirts of Borisoglebsky city. Restoration of the church started in 2012.

**Sector 1****Name and Surname:** MR. SERGEY POLYATYKIN**Contestant Nationality:** Russian**Monument Name:** Church of the Holy Trinity**Monument Area:** Sokolsky District, Vologda Oblast**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1790 AD

This is the church of the Holy Trinity in Sokolsky District, Vologda Oblast. The monument was built with bricks with decor in baroque style was built in 1790, funded by the parishioners. The bulk of the church - two tiers of the bushel windows, topped with five ornamental cupolas. The bell tower is connected to a large dining room based on two pillars, which were chapels dedicated to Baptist and Makarios. It remained closed during the period 1939-1941.

**Sector 1****Name and Surname:** MR. ROMAN ONCHUKOV**Contestant Nationality:** Russian**Monument Name:** Large stone church with Side chapels Iberia and St. Seraphim of Sarov**Monument Area:** Kungur town in the southeast of Perm Krai**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1903-1914 AD

This large stone church is located in Kungur town in the southeast of Perm Krai is an interesting example of neo-Russian style. It was built in 1903-1914. Church with five domes and four pillars with masterful completion of the facade and bell tower covered. Side chapels Iberia and St. Seraphim of Sarov. The monument was closed in 1921 and it was used as a club. It has broken small domes, rebuilt finishes and is located in the territory of the prison. In 2015 it was transferred to the jurisdiction of the Russian Orthodox Church. Address: Russian Federation, Kungur town in the southeast of Perm Krai.



### Sector 1

**Name and Surname:** MR. APOSTOLOS LIAKOPOULOS

**Contestant Nationality:** Greek

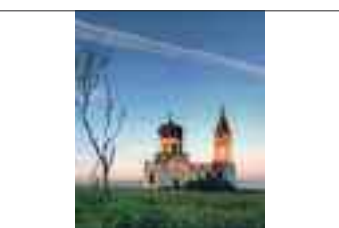
**Monument Name:** Chapel of St. John the Baptist

**Monument Area:** Sounion

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 1919 AD

This is the abandoned church of St. John the Baptist. This monument was erected at the expense of Ms. Kaloula Vatisas in 1919 with ancient building material, and an ancient column at the temple that was used as an altar of the Christian church, but it was removed and now has left a hole in the floor. The district is also abandoned and is haunted according to the local tradition.



### Sector 1

**Name and Surname:** MR. ALEKSANDR BARCHATOV

**Contestant Nationality:** Russian

**Monument Name:** Church of the Life-Giving Trinity

**Monument Area:** Annenkovo in Nizhegorodskaya region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1854 AD

Church of the Life-Giving Trinity, 1854, Nizhegorodskaya region, Annenkovo (currently not in use). It is known that, at the end of the 19<sup>th</sup> century, Pyotr Arkadyevich Stolypin, Russia's Prime Minister who was reknown for his reform work, had his estate in the village. P.A. Stolypin was married to Olga Borisovna Neidgart. It is said that the young couple got married in Annenkovo, and the betrothal ceremony and the wedding took place in the specific church. The village was destroyed in the second half of the 20<sup>th</sup> century. Due to the industrial exploitation of the dolomite deposit found in the surrounding area, the decision was made to abolish the village of Annenkovo. The plan was to start extracting the minerals on the site. The wooden huts were dismantled and transferred to new places in other villages. However, when the works started to enlarge the quarry, it was found out that the dolomite deposits were minor and its further exploitation would not be profitable. The quarry enlargement plan was abandoned. Only the church and the cemetery next to it remain standing orphaned on the bank of river Pyana. So far, there is no mining on the site of the destroyed village. It is only the church, abandoned by all, that stands in the middle of a bare field, with frescos still surviving on its walls...



### Sector 1

**Name and Surname:** MS. OKSANA LUGOVAYA

**Contestant Nationality:** Russian

**Monument Name:** Church of the Holy Apostles Peter and Paul

**Monument Area:** Nagorny Ishtan, Siberia

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1872 AD

The Church of the Holy Apostles Peter and Paul is located in Nagorny Ishtan, an old village of Siberia. The wooden church was constructed in 1864 with the blessings of His Grace Parthenius, bishop of Tomsk and Semi-palatinsk. The church was burnt down in 1868 and restored 4 years later, in 1872. There are still two tombstones near the church – of Lev Prokopievic Veksin (owner of the glass industry and a patron of the arts) and his mother Charitini Veksina. He donated 300 rubles for the needs of the clergy, so that his mother be eternally remembered in their prayers. History has preserved the names of the priests who served in the Church of the Holy Apostles Peter and Paul. One is Dmitri Fyodorovich Krasnoselsky, who came to Tomsk from Sibirsk Oblast. He studied in the ecclesiastic school of Tomsk and in 1883 he was appointed as a priest in the church of Nagorny Ishtan village, while in 1896 he was awarded the silver medal of Saint Alexander Nevsky. After his death, he was succeeded by the 23-year old priest Ivan Ivanovic, who remained in this place until the grim year 1917. His fate since is unknown.



The wooden church in Ishtan ravine, like many churches in the countryside, had a small library – 80 books and periodicals. A Sunday school was operating in the church. The local priest was teaching religion in another school of the village. Young children in the village would learn the Russian language, the multiplication tables, calligraphy and religion in one more ecclesiastical school that had been established in 1897 by the fraternity of Saint Demetrius. The school was closed down in 1940.

The church lies in ruins. The masonry of the foundations is almost destroyed; the covering has been ripped off half-height, which resulted in further destruction of the walls, the window frames are missing. Part of the church's roof has come down.

#### Sector 1

**Name and Surname:** MR. SUBHASH PUROHIT

**Contestant Nationality:** Indian

**Monument Name:** Church

**Monument Area:** Ross Island of Andaman island

**Country where the monument is located:** India

**The year or time period of the monument construction:** Not mentioned



The Ross Island of Andaman island-India has a 100 yr. history of British rule on these islands. Here the British had built all kinds of constructions as bazar, chief commissioners' residence, swimming pool, huge gardens, ballroom and so on. The construction of a big Church at a prime location was a main construction on the island. All these buildings are now deteriorated due to nonuse after the British left the islands including the church, which is seen in the attached images. All buildings constructed with bricks are now covered with tall trees growing around them which show a very unique place for the visitors coming here. The church is the only building built with stone, hence free of growing trees around it. Its walls are rather intact, but only all other architectural elements have collapsed as shown in the images. This island is now a very good tourist attraction and is under Indian Naval command an entrance permit is required of. The Church is a speaking example of monuments abandoned and left unused to the ravages of time.

#### Sector 1

**Name and Surname:** MR. NUKRI KVELASHVILI

**Contestant Nationality:** Georgian

**Monument Name:** Akhtala Monastery

**Monument Area:** Akhtala

**Country where the monument is located:** Armenia

**The year or time period of the monument construction:** 10<sup>th</sup> century AD



This monastery complex is a 10<sup>th</sup> century fortified Armenian Apostolic Church located in Akhtala town in the Marz of Lori, 185 kilometers north of Yerevan in Armenia. The monument consists of four churches, a refectory and a fortress with a circuit wall and a tower. The main church is dedicated to the Virgin Mary and was founded by Ivane Mkhargrdzeli, who is buried in a chapel attached to the south-west part of the church.

#### Sector 1

**Name and Surname:** MR. NIKOLAY TELEGIN

**Contestant Nationality:** Russian

**Monument Name:** Chapel of Our Lady

**Monument Area:** Plesetsk town in Arkhangelsk region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1804 AD



Chapel of Our Lady was built in 1804 and is located at the southwestern edge of Kenozero (Plesetsk district of Arkhangelsk region of Russia) in the forest near the Tampits Lahti village.



### Sector 1

**Name and Surname:** MR. SERGEY BATISCHEV

**Contestant Nationality:** Russian

**Monument Name:** Church of Holy Protection of the Mother of God and Saint Nicholas the Wonderworker of Myra in Lycia

**Monument Area:** Kamenka village in Krumovgrad Municipality

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** Not mentioned

In 1893, in the place of the old church that had suffered great damage, a new wooden church was constructed, with two thrones: Holy Protection of the Mother of God and Saint Nicholas the Wonderworker of Myra in Lycia. A Sunday school had been operating in the church since 1886. In 1916, its pupils numbered 70 boys and 20 girls. In 1929, the church was closed and used as a storehouse for cereals. Now, the half-ruined church of the Holy Protection of the Mother of God in Kamenka village has been listed as cultural heritage site.



### Sector 1

**Name and Surname:** MS. SEVDALINA KATSAROVA

**Contestant Nationality:** Bulgarian

**Monument Name:** Church of St. Ivan Rilski

**Monument Area:** Sliven Region

**Country where the monument is located:** Bulgaria

**The year or time period of the monument construction:** 1895 AD

This is St Ivan Rilski church. Unfortunately, the church was submerged in water in 1965 when a dam had to be built on the territory of the village. It was located in the village of Zapalnia, Bulgaria. The church is on the banks of Jrebchevo dam, in the municipality of Sliven, Bulgaria.



### Sector 1

**Name and Surname:** MR. ALEKSANDR SOROKIN

**Contestant Nationality:** Russian

**Monument Name:** Church of Our Lady

**Monument Area:** Nikolskogie village in Bezentsoukski region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1831 AD

This is the church of Our Lady of the "Burning bush". This monument is located in Russia, Samara city, Bezentsoukski region, village Nikolskogie. It was destroyed by the people because it was not being used.



### Sector 1

**Name and Surname:** MR. ZENONAS GRICIUS

**Contestant Nationality:** Lithuanian

**Monument Name:** Kaunas Church of St. Sergius Rodonezhskogo

**Monument Area:** Kaunas area suburb of Upper Fred

**Country where the monument is located:** Lithuania

**The year or time period of the monument construction:** 1881 AD

Kaunas Church of St. Sergius Rodonezhskogo is located in the suburb of Upper Fred on the street JE Zhiliber 8. The church was built in 1881, by the means of the Kaunas fortress high ranking artillery officers of the Russian Empire for the needs of the military personnel and had a capacity of 200 persons (for this reason it is also called church of artillery). Its location is symbolic- on the left bank of the Neman River. On the opposite bank of the Niemen river, the Emperor of France, Napoleon, surrounded by his marshals and generals, gave the order to attack crossing the Neman thus beginning the military campaign against Russia in 1812! In a small cemetery, near the church, are the burials of the first commander of the Kovno fortress, General Oscar Clem and of the artillery officers who died during the German attack in 1915.



Nowadays, this is the only church out of the six churches that were used by the Kaunas fortress garrison that remains the same. The church closed its doors in 1919. Since 20.03.2001 it has been part of the register of cultural heritage of the Republic of Lithuania! Over the years, the building itself and its decoration have sustained serious damages.

The church was built in pseudobyzantine style, the shape of the building is square, covered by a monumental dome. The external form is defined by eight arches and in the center of each there is a circle with a Greek cross in the middle. The bell tower dominates the west side. The church is surrounded by many trees as it is adjacent to the Botanical Gardens of the University of Kaunas.

#### Sector 1

**Name and Surname:** MR. FEDOR DYADICHEV

**Contestant Nationality:** Russian

**Monument Name:** Cathedral of St. Sergius

**Monument Area:** Sergiopolis Rasafa

**Country where the monument is located:** Syria

**The year or time period of the monument construction:** Not mentioned



Cathedral of St. Sergius in Sergiopolis (Rasafa) in Syria, near the town of Al-Raqqa. This monument was destroyed by invaders over 500 years ago.

#### Sector 1

**Name and Surname:** MR. GENNADIY ZUEV

**Contestant Nationality:** Russian

**Monument Name:** Church of Agia Paraskevi

**Monument Area:** Veliki Novgorod

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1207 AD



#### Sector 1

**Name and Surname:** MR. RAFFI YOUNEDJIAN

**Contestant Nationality:** British

**Monument Name:** Bardzrakash St. Gregory Monastery

**Monument Area:** Dsegh

**Country where the monument is located:** Armenia

**The year or time period of the monument construction:** 10<sup>th</sup> century





### Sector 1

**Name and Surname:** MS. OLGA FEDOROVA

**Contestant Nationality:** Russian

**Monument Name:** Church of the Transfiguration of the Lord

**Monument Area:** Gkrigorievskogie vilage in Smolensk region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** Not mentioned

The church of the Transfiguration of the Lord in the village Gkrigorievskogie in the region of Smolensk.



### Sector 1

**Name and Surname:** MR. ANDREY RODIONOV

**Contestant Nationality:** Russian

**Monument Name:** Church of Archangel Michael

**Monument Area:** Maslovo vilage near to Mechi river

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1805 AD

Church of Archangel Michael. It is a stone church in the village of Maslovo by the river Mechi; it was built in 1805 at the expense of the parishioners. It is made of bricks, and decorated in late baroque style. It is square-shaped, with two series of windows with a high cupola-like dome. It was closed around the 1930s, and then the shrines, the altar with St. Boris and Gleb chapel, and the bell-tower were destroyed. Only the central part of the building has survived to date, which is partly ruined, while the western half has collapsed.



### Sector 1

**Name and Surname:** MR. NATALYA GORCHAKOVA

**Contestant Nationality:** Russian

**Monument Name:** Church

**Monument Area:** Allasa vilage

**Country where the monument is located:** Cyprus

**The year or time period of the monument construction:** Not mentioned

This small church is located on the waterside of Kouris Dam, close to the village of Alassa in Cyprus. Around 100 years ago, there used to be a river coming down from Troodos Mountain to the sea. The inhabitants decided to build dams on the river, in order to collect fresh water, but there was a village on that very site. Without giving it much thought, they moved the village higher up. They transferred the church to an apparently safe location; however, after a few years, severe floods hit the island, the dam overflowed, and the church was flooded. When spring came, the water receded, but the church was never reopened. A new church was built nearby, which is accessible, while the old one is an architectural monument.



### Sector 1

**Name and Surname:** MS. EKATERINA PODSHIBYAKINA

**Contestant Nationality:** Russian

**Monument Name:** Church of the Nativity of Christ

**Monument Area:** Sedelnitsy village, Ivanovo region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1910 AD

In 1905, M.A.Pavlov that made his fortune supplying fabrics to the army started the erection of a monumental church dedicated to Christ the Savior in his home-village. With the ambition to create the best church in the area, he had the construction completed in 1910.



**Sector 1****Name and Surname:** MR. ALEKSANDR IGONIN**Contestant Nationality:** Russian**Monument Name:** Church of the Nativity of the Virgin Mary**Monument Area:** Verchovlian vilage, Moscow region**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1898 AD-1901 AD

This is an elegant church and is built with bricks and has used the standards of ancient Russian architecture. The church has a dome with steeple and had the chapels of St. Nicholas the Wonderworker, St. Paraskevi, St. John the Merciful. The church was closed in the late 1930s and was became a tractor repair workshop (various cast iron parts pierce the bodies and faces of saints depicted on the walls) the north and south walls collapsed. Today the church is abandoned and in poor condition. The church is one of the cultural heritage sites and is located in the Moscow region (Decree of the Moscow Region Ministry of Culture, № 551-P 23.11.2006).

**Sector 1****Name and Surname:** MS. LUCHEZARA KOSTADINOVA**Contestant Nationality:** Bulgarian**Monument Name:** Church of St George Rotunda**Monument Area:** Sofia**Country where the monument is located:** Bulgaria**The year or time period of the monument construction:** 4<sup>th</sup> century AD

This is the church of St. George Rotunda in Sofia, Bulgaria. The church is located in the courtyard between the Sheraton Hotel and the Presidency at a level a few meters below the modern streets of the capital. Rotunda is a part of a large complex of ancient buildings from the late 3<sup>rd</sup> and early 4<sup>th</sup> century. Since the 4<sup>th</sup> century it has been used for christening (baptizing) ceremonies.

**Sector 1****Name and Surname:** MR. ANGELO FARINA**Contestant Nationality:** Italian**Monument Name:** Fátima old Church**Monument Area:** Boa Vista (Cape Verde)**Country where the monument is located:** Cape Verde Islands (Africa)**The year or time period of the monument construction:** 1300 AD

This is the Fátima old church. This monument is located in Boa Vista (Cape Verde) in Cape Verde Islands (Africa). It is an ancient building and located near the Ocean coast.

**Sector 1****Name and Surname:** MS. ANASTASIA GULKO**Contestant Nationality:** Russian**Monument Name:** Church of the Life-giving Trinity**Monument Area:** Vystavka village, Arkhangelsk oblast**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1753 AD

The church of the Holy Trinity is an architectural monument of Ustyug's school of the mid-18<sup>th</sup> century. The stone two-storey church has two thrones of the altar type. The main church is square-shaped. The church building is visible from the river and is a marvelous example of an organic combination of landscape and architecture. It was constructed in 1753. The church of the Holy Trinity was mentioned in Ustyug's chronicles, from which we know that the carpenters of the church Sergey Golovin and Trenka Golovin built a cozy church dedicated to the Life-giving Trinity, in Votlozemsky region. In the beginning of the 20<sup>th</sup> century, the priest V. Kicanov renovated the wall paintings. In 1932 the church was closed down and its facilities were used as a club and storehouses. Currently, it is abandoned and destroyed.



#### Sector 1

**Name and Surname:** MS. ELENI KALOGEROPOULOU

**Contestant Nationality:** Greek

**Monument Name:** Mouchli Castle and Holy Mary of Mouchli

**Monument Area:** 14 km east of Tripoli city, between Agiorgitika and Achladokampos villages

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 1281 AD

Mouchli Castle and Holy Mary of Mouchli is located in Greece 14 km east of Tripoli city, between Agiorgitika and Achladokampos villages. Most probable construction date of the monument is 1281 AD.



#### Sector 1

**Name and Surname:** MR. VALERIJ DYVAK

**Contestant Nationality:** Ukrainian

**Monument Name:** Church of the icon of Virgin Mary Praying

**Monument Area:** Zhukova in region of Belgorod

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 18<sup>th</sup> century AD

This is the church of the icon of Virgin Mary Praying in the region of Belgorod in location Zhukova. The church of the icon of Virgin Mary Praying is an Orthodox church of the ecclesiastical province of Belgorod and Sary Oskol in the Belgorod diocese. It was built of red bricks in the village Zhukova. In "Information book for churches, parishes and clergy of the Kursk province" of 1908, 1780 is referred to as the year of completion of the construction. In the 1859 capital work "List of settlements of the Russian Empire prepared and issued by the Ministry of Interior Central Statistical Committee", it is stated that there were 70 yards in the village Zhukova River Gkerasim and that in it lived 341 men and 420 women, and that there was an Orthodox church. In the region of Belgorod some records refer to activities in the Virgin church Praying village Zhukova from 1810 to 1914. They are additional proof that the church was already operating successfully in the late 18<sup>th</sup> - early 19<sup>th</sup> century.



#### Sector 1

**Name and Surname:** MR. DMITRIY PAVLOV

**Contestant Nationality:** Russian

**Monument Name:** Church of the Holy Protection

**Monument Area:** Arsamaki village in Vladimir region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1825 AD

The church of the Holy Protection is located near the village Arsamaki of Vladimir region. The church is visible from the highway Vladimir-Gus Chrystalni-Tuma. Several churches had been built on the same site before, and were burnt down.

The church shown here was consecrated in 1825. In 1842-44, the land owner captain A.K.Rameikov covered the costs for the construction of a cozy chapel here, dedicated to the pious prince saint Alexandr Nevsky. The church was rich in utensils, sacerdotal vestments, holy icons and liturgical books. In early 1900, the settlement around the church had 26 inhabitants. In 1942, the church was looted. The inhabitants, under the guidance of the president of the Aesamaki village Soviet, took the bells of the church down and removed the ecclesiastical utensils. They stripped the church bare to cover the needs of their households. First they ripped off the brick pillars supporting the enclosure made out of cast iron railings. Then, they dismantled the gate. Auxiliary services were housed in the church, as well as a storehouse of the city's trade division. This did not last for long, though; it was soon abandoned again. The metal sheets were removed from the roof. In 2003, the second and last cross collapsed as a result of the overall damages.



**Sector 1****Name and Surname:** MR. MIHAI POIANA**Contestant Nationality:** Romanian**Monument Name:** German Church**Monument Area:** Malcoci village near to Tulcea city**Country where the monument is located:** Romania**The year or time period of the monument construction:** 1880 AD

This German church once stood as a symbol of faith and unity in the community. Now it's just a piece of architectural poetry written by a society in decay. The church is located in eastern Romania, in Malcoci, a small village near Tulcea City. The German community built the church in 1880 destined for a hard life in the coming communist regime.

**Sector 1****Name and Surname:** MR. ALEXEY LOSHCHILOV**Contestant Nationality:** Russian**Monument Name:** Church of the Assumption of the Blessed Virgin**Monument Area:** Leningrad region, Lukinskoe village**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1882 AD

Construction of the Church of the Assumption of the Blessed Virgin in the village of Llyinskoe was launched in 1882 by architect George Karpov and lasted about 5 years. The construction of the temple was completed in 1887. The stone church was built on the site of a dilapidated old church on the order of Artsebasheva, a landowner, who owned the land of the village. At the moment, the temple is abandoned and restored entirely thanks to the voluntary efforts of the custodian of the Church - Eugene Zazovit.

**Sector 1****Name and Surname:** MR. MICHAEL KONSTANTINIDIS**Contestant Nationality:** Greek**Monument Name:** The Ascetics of Karoulia on Mount Athos**Monument Area:** Southernmost shore of Mount Athos**Country where the monument is located:** Greece**The year or time period of the monument construction:** 17<sup>th</sup> century AD

Karoulia is located at the southernmost shore of Mount Athos on a rocky and very steep site. Hermitages of anchorites are situated at the southernmost shore of Mount Athos, on Cape "Nymphaion", on steep rocks, clinging like swallows' and eagles' nests. Karoulia is a barren rock with sparse vegetation, descending to the sea and ending up to sharp peaks causing vertigo and dizziness. To go there, you need to walk on a narrow and sad path; it takes braveness and great skill, and you also need to haul yourself up on a chain fitted on the rock. Anchorites yank up food or materials from the sea using rope and spool ('karouli'), hence the name of the place.

**Sector 1****Name and Surname:** MS. ANASTASIA SHEINA**Contestant Nationality:** Russian**Monument Name:** Church of the Annunciation**Monument Area:** Pokcha village in Cherdynsky region**Country where the monument is located:** Russia**The year or time period of the monument construction:** 15<sup>th</sup>-16<sup>th</sup> century AD

Poktsa is the capital of Great Perm and is located 5 km north of Tserntyn. Here, on the river Kolva (Colva) there are the high walls of the church of the Annunciation - the legacy of old times. It is known that in 15-16th century in this area there were two wooden churches - the Annunciation and St. George. Both churches were completely destroyed by fire in 1535. 250 years later, when the Pokcha became the center of ship building, the temple was restored. Now the walls of the temple are made of stone, while its south side adjoins the church of St. George and its north that of St. Nicholas.



#### Sector 1

**Name and Surname:** MR. SAVVAS FERENIDIS

**Contestant Nationality:** Greek

**Monument Name:** Sumela Monastery

**Monument Area:** Near to the city of Trabzon in Zigana Mountains

**Country where the monument is located:** Turkey

**The year or time period of the monument construction:** 386 AD

The Monastery of Panagia Sumela or Sumela Monastery or (in Pontic dialect: Sou Mela, from Mount Mela), is a well-known Christian Orthodox monastery near Trabzon, symbol for 16 centuries of Pontian Hellenism. The monument was built on 386 AD.



#### Sector 1

**Name and Surname:** MR. GIANNIS VOULGARIS

**Contestant Nationality:** Greek

**Monument Name:** Catholic church

**Monument Area:** Kalivia area, near Vavili village, at Chios island

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 13<sup>th</sup> century AD

Catholic church in Sklavia area, near Vavili village, at Chios island.



#### Sector 1

**Name and Surname:** MR. VLADIMIR NEELOV

**Contestant Nationality:** Russian

**Monument Name:** Church of the Presentation

**Monument Area:** Rezanino village in the region of Yaroslavl

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1803 AD

The Church of the Presentation in the village Rezanino the region of Yaroslavl, Russia. The church was built in 1803, funded by the parish. It was built with bricks and is decorated in the spirit of classicism. It is a temple with five domes with two rows of windows with cupola and altar and with a chapel of St. Elias having a separate belfry. The temple was closed in 1960.

Today the church is abandoned and in bad condition. Even today, the remains of murals and details of the wooden iconostasis impress the visitors of the ruins.



#### Sector 1

**Name and Surname:** MR. SOTIROPOULOS IOAKEIM (ANASTASIOS)

**Contestant Nationality:** Greek

**Monument Name:** Church of St. John the Theologian

**Monument Area:** Efpalio Village, municipality of Dorida

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 12<sup>th</sup> century AD

The Middle Byzantine church of St. John the Theologian was built in the second half of the 12<sup>th</sup> century, from the Emperor Manuel I Comnenus and was the catholicon of a small monastic complex. It is located at a short distance from the village of Efpalio in Dorida, about 3 km to the north.



**Sector 1****Name and Surname:** MR. VAKHTANG BERIDZE**Contestant Nationality:** Georgian**Monument Name:** Cathedral of St. John the Baptist**Monument Area:** Oshki**Country where the monument is located:** Georgia**The year or time period of the monument construction:** 10<sup>th</sup> century AD

The cathedral of St. John the Baptist at Oshki is a Georgian Orthodox church, one of the most important architectural and religious centers in the historical area of Tao-Klarjeti, the first of the four big cathedrals. It was built in the second half of the 10<sup>th</sup> century; from the entire monastic compound, only the central church, the seminar and the small churches have survived to date. It is located in Eastern Turkey (Erzurum).

Thanks to the Georgian-language inscriptions in the church, it is known that the church was built by the rulers of Tao-Klarjeti from the dynasty of Bagrationi – Bagrat Eristavt-eristav and David III Kurapatat, while the architect was Grigol, depicted on one of the columns of the southern gallery.

Oshki used to be a great center of knowledge in ancient Georgia. A priceless monument of ancient Georgian literature was created here in 978 – the “Oshki code”, the whole Bible translated into the Georgian language.

**Sector 1****Name and Surname:** MR. YEVGENIY CHERKALIN**Contestant Nationality:** Russian**Monument Name:** Cappadocia**Monument Area:** Cappadocia**Country where the monument is located:** Turkey**The year or time period of the monument construction:** Middle of 1<sup>st</sup> century

Christianity appears in Cappadocia in the Roman era. This is the place where Apostle Paul preached and perhaps already in the middle of I century Christians lived here.

**Sector 1****Name and Surname:** MR. CONSTANTINOS CHARALAMBOUS**Contestant Nationality:** Cyprian**Monument Name:** Monastery of Saint Panteleimon Myrtou**Monument Area:** Myrtos region in the province of Kyrenia**Country where the monument is located:** Cyprus**The year or time period of the monument construction:** 5<sup>th</sup> century

The Monastery of Saint Panteleimon in Myrtos is located in the province of Kyrenia in the occupied part of Cyprus. It was constructed in the 5<sup>th</sup> century.

**Sector 1****Name and Surname:** MR. ASPASIA LEOUSI**Contestant Nationality:** Greek**Monument Name:** St. Dimitrios and St. Georgios churches**Monument Area:** Paleochora, Aegina**Country where the monument is located:** Greece**The year or time period of the monument construction:** Not mentioned

It is located on the hill behind the Monastery of Saint Nektarios. Around 38 churches are still standing. At the top of Paleochora hill is the Fort built by the Venetians in 1654, with two large interconnected churches, one for the Roman Catholics and one for the Greek Catholics. Twin Basilicas with two altars-entrances: St. Dimitrios and St. Georgios.



#### Sector 1

**Name and Surname:** MR. DIMITRIS DRISAS

**Contestant Nationality:** Greek

**Monument Name:** Saint George Catholic Church

**Monument Area:** Paleochora in Aegina

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 1533 AD



#### Sector 1

**Name and Surname:** MR. ILIAS KOKKINELIS

**Contestant Nationality:** Greek

**Monument Name:** Agios Dionysios, Agia Varvara, and Panagia (Virgin Mary) of Giannouli churches

**Monument Area:** Paleochora in Aegina

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 9<sup>th</sup> century AD

The photos are from the old town of Aegina. They show Agios Dionysios, Agia Varvara, and Panagia (Virgin Mary) of Giannouli. The early history of Paleochora is not known. Probably the Aeginetans started settling on its steep rock at the end of the 9<sup>th</sup> century, after consecutive invasions by Arab pirates that affected seriously the coastal area. However, early Christian marble architectural members allude to the continuous residential activity in Paleochora, which is also evidenced by the fact that the ancient castle of Paleochora, on an altitude of 335 meters, was rebuilt by its inhabitants in 1462 during the first Venetian occupation (1451-1541). In 1537, Barbarossa destroyed completely the city. The second Venetian occupation in Aegina (1687-1716) was accompanied by a new period of prime for Paleochora, which gradually gained back part of its past prosperity.



#### Sector 2

**Name and Surname:** MR. GEORGOS KONDYLIS

**Contestant Nationality:** Greek

**Monument Name:** Chapel of Our Lady

**Monument Area:** Eleusis

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** Not mentioned

At Eleusis archaeologists revealed much evidence, proving the existence of three old Christian churches. The first found near Telesterion, the second inside the holy place where today is built the church of Our Lady and the third in the Christian basilica found at a distance of 200 meters. Restoration and reconstruction of the monument is important because of the static problem.



#### Sector 2

**Name and Surname:** MS. NADEZHDA TOCHILOVA

**Contestant Nationality:** Russian

**Monument Name:** Church of St. Nicholas

**Monument Area:** Soginitsy village in Leningrad region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1696 AD

Church of St. Nicholas, the Wonderworker in Sogkinitsi village. The monument was built in 1696 in Podprozhsy area, Leningrad Region.



## Sector 2

**Name and Surname:** MR. DIMITRIS VAMVAKOUSIS

**Contestant Nationality:** Greek

**Monument Name:** Holy Monastery Of Saint John The Theologian And Evangelist

**Monument Area:** Patmos Island

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 1088 AD



The first thing you notice on Patmos is the monastery of St. John the Divine or the Evangelist. It crowns the hill of Chora and reminds of a Byzantine castle. It was founded in 1088 by Saint Christodoulos, to whom the Byzantine Emperor Alexios I. Komnenos donated the whole island. The monastery is more than 15 meters high, while its length from north to south is 53 meters and from east to west 70 meters. It seems even larger when you stand at the entrance, where there is an iron reinforced door.

## Sector 2

**Name and Surname:** MS. OKSANA LUGOVAYA

**Contestant Nationality:** Russian

**Monument Name:** Church of Our Lady Mother

**Monument Area:** Chilin settlement in Tomsk region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1914 AD



The Church of Our Lady of Iberia in Chilin settlement, Tomsk region. It was built in 1914 to replace the old temple (Temple of the Lord's Transfiguration, 1851). There were more than 2,000 parishioners. The church is located on a foundation of granite because there were granite quarries in the area. It was built in honor of the Lord's Transfiguration, but as no archival documents were found in the 90's regarding the church, its name became "The Church of the Iberian icon of the Virgin Mary."

In the Soviet period in this temple was used as a barn, a club, a hospital, a kindergarten and until 1941 the belfry was intact.

## Sector 2

**Name and Surname:** MR. YANISLAV ILIEV

**Contestant Nationality:** Bulgarian

**Monument Name:** Simonopetra Monastery

**Monument Area:** Mount Athos

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 13<sup>th</sup> century



Simonopetra Monastery is an Eastern Orthodox monastery in the monastic state of Mount Athos in Greece. Simonopetra ranks thirteenth in the hierarchy of the Athonite monasteries. The monastery was founded during the 13<sup>th</sup> century by Simon the Athonite, who was later sanctified by the Eastern Orthodox Church as Osios Simon the Myrrohvletes.

Tradition holds that Simon, while dwelling in a nearby cave, saw a dream in which the Theotokos instructed him to build a monastery on top of the rock, promising him that she would protect and provide for him and the monastery. In 1581, Simonopetra was destroyed by a fire, in which perished a large number of the monks. Evgenios, the monastery's abbot traveled to the Danubian Principalities hoping to raise funds to rebuild the monastery. The most important donor was Michael the Brave, Prince of Wallachia, who donated large portions of land as well as money to the monastery.

The monastery was also burnt in 1626, and the last great fire happened in 1891, after which the monastery was rebuilt in its current form.



## Sector 2

**Name and Surname:** MR. SERGEY OSTANIN

**Contestant Nationality:** Russian

**Monument Name:** Church of the pious prince saint Alexandr Nevsky

**Monument Area:** Uni village of Glazov region in Vyatka oblast

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1904 AD

The church of the pious prince saint Alexandr Nevsky (in photo) in Uni village of Glazov region in Vyatka oblast. The church was being constructed for 22 whole years. The central throne was consecrated on the 1<sup>st</sup> of December 1904, in honor of the pious prince saint Alexandr Nevsky. The consecration of the new church was attended by bishop Philaretus of Vyatka with the members of the ecclesiastical province administration. The second throne in honor of St. John Chrysostom was consecrated in the same year.

Initially, the architect V.M. Druzhinin designed the church with 3 chapels on the upper level and 2 chapels on the lower level. However, the money would not suffice for the construction of such a huge church, so architects Savitsky and I.N. Charushin amended the initial design (in the old photos attached).

In 1932 the church was closed down, the bell-tower was ripped off and the bricks were used for the ovens of the sovkhos and for repairing the school. As of 1943, the building was used for storing cereals. In the post-war years, the church hosted the local house of culture.

The Congress of People's Deputies of the Soviet Union made the decision to deliver the church building to the Orthodox Church of Russia. The services started being performed in the church as of January 1933.

Gradually, the Alexandr Nevsky church is transformed and the surrounding area is embellished. In 2008, the construction of the new bell-tower was completed. In 2014-15, plastic windows were installed at the church, the interior was decorated, the roof was partially replaced, and its original frescos and external appearance are being restored. The Sunday school is operating in the church, and passionately attended by younger and elder ones.

The sound of the ringing bells invite again the faithful to pray.



## Sector 2

**Name and Surname:** MR. FEDOR DYADICHEV

**Contestant Nationality:** Russian

**Monument Name:** Church

**Monument Area:** Urmia

**Country where the monument is located:** Iran

**The year or time period of the monument construction:** 3<sup>rd</sup> century AD

Closed church in the Iranian city of Urmia. Presumably it refers to the third century AD.



## Sector 2

**Name and Surname:** SANDIPAN MUKHERJE

**Contestant Nationality:** Indian

**Monument Name:** Matriz or Cathedral Nossa Senhora da Vida Church

**Monument Area:** Vasai (Bassein)

**Country where the monument is located:** India

**The year or time period of the monument construction:** 16<sup>th</sup> century AD

Matriz or Cathedral Nossa Senhora da Vida Church in Vasai (Bassein), India. The church was built by the Portuguese in the 16<sup>th</sup> century.



**Sector 2****Name and Surname:** MR. RAFFI YOUREDJIAN**Contestant Nationality:** British**Monument Name:** Not mentioned**Monument Area:** Akhtala**Country where the monument is located:** Armenia**The year or time period of the monument construction:** Not mentioned**Sector 2****Name and Surname:** MR. VLADIMIR NEELOV**Contestant Nationality:** Russian**Monument Name:** Church of the Entry of the Mother of God**Monument Area:** Pruzinino village, Yaroslavl province**Country where the monument is located:** Russia**The year or time period of the monument construction:** 1804 AD

The church of the Entry of the Mother of God, village of Pruzinino, 1804, Yaroslavl province, Russia. It was built in 1804, financed by the parishioners, in the place of the two wooden churches that were known since the 17<sup>th</sup> century. A five-cupola stone church with a separate multi-level bell-tower. The church has four thrones: dedicated to the Entry of the Mother of God, to the icon 'Virgin of Vladimir', to the Transfiguration of the Lord, to the Life-Giving Trinity. It was closed down in 1943. In 1993 it was given to the Orthodox Church of Russia and is now being restored.

**Sector 2****Name and Surname:** MR. YEVGENIY CHERKALIN**Contestant Nationality:** Russian**Monument Name:** Monasteries**Monument Area:** Cappadocia**Country where the monument is located:** Turkey**The year or time period of the monument construction:** Not mentioned

The main factor characterizing Christianity in Cappadocia was the huge number of monasteries located in caves and isolated cells on mountains, where a very big number of hermits resided. The area was proven to be extremely suitable for such zealotism.

**Sector 2****Name and Surname:** MS. MIRYANA BUCHKOVA**Contestant Nationality:** Bulgarian**Monument Name:** The majestic church of St Peter and Paul**Monument Area:** Constanta city**Country where the monument is located:** Romania**The year or time period of the monument construction:** 1883 AD

The Cathedral of Saints Peter and Paul, in Constanța city, Romania, is the seat of the Romanian Orthodox Archbishop of Tomis, as well as a monastery. It was built on the city's peninsular zone in 1883-1885 in Greco-Roman style, following plans by architects Alexandru Orăscu and Carol Benesch and, for the interior, Ion Mincu.



### Sector 2

**Name and Surname:** MS. LIANA GALABOVA

**Contestant Nationality:** Bulgarian

**Monument Name:** Patriarchal Cathedral of the Bulgarian Orthodox Church

**Monument Area:** Sofia city

**Country where the monument is located:** Bulgaria

**The year or time period of the monument construction:** 1912 AD

The St. Alexander Nevsky Cathedral is a Bulgarian Orthodox cathedral in Sofia, the capital of Bulgaria. Built in Neo-Byzantine style, it serves as the cathedral church of the Patriarch of Bulgaria and it is one of the largest Eastern Orthodox cathedrals in the world, as well as one of Sofia's symbols and primary tourist attractions.



### Sector 3

**Name and Surname:** MS. ANITA TOUTIKIAN

**Contestant Nationality:** Lebanese

**Monument Name:** St. Mary Church

**Monument Area:** Ergani Village in Dersim

**Country where the monument is located:** Turkey

**The year or time period of the monument construction:** 975 AD

The church has been damaged largely by the looting of its stones to build nearby homes. It is also largely destroyed by thieves and treasure hunters thinking that it might contain the hidden gold of Armenians.

It became the cemetery of the priests who served in it before 1915. A lot of carving is seen on the stones by vandals who passed by and inscribed their names or initials.



### Sector 3

**Name and Surname:** MR. ANDREI NENASHEV

**Contestant Nationality:** Russian

**Monument Name:** Church of Agia Kyriaki

**Monument Area:** Paphos

**Country where the monument is located:** Cyprus

**The year or time period of the monument construction:** Not mentioned

Paphos. Ruins of an early christian basilica and the church of Agia Kyriaki. The Early christian basilica has been destroyed by the arabs.



### Sector 3

**Name and Surname:** MS. ELIZAVETA EGOROVA

**Contestant Nationality:** Russian

**Monument Name:** Historic buildings

**Monument Area:** Not mentioned

**Country where the monument is located:** Israel

**The year or time period of the monument construction:** Not mentioned

Historical buildings of Israel are now used for the accommodation of residents. Pipes and cables have been installed all along the walls. The buildings that are part of the historic heritage are also used in the same way, but their appearance is damaged by the modern needs of the people.



**Sector 3****Name and Surname:** MS. OKSANA LUGOVAYA**Contestant Nationality:** Russian**Monument Name:** Church of the Acheiropoietos**Monument Area:** Ishim village, Kemerovo oblast**Country where the monument is located:** Russia**The year or time period of the monument construction:** 18<sup>th</sup> century

The church of the Acheiropoietos (not-made-by-hand) icon of Jesus Christ in Ishim village, Kemerovo oblast, was built in Russian baroque style; it is an architectural monument of the 18<sup>th</sup> century. The first wooden church of the Savior was built in this place before 1781.

The church of the Acheiropoietos (not-made-by-hand) icon of Jesus Christ was built in the period from 1803 until 1841. So, the chapel on the left side, dedicated to St. Nicholas the Wonderworker was built and consecrated in 1815, while the central chapel of the Savior was delivered in 1841. In 1852, thanks to the efforts of the stonemason S.I. Alkov, the third chapel was built on the right side, dedicated to Saint Innocent of Irkutsk.

In the course of its long history, the services of the church have been attended by numerous historical figures: the young heir to the throne Nicholas II on his way back from Japan in July 1891, the Decembrists on the way to their exile, as well as the writer A. Chekhov on his way to Sakhalin.

In the late 1920s the church was closed down, its cupolas were brought down and it was turned into a cereal storehouse. When the church was looted, the blueprints of the village and the farms from the mid 19<sup>th</sup> century, books, marvelous icons and ecclesiastical utensils disappeared.

**Sector 3****Name and Surname:** MR. ASHOT HAKOBIAN**Contestant Nationality:** Serbian**Monument Name:** Holy Saviour Cathedral of Shirakavan**Monument Area:** Chetindurak Village, Akyaka District, Kars Province**Country where the monument is located:** Turkey**The year or time period of the monument construction:** 897 AD

The Holy Saviour Cathedral of Shirakavan was located in Chetindurak Village, Akyaka District, Kars Province, Turkey. It was founded in 897. The cathedral was preserved standing until the 1940s, after which it was exploded by the Turkish army. The finely-carved stones of its masonry were stolen.

**Sector 3****Name and Surname:** MR. NIKOLAY TELEGIN**Contestant Nationality:** Russian**Monument Name:** Church of St. Nicholas**Monument Area:** Unezhma village in White Sea bay, Arkhangelsk oblast**Country where the monument is located:** Russia**The year or time period of the monument construction:** 19<sup>th</sup> century

In 1813, in the pomoric village Unezhma (White Sea bay, Arkhangelsk oblast, Russia), a wooden church was burnt down. The decision was made to build a chapel in its place, dedicated to St. Nicholas. It is noted that the veneration of Saint Nicholas was widespread in Pomorie. It was considered that only saint Nicholas could communicate directly and without mediation with Christ – for the Pomorians, people who made their living from the sea, fishing, hunting sea animals, trading with Norway, spending up to six whole months at sea always at risk of drowning and tossed by storms, even those few minutes that, in their view, St. Nicholas could spare them, were very important! In those places, there have been a huge number of churches dedicated to this saint. There even used to be a saying: “33 Nicholas from Holmogori to Kola”.



### Sector 3

**Name and Surname:** MR. RAFFI YOUNEDJIAN

**Contestant Nationality:** British

**Monument Name:** 1001 churches

**Monument Area:** Ancient Ani

**Country where the monument is located:** Turkey

**The year or time period of the monument construction:** Not mentioned

The Turkish government ordered the complete destruction of Ancient Ani, once known as the city of 1001 churches, in 1921 using explosives as part of erasing all Armenian history in the area after the Armenian genocide which began in 1915. What remains is rubble and a few churches left standing with the walls wiped away or white washed concealing 1,000 year old frescoes.

The Turkish government has recently decided a slight renovation process on one of the buildings which it's now calling a mosque.



### Sector 3

**Name and Surname:** MR. ANDREY RODIONOV

**Contestant Nationality:** Russian

**Monument Name:** Church of Saint Nicholas the Wonderworker

**Monument Area:** Likhachovo vilage in Moscow oblast

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1888 AD

This is the church of Saint Nicholas the Wonderworker. It is an Orthodox church located in the former village of Likhachovo in Moscow oblast. In 1888, a stone church was erected in the place of the wooden church, designed by the architect I.T.Bariutin, in pseudo-Russian style, with an altar and a tent-like belltower, with chapels of Our Lady of Kazan and Saint Elias. In 1936-37 the church was closed down, and the priests were arrested and exiled with their families. It was destroyed during the Second World War battles.



### Sector 3

**Name and Surname:** MR. DELLA MATTIA BERNABE

**Contestant Nationality:** Argentinean

**Monument Name:** Church in Berlin

**Monument Area:** Berlin

**Country where the monument is located:** Germany

**The year or time period of the monument construction:** Not mentioned

A church in Berlin the tower of which was destroyed in the bombings of the Second World War. I took this photo after sunset, as the night descended upon the city. Beside the destroyed church, the Government built a new building where you can see the most important moments of this churches' history.



### Sector 3

**Name and Surname:** MR. OLGA FEDOROVA

**Contestant Nationality:** Russian

**Monument Name:** Church of Saint Nicholas

**Monument Area:** Fomichevo of Smolensk oblast

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** Not mentioned

I included in this category the photos from the church of Saint Nicholas the Wonderworker located in Fomichevo of Smolensk oblast.



**Sector 3****Name and Surname:** MS. RUSLAN ASANOV**Contestant Nationality:** Bulgarian**Monument Name:** Elenska Basilica**Monument Area:** Between Pirdop and Anton and near to Elenska River**Country where the monument is located:** Bulgaria**The year or time period of the monument construction:** 5<sup>th</sup>-6<sup>th</sup> century AD

The Elensko area where the church is located (and where it derived its name from) was known to have been inhabited in antiquity by a Thracian tribe, who around the 6<sup>th</sup>-5<sup>th</sup> century BC joined the Bessi state. Thracologist Alexander Fol links the area's name (which he derives from the Bulgarian word елен elen, "deer") to an ancient legend about a deer who would descend from the Balkan Mountains on the same day every year to be ritually sacrificed by the natives. Indeed, plenty of deer remains have been unearthed in the vicinity of the basilica. Another theory interprets the name of the area from the Bulgarianized name of the Greeks, елини elini ("Hellenes"), explained by the church's construction in the early Byzantine period.

The Elenska Basilica was in active use during the Second Bulgarian Empire (11<sup>th</sup>-14<sup>th</sup> century) as a literary centre and an Eastern Orthodox monastery. A 13<sup>th</sup> century literary work in Middle Bulgarian, the Pirdop Acts of the Apostles, may have been authored there, as a legend says it was discovered in the church's ruins in the 19<sup>th</sup> century. It remained in use until around 1700, when the local Ottoman forces under Yahya Pasha are thought to have purposefully destroyed it during a military campaign. The Ottomans reportedly bombarded the church with cannons and set it ablaze because they regarded the monks as rebellious.

**Sector 3****Name and Surname:** MR. MICHAEL KONSTANTINIDIS**Contestant Nationality:** Greek**Monument Name:** Cloister of St. Andrew**Monument Area:** Mount Athos**Country where the monument is located:** Greece**The year or time period of the monument construction:** 10<sup>th</sup> century AD

The Skete of St. Andrew, is located 500 meters from Karyes. Until the 17<sup>th</sup> century it was the cell of St. Anthony. The Ecumenical Patriarch Seraphim II built a temple in honor of St. Andrew, which is a miniature of the Hagia Sophia in Istanbul. Today only ruins of this temple remain.

**Sector 3****Name and Surname:** MR. SAVVAS FERENIDIS**Contestant Nationality:** Greek**Monument Name:** Nunnery, dedicated to the Beheading of John the Baptist**Monument Area:** Imera in Kromni region**Country where the monument is located:** Turkey**The year or time period of the monument construction:** 1710 AD

Nunnery in Imera in Kromni region, dedicated to the Beheading of John the Baptist. According to tradition the monument was built in 1710 AD. After the exchange of populations, the monastery and the church were destroyed and later used by the Turks as a stable. Today there are only some ruins.



### Sector 3

**Name and Surname:** MR. PLAMEN TSVETKOV

**Contestant Nationality:** Bulgarian

**Monument Name:** Bachkovo Monastery

**Monument Area:** Bachkovo, Asenovgrad Municipality, Plovdiv Province

**Country where the monument is located:** Bulgaria

**The year or time period of the monument construction:** 1803 AD

The Bachkovo Monastery of the Dormition of the Holy Mother of God, previously the Petritsoni Monastery or Monastery of the Mother of God Petritzonitissa in Bulgaria is an important monument of Christian architecture and one of the largest and oldest Eastern Orthodox monasteries in Europe.

The monastery is known and appreciated for the unique combination of Byzantine, Georgian and Bulgarian culture, united by the common faith. It is located on the right side of the Chepelare River, 189 km from Sofia and 10 km south of Asenovgrad, and it belongs to the jurisdiction of the Holy Synod of the Bulgarian Orthodox Church.

The monastery was founded in 1083 by Prince Gregory Pakourianos, a prominent statesman and military commander in the Byzantine service, as a Georgian-dominated Orthodox monastery.



### Sector 3

**Name and Surname:** MR. GIANNIS VOULGARIS

**Contestant Nationality:** Greek

**Monument Name:** Church of St. Charalambos

**Monument Area:** Krini (Cesme)

**Country where the monument is located:** Turkey

**The year or time period of the monument construction:** 1832 AD

Greek Orthodox church of Saint Charalambos in Krini (Cesme). The metropolitan church of Saint Charalambos in Cesme was built in 1832, following the three-aisled basilica style with a raised nave and a capacity of 3,000 people. The church has 12 columns made from red marble, separating the aisles, which are dedicated to the Virgin Mary and Saint Stefanos. The temple was restored between 2011 and 2014.



### Sector 3

**Name and Surname:** MR. STELIOS TOMBROS

**Contestant Nationality:** Greek

**Monument Name:** The church of St. Nicholas

**Monument Area:** Kalogonia, Sparta

**Country where the monument is located:** Greece

**The year or time period of the monument construction:** 18<sup>th</sup> century

The church of St. Nicholas is the parish church of Kalogonia Sparta settlement. The monument, built in the place of an older church, in its current form probably dates back to the 18th century. Since 1962 the church has been declared a historical monument.



### Sector 3

**Name and Surname:** MR. STEFAN VLAOVIC

**Contestant Nationality:** Croatian

**Monument Name:** Church of the archangel St. Michael

**Monument Area:** Čepin town

**Country where the monument is located:** Croatia

**The year or time period of the monument construction:** 1759 AD

The first church in Čepin was built in 1732. In the same spot, in 1759, a new church dedicated to the archangel St. Michael was built. On Christmas Day, January 7<sup>th</sup> 1942, during the Second World War, the church was destroyed by the Ustasha and the Ustasha movement. It was later restored in 1977.



During the last war in the former Yugoslavia, on April 29th 1992, at around 1 am, the church was blown up and destroyed. Only a part of the altar and the tower were left. It has still not been restored.

The Church of St. Michael the Archangel is extremely important for the Orthodox Serbs in eastern Croatia. The church itself dates back to the 18th century, therefore it is a cultural, historical and religious treasure of the Serbs in Croatia. Without their churches the Serbs of Čepin lose their heritage, identity and spirituality.

The church is located in Čepin (Croatia). Čepin is a town in eastern Croatia, about 9 km from Osijek, the biggest center of eastern Croatia.

### Sector 3

**Name and Surname:** MR. VLADIMIR NEELOV

**Contestant Nationality:** Russian

**Monument Name:** Church of the Exaltation of the Holy Cross

**Monument Area:** Yaroslavl city in Yaroslavl Oblast region

**Country where the monument is located:** Russia

**The year or time period of the monument construction:** 1710 AD



### Sector 3

**Name and Surname:** MR. SOTIROPOULOS IOAKEIM (ANASTASIOS)

**Contestant Nationality:** Greek

**Monument Name:** The Church of the Resurrection, or the Holy Sepulchre

**Monument Area:** Jerusalem

**Country where the monument is located:** Israel

**The year or time period of the monument construction:** 4<sup>th</sup> century



The Church of the Resurrection, or the Holy Sepulchre in Jerusalem, Israel. Jerusalem is a city located on a plateau in the mountains of Judea, between the Mediterranean and the Dead Sea. Israel declared Jerusalem its capital in 1949. It is an ancient city, which is Jewish, Christian and Islamic, both a religious and historical center. The Church of the Holy Sepulchre has been an important pilgrimage destination since the 4<sup>th</sup> century.

### Sector 3

**Name and Surname:** MR. TOMASZ MOŚCICKI

**Contestant Nationality:** Polish

**Monument Name:** Church of Ayios Thyrsos

**Monument Area:** Northern Coast of Cyprus

**Country where the monument is located:** Cyprus

**The year or time period of the monument construction:** Not mentioned



Cyprus (occupied part) – Church of Ayios Thyrsos on the Northern Coast of Cyprus. The cross on the belfry is lost. Only a few icons remain on the iconostasis – seems to be almost completely abandoned.

### Sector 3

**Name and Surname:** MR. MILJAN MILETIC

**Contestant Nationality:** Serbian

**Monument Name:** Church of Saint John the Baptist

**Monument Area:** Petric village, Klina municipality

**Country where the monument is located:** Serbia

**The year or time period of the monument construction:** Not mentioned



The pictures show churches demolished and burnt down by extremist and fanatic Albanian Muslims, after the bombing of Serbia in 1999 and after the horrible events of the pogrom against the Serbs on March 17, 2004. During that period, more than 35 churches and monasteries and more than 1.000 homes of Serb inhabitants were demolished and burnt down, while more than 4.000 persons were expelled only because they were Serbs.

Church of Saint John the Baptist in the village Petric, near Klina – demolished by bombs.



### Sector 3

**Name and Surname:** MS. NADEZHDA DEDIC

**Contestant Nationality:** Serbian

**Monument Name:** Church of Virgin Mary

**Monument Area:** Prizren city

**Country where the monument is located:** Kosovo and Metohija

**The year or time period of the monument construction:** 14<sup>th</sup> century

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This is the Serbian church of Virgin Mary. This monument is located in Prizren town, Kosovo and Metohija. It was built in the 14<sup>th</sup> century.







**Διακοινοβουλευτική Συνέλευση Ορθοδοξίας  
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