



Миљан Милкић

ВЕРСКА СЛУЖБА У СРПСКОЈ ВОЈСЦИ У ПРВОМ СВЕТСКОМ РАТУ

Миљан Милкић

ВЕРСКА СЛУЖБА У СРПСКОЈ ВОЈСЦИ У ПРВОМ СВЕТСКОМ РАТУ



МИНИСТАРСТВО ОДБРАНЕ
СЕКТОР ЗА ПОЛИТИКУ ОДБРАНЕ
Институт за стратегијска истраживања

др Миљан Милкић

ВЕРСКА СЛУЖБА У СРПСКОЈ ВОЈСЦИ У ПРВОМ СВЕТСКОМ РАТУ

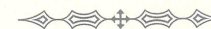
Београд, 2016.

Издавач
МЕДИЈА ЦЕНТАР „ОДБРАНА”
Библиотека „Војна књига”
Књига бр. 2047
За издавача
Директор
Сјевеица С. Караџанџин, пуковник
Главни уредник
Драјана Марковић
Рецензенти
Др Александар Живојић
Др Милић Милићевић
Др Данило Шаренац
Уредник
Мирјана Сандић, маг. култур.
Главни графички уредник
Горан Јањић, дипл. инж.
Дизајн и прелом
Оливера Синадиновић
Језичка редакција
Агенција ОН
Језички редактор енглеског језика
Гордана Кубура
Тираж 300 примерака
Штампа
Војна штампарија, Београд
ИСБН 978-86-335-0522-2

САДРЖАЈ

Предговор.....	7
Увод.....	15
Верски живот у војсци Кнежевине и Краљевине Србије.....	17
Доба седмогодишњих ратова 1912–1918.....	27
Карте.....	47
Свештеници у Првом светском рату.....	55
Распоред војних свештеника у јединицама.....	57
Дужности војних свештеника.....	73
Српски свештеници у Добровољачком корпусу у Русији.....	92
Свештеници у САД и Великој Британији.....	94
Статусна питања војних свештеника.....	100
Униформа војних свештеника.....	117
Црквени живот.....	127
Војничке цркве.....	129
Верски празници.....	142
Хиландар у Првом светском рату.....	148
Појачана верска осећања.....	157
Верске мањине у српској војсци.....	167
Муслимани.....	169
Јевреји.....	178

Римокатолици и протестанти	184
Заклетва	190
Морални значај религије у војсци	199
Веронаука и морално васпитање	201
Заклетва у српској војсци	208
Значај освећене војне заставе	212
Славе команди и установа	219
Прослава државних празника	224
Ратне биографије свештеника у српској војсци 1914–1918.	239
Закључак	421
Summary	433
Прилози	437
Распоред војних свештеника на основу решења министра војног фао/бр. 17160 од 14/27. марта 1916. године	439
Славе јединица и установа војске Краљевине Србије	447
Извори и литература	455



ПРЕДГОВОР

SUMMARY

RELIGIOUS SERVICE IN THE SERBIAN ARMY DURING THE FIRST WORLD WAR

The religious service in the Serbian Army during the First World War was organized to facilitate the exercise of religious rights for the Serbian Army members. It was the continuation of organizing religious services in the Serbian Army, which has institutionally started in 1839. Solutions adopted by the Serbian state and military authorities for regulating the rights of religious minorities in the Principality and Kingdom of Serbia provided unrestricted living and meeting the needs of members of all religious groups. While in service, the recruits of Islamic and Jewish faiths had all rights and privileges emanating from the specificities of their religions. Church ceremonies that were administered in barracks and military camps, the use of icons, consecration of flag, taking an oath, celebration of national holidays, and the Day of units, are concrete manifestations of the religious traditions of all recognized religious communities. Orthodox tradition was represented in the Serbian Army more than the tradition of other religious communities. This is understandable if we take into account the fact that the vast majority of the population in Serbia belonged to the Orthodox faith and that the Serbian church had the status of an state church.

Based on the previous experiences and the organisation of the army, the religious service was headed by a desk officer for confessional affairs in the Ministry of War. In accordance with the military hierarchy, all levels along the chain of command had their role in

regulating the issues that were related to religious service. In the end, there were military priests, or military imam or military rabbi, who implemented the decisions of civil and military authorities, but who also used to point to the problems and propose solutions. In case of reassignment of a military chaplain or appointment of a new chaplain to military duty, the initiative came from the unit commander or chief of the institution, and the final decision was made by the desk officer for confessional affairs who had insight into business and personal skills of every priest on military duty. The agreement in principle was given also by the Serbian Metropolitan Dimitrije. When appointing priests to the Serbian military hospitals, decisive was the opinion of the Chief of Medical Department of the Serbian Supreme Command, while the appointment of Serbian priests in the Allied hospitals required approval of Commander of the Eastern Army. Because of substantive problems to which the priests of the Serbian Church were exposed in Corfu and Thessaloniki front, they themselves used to launch an initiative to be appointed to a military duty because of financial emoluments which the status of a military priest allowed. Chaplains financially supported their families who lived in occupied Serbia.

The tradition of religious communities in the Serbian Army in the period from 1839 to 1918 was manifested mainly through the activities of the chaplains who were intermediaries between the members of the religious communities in the army, on the one hand, and military authorities, on the other hand. Military chaplains had an important role in all wars in which the Serbian Army was involved. Taking care of the liturgical life of the Serbian Army members, working in Serbian and allied military hospitals, serving funeral and memorial services, administration on the occasion of the national and religious holidays, were the basic duties of chaplains. Because of the duration of the war, and the fact that the Serbian Army spent much of the time outside the borders of

Serbia, the role of chaplains had even greater significance during the First World War. Whether they were in combat units or in the rear, chaplains played an important role in strengthening the combat morale of soldiers. By their engagement they significantly contributed to the preservation of traditional national and religious values and preserved the high morale of soldiers in the most difficult war circumstances. In addition to the specific tasks they had, the chaplains strengthened the fortitude of soldiers being present on the front lines.

During the First World War, in the period from 28 July 1914 to 11 November 1918, the Serbian Army had 202 Orthodox parish priests, 24 hieromonks, two deacons with the rank of hierodeacon, two imams and a rabbi, which makes a total of 231 chaplains. This number did not include hieromonk Viktor Ljubičić, who was appointed as a chaplain priest of the Serbian Army when the war was officially finished on 10 December 1918. Most of the chaplains were engaged in the Serbian Army in 1914 and 1915, i.e. at the Thessaloniki Front, from 1916 to 1918 – 151 chaplains. Duties in the allied military hospitals were performed by 29 military priests; in North Africa, from 1916 to 1918, a total of 12 military priests were engaged, in the Serbian Volunteer Corps in Russia there were nine chaplains, in France, Italy and Switzerland – 24 military priests. Please note that the above data shows the number of priests who were appointed to specific duties in different periods of time.

In the First World War, 37 Orthodox priests were appointed and they were in the same status during the Balkan wars. In 1914, 63 Orthodox priests and one military imam were appointed to the duty of a chaplain; in the next year, 1915, 52 Orthodox priests were appointed; in 1916, 34 Orthodox priests and a rabbi received the status of a chaplain, in 1917, there were 25 Orthodox priests and one military imam, while by November 1918, nine Orthodox priests were admitted to military service. For eight Orthodox priests there

is no data on the year of their admission to military duty. Among the priests who did not have the status of military priests, and who administered ceremonies in the Serbian Army and performed their clerical duties in the Serbian military hospitals, there were nine parish priests, two monks, two hierodeacons and two hieromonks. Based on the previous research, we can conclude that during the First World War there were enough priests in the Serbian Army who could be deployed in the operational units and in the rear.

The religious needs of soldiers in the Serbian Army were regulated through different segments of everyday life in the barracks and the military camp. Regulation of the religious needs of members of the Serbian Army of different confessions was aimed at strengthening the combat morale and creating the modern Serbian Army. With the arrival of a large number of volunteers on the Thessalonica front, the Serbian Army was increasingly becoming multinational and multiconfessional. There were more and more volunteers from Roman Catholic, Muslim, Protestant and Jewish faiths, who mostly declared themselves as Yugoslavs. Although until the end of the First World War, the Serbian military authorities did not have their military priests, their efforts to regulate the religious needs of soldiers of the Roman Catholic and Protestant faith represented an important basis for their institutional regulation in the Kingdom of Yugoslavia.

Dr. Miljan Milkić