

Lieutenant-colonel dr. Miljan MILKIĆ<sup>1</sup>

## SOME ASPECTS OF SERBIAN CULTURAL AND RELIGIOUS HERITAGE 1916-1918

The attack on Serbia began on 5 October 1915. Central Power Armies under the command of Field Marshal Mackensen had the task to surround and destroy the Serbian army<sup>2</sup>. The main forces went over the Sava and Danube to central Serbia and auxiliary forces across the Drina and from Bulgaria. Serbian High Command has avoided a major battle and trying to withdraw its troops and gain time until the arrival of the allies from Thessaloniki. By 15 October, the German XI Army and Austro-Hungarian III Army occupied Belgrade and wider area south of the Sava and Danube rivers. During the night of 15 October Bulgarian I and II Army have moved to attack. Mackensen several times tried to organize a surrounding of Serbian troops: north of Kragujevac, then in the valley of the Western Morava and on Kosovo, but without success. Serbian army fought battles and avoid devastating attacks, but failed to penetrate to Skopje in order to connect with Allies. Serbian High Command decided on 24 November to organize a further retreat through Montenegro and Albania on the Adriatic coast. After almost a month of extraordinary heavy marches with hard veder conditions in the wilderness without basic livelihood, but thanks to its outstanding moral, Serbian troops were gathered in the region of Shkodra and Durres. The first parts of the Serbian army arrived in Shkodra on 3 December 1915. Three days later arrived in Shkodra the Serbian Supreme Command. After major efforts trough the Albanian mountains and an additional effort of 160 kilometers of walking in swampy coast from Shkodra to Valona, many of Serbian soldiers died from typhus and starvation. There was not enough space for burials on the island of Corfu and neighboring island Vido. Because of danger of an epidemic, the decision was made and it was decided that the soldiers should be buried in the sea (Blue Sea Tomb). From 23 January to 23 March 1916 in the sea near Vido island was buried 4,847 Serbian soldiers and officers.

The Serbian Government, the members of the Parliament, the old King Petar and the allied diplomatic representatives, accompanied by the Serbian Army, crossed to the Greek territory to seek refuge. During their retreat, the intelligentsia suffered the same fate. Majority of the scientists, except those fatigued and the elderly accompanied the Army<sup>3</sup>. A great number of clergy fled from Serbia also and those who did not serve in the Army found refuge in the allied countries. Not a single episcope of the Serbian church stayed on the territory of Serbia. The attitude of the Serbian Army towards the Serbian cultural and religious heritage during WWI can be viewed from different aspects. They made considerable efforts to preserve the national and religious customs during the war years spent on the Greek

territory, first on the Greek island of Corfu, and then on the Halkidiki peninsula. Together with the Allied Forces, they participated in battles at the Thessaloniki front. Until the end of the war, the Serbian Army did not have its own state, and was compelled to get into combat and organize the entire logistics on a foreign territory. Furthermore, the Serbian Army did their best to protect the cultural and religious objects on the territory where they were present. Eventually, immediately after the end of WWI, the Serbian Army took part in collecting and restituting cultural and religious relics.

### Preservation of the cultural and spiritual heritage

Through force of circumstance, the Serbian Army had to adapt to the new conditions. They made efforts to revive the national and religious customs although they were on the Greek soil. On Sundays and public holidays, the military priests would hold a church service whenever the circumstances allowed<sup>4</sup>.

The major task of the military clergy was to care about the spiritual and liturgy life of the Serbian soldiers. It was rather hard to obtain the buildings for holding church services in exile. With the kindness of arch-bishop Sevas-tian, on February 11, 1911, the Serbian priests were allowed to use the churches on Corfu for holding the services. The liturgy in Serbian could be held every two weeks, according to the following schedule: on February 14 in the Basilica, on February 21 in the Saint Spiridon Church, on February 28 in the Church of the Holy Fathers, on March 6 in the Saint Taksorh Church. For all other religious services, dirge, weddings, burial services, the Serbian clergy was allowed to use the Saint Spiridon Church. On February 18, 1916, the Serbian Army Headquarters issued an order by which all units were to send their soldiers to church, especially those who were good singers and could assist with the services<sup>5</sup>.



1916. Corfu



**Soldați iugoslavi la Mikra**

On April 1, 1916, Ljuba Davidović, the minister of education and religion, informed the minister of defense that he would abide by their previous agreement and take over the care of one of the churches on Corfu that was allotted to the Serbian Army. In order that the liturgy life of the church would function normally, the minister of education asked for archimandrite Miron, priests Nikola Popović and Boško Aćimović, as well as deacon Lukijan Bibić, to be exempt from serving in the Town Command and awarded to him for working in the church. Alongside those, minister Davidović asked for twenty theologians as well, to support the work of the church. The archimandrite Miron was exempted from duty in the Town Command on June 7, and devoted himself to organizing the liturgy life. Timing for holding liturgy and night services was determined, as well as the timetable on which unit would come to the church. Each unit sent its theologians and gifted singers to the church and thus the church choir was established very soon. All priests and theologians who served in the church were still receiving appurtenance from the Army and their service was treated as military obligation. At the end of May 1916, the command of the Morava infantry regiment build a small church for themselves, right next to their regiment headquarters. The timetable of church services and the number of soldiers to attend them was defined by a special order. On Sundays, the service could be attended by four officers and 50 soldiers from each battalion, and on other holidays – by two officers and ten soldiers. From the regiment's headquarters and command, all officers, if they were not absent due to other duties, could attend the church service on each holiday. The services began at 7 o'clock in the morning. A choir was formed that sang in the church on Sundays and it was composed of teachers from the regiment<sup>6</sup>. One of the duties of the military priests was also to serve at the dirge and burial ceremonies of the deceased soldiers. On March 22, 1916, Colonel Krsta Smiljanić, the commander of the Drina division, issued an order by which he demanded money to be collected for the construction of a cemetery on Corfu. „Since we are here on Corfu only temporarily, we need to collect amongst ourselves some means to visibly mark the place where our fellow soldiers are left, without living to see our renewed and great Serbia.” On of the first recorded commemorations for the Serbian soldiers killed on the Greek territory took place on April 18, 1916 the commemoration was held in the church in the village of Stranilo, where the soldiers had first attended a liturgy and accepted communion<sup>7</sup>.

For the purposes of religious services, the Army most

often used the Saint Sava Church in Thessaloniki and Saint George's Church in Mikra. Other churches were used as well, if needed. Thanksgiving ceremonies and commemorations were regularly held, attended by a specified number of soldiers and their officers<sup>8</sup>. On July 14, 1916, the Head of the Military Command Headquarters, General Petar Bojović, signed an order on the holding of a special commemoration on the Vidovdan day for the soldiers killed in all wars<sup>9</sup>. The army commanders and the commander of the Cavalry division were order to issue the necessary orders so that this commemoration could take place. The Saint Sava Church in Thessaloniki was determined to be the place for the central commemoration all chiefs units of the Military Command Headquarters had to attend. A collective praying ceremony for the victory of the allied forces was held in the Thessaloniki Saint Sava Church on March 25, 1918, on the Blagovesti holiday<sup>10</sup>.

As much as the war allowed, all holidays were respected and marked. On June 27, 1916, an order came from the Military Command Headquarters to all units that on Saint Peter's Day no special ceremonies are to be held<sup>11</sup>. This was to respect the will of King Petar not to hold ceremonies due to the current state of affairs. The King Petar also asked not to be sent personal cards with congratulations for the holiday<sup>12</sup>. The Head of the Military Command Headquarters, General Petar Bojović, issued an order on May 17, 1917, to all staff of the Military Command units that all staff should be exempted from official duties on the afternoons of Sundays and holidays<sup>13</sup>. The staffs were to use this time for rest and refreshment. The heads of units were given the freedom to delegate a certain number of urgent duties to some members of staff, if needed.

The main Christian holidays, Christmas and Easter, as well as the holidays of other religions present in the Serbian Army, were celebrated almost without exception every year during the war. King Petar and the crown-prince Aleksandar Karadjordjević, the Chief Commander of the Serbian Army, always sent the words of congratulations to the soldiers on the eve of the holidays, including the New Year's Eve. Before Christmas of 1916, the Head of the Military Command Headquarters, General Petar Bojović, ordered that during the Christmas holidays, between December 24 and 27, only the urgent matters and dispatch of urgent mail were dealt with in the offices of the Command<sup>14</sup>. The heads of units were given the freedom to organize the working hours, according to the needs. In Thessaloniki, in November 28, 1916, the secretary of the Serbian episcope Dimitrije (Pavlović), arch-deacon Ljubomir Popović, issued 200 copies of the episcope's Christmas epistle, so that they can be submitted to the military priests in all units<sup>15</sup>. The priests were to read and distribute the epistle to the soldiers on Christmas day. Before Christmas 1917, the Head of the Military Command Headquarters, General Petar Bojović, ordered that all units of the Command worked only in the morning of the day before Christmas, and that the first two days of the Christmas holiday are non-working day<sup>16</sup>. The Unit for mail and telegraph of the Military Command Headquarters informed the head of the Adjutant department on December 23, 1917, that they would not be dealing with clients on the first day of Christmas, and on the second day – only till noon<sup>17</sup>. The dispatch of mail was performed without any delay.

On June 17, 1916, the Head of the Military Command Headquarters, General Petar Bojović, ordered that the soldiers of Islamic religion would be free from the performance of interior service in the Command (attendance, prefecture, assistance and guard) during the month of Ramadan, and during the Bajram itself, which lasts for three days, the soldiers of Islamic religion would be free from the performance of any duties whatsoever<sup>18</sup>. On the next day, the Command Headquarters' was informed by the Third Army Command that for Ramadan and Bajram, special orders were issued<sup>19</sup>. By the order of the Head of the Military Command Headquarters, General Petar Bojović, on May 28, 1918, all units and institutions were informed on the beginning of Ramadan<sup>20</sup>. The officers in charge were ordered to allow the soldiers of Islamic religion the necessary rest and visit of mosques, if it was possible.

On May 23, 1916, the Head of the Military Command Headquarters, General Petar Bojović, ordered that "the soldiers of the faith of Moses" were to be exempted from any duties and tasks on the Jewish holiday on the 24th and 25th May<sup>21</sup>. He also allowed all Jewish soldiers to go to Thessaloniki and attend the service in the synagogue, if they wished to. On March 14, 1917, the Head of the Military Command Headquarters, General Petar Bojović, ordered that the officers in charge from commands and institutions in Thessaloniki, Mikra and Zejtinlik, allowed their Jewish soldiers to spend all days of Pasha Holiday in Thessaloniki, if the circumstances would allow<sup>22</sup>. For the Jewish soldiers outside of these locations, exemption of all duties was allowed.

A special chapter is devoted to the attitude the Serbian Army had towards the tsarist sanctuary of the monastery of Hilandar on the peninsula of Atos. During the exile years, it was natural that the Serbian Military Command Headquarters cooperated with Hilandar. The war circumstances and an unstable good fortune burdened this collaboration. The good fortune was not accompanying Lieutenant-Colonel Milan Radojević who was supposed to sail to Hilandar at the beginning of February 1917, to take over the timber that was supplied for the army by the monastery administration. This journey was cancelled due to the great danger of being attacked by submarines. At mid June that year, a large number of church objects and service books were sent from the monasteries of Hilandar and Vatoped, through archimandrite Lukijan, the head of the Hilandar metoh in Thessaloniki. In August 1918, the vojvoda Živojin Mišić sends a mili-

tary priest, archimandrite Joakim Bjedov to bring help from Hilandar. Based on the historical documentation available, it seems that the contacts and mutual assistance were occurring on everyday basis. This is also proven by the fact that the Serbian Army used for their services the Saint Sava Church, which was property of Hilandar monastery in Thessaloniki. Also, dozens of Serbian soldiers and military priests were visiting Hilandar monastery, to stay there sometimes even for two months, to recuperate and gain new spiritual fervor.

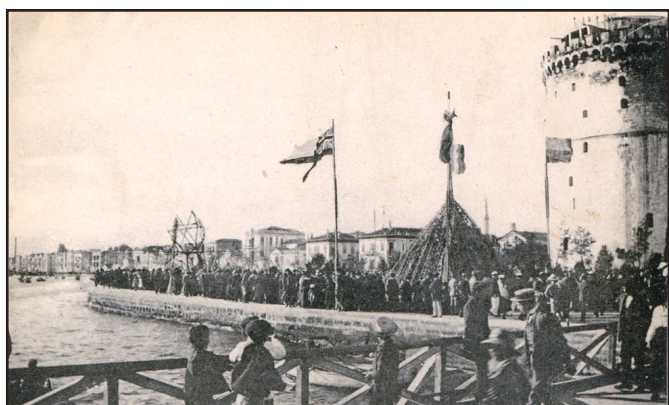
These are the words used by Milutin Simić, a priest in the Command of the Cavalry Artillery, in his report to the commander of the division on June 15, 1916, where he describes his reasons for going to Hilandar Monastery: "Hilandar is a very significant centre of religious life, both in the political and religious sense, as it is the ultimate aspiration of our rulers and politicians. Hilandar is also today the most vivid proof that we are not alone in this most sacred part of the Balkan Peninsula, but that we are equal with our neighbors in everything".

### Protection of religious objects

Besides preserving its cultural and religious heritage, the Serbian Army protected and took care of the cultural and religious objects on the territory where it was situated. In order to protect the Roman-Catholic and Muslim religious objects around Shkodra, the Head of the Military Command Headquarters ordered on December 15, 1915 the Commander of the Third Army that he "absolutely has to prevent" the attempts of certain commanders to accommodate their soldiers into those religious buildings. The commander of Shkodra Town was ordered to apply "the most energetic measures to prevent any command" to use the religious buildings for accommodation. The Military Command Headquarters issued this order even though the soldiers arriving to Shkodra had to sleep on the streets and in the fields outside the town<sup>23</sup>.

While the Serbian Army used some of the Greek churches, certain problems occurred. On June 23, 1918, the Greek Embassy in Serbia submitted a complaint to the Serbian Military Command Headquarters that the Sumadija division had occupied the Greek church in Caken Ciflik, destroying the Greek icons and replacing them with Serbian ones. The Serbian Army was also accused of attempting to tear down the Greek church in Tresina. The commander of the Second Army, vojvoda Stepa Stepanović, reacted to these accusations and on July 16 sent a report of the Sumadija division commander to the Command Headquarters. The report states that there was an agreement between the Serbian and the Greek priest that the church would be used jointly and that the icons had already been destroyed when the Serbian Army started using the church in Caken Ciflik. On June 27, 1918, vojvoda Mišić informed the Greek Embassy in Serbia on the information gathered about the church in Caken Ciflik. He also stated that the Serbian army did not intend to tear down the church in Tresina, but had done repairs on it, with the consent of the local population<sup>24</sup>.

Upon the breakthrough of the Thessaloniki front, the Serbian Army continued with military operations in order to set Serbia free. During those battles, the commander of the XXV Tetovo Regiment Command reported to the commander



5 mai 1916, Salonic. Mulțimea în fața rămășițelor unui zeppelin doborât

of Vardar division, on October 7, 1918, whereby he informs him that a French detachment is stationed in Lešak monastery, in Lešak district in Macedonia, and that this detachment is performing requisition of monastery property. On October 13, the commander of the XXV Tetovo Regiment Command submitted to the Vardar division also the report from the court of Lesak district, where all the property and food taken from the monastery was listed. He once again asked the commander of the division to urgently undertake the necessary measures, through the Military Command Headquarters, so that the French detachment would leave the monastery. On the following day, the command of the Vardar division informed the Chief Command on this issue. The Command Headquarters reacted on October 18, by ordering the commander of the Vardar division to immediately release the Lešak monastery of the French soldiers and to have the French hand over the property taken. The Serbian liaison officer with the Headquarters of the French Eastern Army informed the Chief Command that the Command of the French Eastern Army had ordered the withdrawal of the French detachment from the Lesak monastery<sup>25</sup>.

#### **The return of the relics of Saint King the First-crowned to Serbia**

After the liberation of Serbia and the end of the WWI, the Serbian Army endeavored to restore the Serbian cultural objects that have been either hidden by the Serbian authorities to protect them from the war, or robbed by occupying forces.

On December 24, 1918, the Belgrade Arch-bishop and Serbian Mitropolite Dimitrije issued a plea to the Chief Command of the Serbian Army to assist in the return of the relics of Saint King the First-crowned from the Ostrog monastery to Studenica monastery. Since the war was still ongoing, the Mitropolite found that only with the assistance of the Army it was possible to safely return the relics and enable the return of the two monks from Studenica monastery who were accompanying the relics<sup>26</sup>. The Command Headquarters issued an adequate order to the Traffic department on December 30, 1918<sup>27</sup>.

The Head of the Military Command Headquarters, vojvoda Živojin Mišić, issued on March 9, 1919, an order to the commander of the Second Army District on the return of the relics of Saint King the First-crowned. The return was supposed to be made from Ostrog in Montenegro, through Sarajevo and Brod, to Belgrade. Accompanying the shrine were also the two monks from Studenica, archimandrite Serafim and monk Antonije. From the side of the army, vojvoda Mišić had ordered the commander of the Second Army District to provide the escort of one officer and several soldiers who would accompany the relics to Belgrade and submit them to Mitropolite Dimitrije. It was within the jurisdiction of the commander of the Second Army District to also determine which unit would provide for a transport vehicle from Ostrog to Zelenika and then to regulate the further transport by train to Brod, where the Traffic department of the Chief Command would take over the transportation<sup>28</sup>. On the same day, the copy of the order was submitted to the Head of the Traffic department<sup>29</sup>. He informed on March 10 the head of the Operations unit that his department,

together with the Directorate of the Serbian Railway, have undertaken all necessary measures for train transportation from Brod to Zemun, where the Engineering Department would take over the transport to Belgrade by boat<sup>30</sup>. The order of the Traffic Department was sent to the Engineering Department on March 11, 1919<sup>31</sup>.

Based on the historical documentation available, we know that the relics of Saint King the First-crowned arrived to Brod on the eve of April 30, and that on May 11, 1919, the ship "Aleksandar" was ready on the Sava wharf in Zemun to take over the relics and transport them to Belgrade<sup>32</sup>.

#### **The books stolen from libraries and monasteries**

On April 14, 1919, based on the information gained from Bishop of Niš, Dositej, the minister of education Ljubomir Davidović informed the head of the Military Command Headquarters, vojvoda Mišić, of the existence of a large number of old books stolen during the war from the Serbian monasteries and libraries in old Serbia. The minister had given the name of the Bulgarian guerilla soldier and his address in Sofia where the books were held. He asked the vojvoda Mišić use the Serbian Military Mission in Sofia to inform about this Jovan Tomić, the librarian of the National library. Tomić was the chairman of the Committee for the restitution of goods stolen from libraries and other educational institutions and was at that time in Sofia. On April 15, the Chief Command informed the Head of the Military Mission General Tucaković on the order of minister Tomić to bring back to Serbia all the books found<sup>33</sup>.

The return of the stolen church bells



**Cimitirul iugoslav de la Salonic**

Through the Military Mission of the Kingdom of Serbs, Croats and Slovenes, and after a plea from the Mitropolit Dimitrije, the Chief Command undertook the necessary measures during March 1919, to find the church bells that the Austro-Hungarian army took while withdrawing from Serbia. The Committee determined on March 19, that two church bells stolen from Serbia were in the "Weis" factory near Budapest. The Committee wrote a report about it and listed some more factories where stolen bells were kept. Due to the political changes in Hungary, the bells could not be returned to Serbia<sup>34</sup>.

This issue was once again raised by Mitropolit Dimitrije during June 1919. The Head of the Military Command Headquarters replied to the Mitropolit on June 20, and informed him that the Military Mission in Vienna received once more the instructions on continuance of the search for the stolen church bells<sup>35</sup>.

Protection of the historical documentation and archives

In the course of WWI, the Archive of the Serbian Army was constantly on the move and was taken care of, although it was a burden at the time of the retreat and while the Thessaloniki front battles were raging. Certain commanders requested that the Archive should be burnt, and their request was approved. However, the Chief Command was in favor of the Archive being transported, at the expense of the wounded officers, from the village of Lipljan to the town of Prizren in 1915<sup>36</sup>. After arrival on the island of Corfu, on February 21, 1916, the Commander-in-chief of the Serbian Army issued The Guidance on Delivery of Archive documents. This guidance was complemented on April 13, 1916, and an Archive Commission was established. In that way 90% of the archived documents of the Serbian Army was collected and preserved, and are now stored in the Military Archive in Belgrade. After the war, further measures were undertaken for subsequent collecting and classifying of the archive documents on the Serbian Army. In 1919, the archived documents were transferred from Greece to Belgrade. The Ministry of Army and Navy sent the teams to search for the documents in the archive. The attachés were instructed to demand the return of the taken archive. They searched in Austria, Hungary and Bulgaria. The responses were negative due to the fact that the restitution of the archive documents was not regulated by any international convention. On March 1, 1920, the preserved archive papers on the Serbian Army were divided into documents of historical importance by the order of the Minister of Army and Navy. They were delivered to the Historical Department of the Headquarters. The remaining documents, without any historical significance, were kept in the units.

During WWI, the Serbian Army found itself in situations where apart from fighting in battles, which was its primary role, it had to take care of and protect objects and buildings that presented cultural heritage. The Serbian Army protected the religious and cultural monuments both on the territory of Serbia and on the territories where it was engaged in battle. In the actions by the Serbian Army, consideration and care for the cultural monuments was felt, notwithstanding the national and religious background or the time when these objects were created. We may conclude that this attitude of the Serbian Army was influenced by the international conventions on this issue, but also by the fact that it

was the Serbian Army who was the preserver of culture and spiritualism of the Serbian people. In the situation when, amidst the occupation of entire Serbia, the Serbian king and all members of the government were forced to flee from their state, the Serbian Army was nourishing the cultural and spiritual life of the Serbs during the harshest war years.

### SOME ASPECTS OF SERBIAN CULTURAL AND RELIGIOUS HERITAGE 1916-1918

The paper is based on the documents of the Serbian Supreme Command and documents of certain commands of the Serbian Army, which are kept in the Military Archive in Belgrade. Was consulted as well as learned papers and monographs on WWI, which were published in Serbian language. In October and November 1915, the attack of Austro-Hungarian, German and Bulgarian armies forced the Serbian Army to leave Serbia, marching through Montenegro and Albania. Owing to the Allied help, the Serbian Army found refuge on the Greek island of Corfu first, from January to May 1916, and afterwards on the Greek peninsula of Halkidiki. There, together with the Allied Forces, they participated in the battles at the Thessalonian front. Until the end of the war, the Serbian Army had no their state, and were compelled to get into combat actions and organize their whole logistic on the foreign territory. Through force of circumstance the Serbian Army had to adapt to the new conditions. They made efforts to revive the national and religious custom, though they were on the Greek soil. On Sundays and public holidays, the military priests would hold service in church whenever the circumstances allowed. St Sava's Church in Thessalonica and St George's Church in Micra were mostly used by the military, as well as the synagogue in Thessalonica. The major Christian holidays, Christmas and Pascha, as well as major holidays of other religions professed in the Serbian Army (namely Muslims and Jews), were celebrated each war year, almost without an exception.

Additionally, the Serbian Army protected and took care of the cultural and religious monuments they would come across. Thus, while the Serbian Army were retreating from Serbia, the commander in chief of the Supreme Command Headquarters, on 15 December 1915, gave the order to the commander of the Third Army to "unconditionally prevent" any attempt of some commanders to accommodate the soldiers in the Muslim and Roman Catholic shrines in the Scadar district. The Supreme Command issued such an order in spite of the fact that the Serbian soldiers, who had been arriving into Scadar, were sleeping in the streets and fields in the suburbs. A special chapter is devoted to the attitude the Serbian Army had towards the tsarist sanctuary of the monastery of Hilandar on the peninsula of Aton.

After Serbia had been liberated and the war had finished, the Serbian Army made efforts to regain the Serbian cultural goods sheltered from the warfare or plundered by the occupying authorities. In December 1918, the Army participated in bringing back the holy relics of St. King Prvoencani (first-crowned) from the monastery of Ostrog (Montenegro) to the monastery of Studenica (Serbia). In March 1919, through their military mission in Vienna, the Supreme Command took all the necessary measures to find the church bells which the Austro-Hungarian Army had carried

away on their retreat from Serbia. In April 1919, vojvoda Mišić, Commander-in-chief of the Supreme Command, was informed that there was a great number of old books stolen from the Serbian monasteries and libraries during the war.

During WWI, the Serbian Army was in situation when they had to preserve and protect objects and buildings

representing the cultural heritage. Accordingly, they were the inheritors of our cultural and religious heritage, but also protectors of all heritages, no matter what its national or religious origins are.

Keywords: Serbian Army, WWI, Corfu, Halkidiki, Thessalonian front

#### NOTES

1 Cercetător în Departamentul de Istorie Militară, Institutul de Cercetări Strategice din cadrul Ministerului Apărării al Republicii Serbia, doctor în științe politice. Domenii de cercetare: tradiții religioase, Armata Sârbă și Iugoslavă în sec. XIX și XX, relații internaționale în sec. XX și politica externă iugoslavă. A publicat numeroase studii și articole. Autor al cărții *Trieste Crisis in the Context of History and Relations between Yugoslavia and Great Powers 1943-1947*, INIS, Belgrade, 2012.

2 On the participation of Serbia in WWI, see: Milorad Ekmečić, *Ratni ciljevi Srbije 1914*, Belgrade, 1973. Andrej Mitrović, *Srbija u Prvom svetskom ratu*, Belgrade, 1984.

3 Ljubinka Trgovcevic, *Naucnici Srbije i stvaranje Jugoslavije 1914-1920*, Belgrade 1986.

4 As an example, we cite the report of the commander of the Timok Infantry Regiment III about the activities of the regiment priest during 1917, sent to the head of the Military-Road section on January 11, 1918. Military Archive Belgrade, Records 3, box 229, file 18, document 23/14.

5 Military Archive Belgrade, Records 5, box 10, file 2, document 21. Archive of the Military History Institute, Records 3, box 264, file 9, document 11/6.

6 Military Archive Belgrade, Records 5, box 10, file 11, document 36.

7 Military Archive Belgrade, Records 9, box 47, file 2, document 26/5C.

8 On the day of the military patron, Saint Dimitrije, October 26, 1916, a collective prayer was held for the victory of the Serbs in the Thessaloniki Church of Saint Sava. (Military Archive Belgrade, Records 3, box 245, file 1, document

17/4).

9 Ibid, box 254, file 2, document 3/8.

10 Ibid, box 199, file 9, document 3/177.

11 Ibid, box 254, file 2, document 3/12.

12 Ibid, box 254, file 2, document 3/11.

13 Ibid, box 391, file 1, document 3/5.

14 Ibid, box 383, file 6, document 26.

15 Ibid, box 254, file 2, document 3/28.

16 Ibid, box 273, file 6, document 4/174.

17 Ibid, box 273, file 6, document 4/145.

18 Ibid, box 252, file 10, document 5/10.

19 Ibid, box 252, file 10, document 5/12.

20 Ibid, box 409, file 11, document 5/60.

21 Ibid, box 252, file 10, document 5/4.

22 Ibid, box 280, file 3, document 2/13.

23 Ibid, box 86, file 1, document 5/1.

24 Ibid, box 148, file 8, document 13/12.

25 Ibid, box 162, file 1, document 1/4.

26 Ibid, box 230, file 1, document 1/65.

27 Ibid, box 230, file 1, document 1/65.

28 Ibid, box 226, file 10, document 46/2.

29 Ibid, box 226, file 10, document 46/1.

30 Ibid, box 226, file 10, document 46/2.

31 Ibid, box 226, file 10, document 46/1.

32 Ibid, box 226, file 10, document 46/3.

33 Ibid, box 171, file 10, document 17/18.

34 Ibid, box 171, file 11, document 21/2.

35 Ibid, box 171, file 11, document 21/2.

36 Military Archive Belgrade, records 3, box. 51, file. 4, document 6/17.