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1. During the last war, the Greek Orthodox (Pravoslav) Church of Serbia suffered heavy losses. Twenty one bishops died, some were murdered, and others perished in concentration camps. Of a total of 3,000 priests, about 700 were murdered, 500 died in concentration camps, and 250 were driven out of Croatia and Bosnia, losing their possessions. More than one third of all churches and monasteries were destroyed. Heaviest losses occurred in Gornja Karlovac (sic) district where 176 out of a prewar total of 189 churches were destroyed. The lay members of this Church, all of them Serbs, suffered a loss of nearly one million out of a prewar total of eight million. Material losses of the Pravoslav Church were estimated at about 6 billion gold dinars.¹
2. The Tito government has sought to exploit this weakening of the Orthodox Church and has created a pro-Communist Pravoslav clerical society (Brotherhood of Orthodox Clergymen of the Federated People's Republic of Yugoslavia) within the National Front.² But thus far the great majority of the Serb clergy have not bowed to Tito's pressure and continue to abide by Serb monarchist and anti-Communist traditions. Head of the Brotherhood is Father Milan Smiljanic, a puppet and opportunist. Secretary is Father Ratko Jelic, and treasurer Father Milan Stamenic. The society has a weekly, Yesnik. The Brotherhood has had little influence. By May 1952 only 214 priests had become members. None of the Archbishops and not one member of the Holy Synod had entered it.
3. Since the 1913 annexation of Macedonia to Yugoslavia and the incorporation of its church into the Serb Pravoslav Church, the local Pravoslavs have wanted to establish their own separate Orthodox Church independent of Belgrade, with Bulgarian and not Serbian as the Church tongue. Under

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the 30 year rule of Karadjordjevic dynasty, which represented Serb dominance and centralism, the wishes of the Macedonians were largely disregarded. The Tito government, representing Communist anti-religious centralism, considers the unity of the Serb Pravoslav Church as disadvantageous to the regime. Thus Titobas taken up the cause of a separate Macedonian Church in order to weaken the Serb Pravoslav Church and hamper its resistance to his regime by creating difficulties for it.

4. The VMRO (Vufreshna Makedonska Revolutsionna Organizatsiya; Internal Macedonian Revolutionary Organization (IMRO)) an underground organization supporting union of Macedonia with Bulgaria, did not interest itself in church affairs until 1945. Since then it has become one of the strongest supporters of an independent, autonomous Macedonian Pravoslav Church. VMRO infiltrated its members into the ranks of the Tito communists in Macedonia with instructions to bolster the creation of a separate Macedonian Church. The Macedonians, especially the Bulgar minority, wish to create an independent Archbishopric at Ohrid, a Macedonian Holy Synod, and, more important, to use Bulgar as the tongue of their Church instead of Serb. These demands have become stronger since the Tito regime (which fosters Macedonian Church separatism but combats Macedonian efforts for a reunion with Bulgaria) "invited" Metropolitan Josif Cvijic to Belgrade and did not allow him to return to his seat at Skolpje. This is because Metropolitan Josif is not only an exponent of Church separatism but also a protector of Macedonian separatism.³
5. The Serb Pravoslav Church, under the leadership of Patriarch Vikentije Prodanov, is trying to prevent the creation of an independent, autonomous Macedonian Church.⁴ Patriarch Vikentije, not enjoying the Yugoslav regime's full backing in this matter, has had to accept in principle minor administrative concessions, but in the main he has firmly refused the Macedonian attempt to secede. Since Macedonian Church separatism goes hand in hand with national secession, the Tito regime does not give the former its all out support, and allows an independent Macedonian Church to remain a dream of the Macedonians.⁵ On the other hand, the Tito regime permits the Macedonians to play openly with this idea to the extent of making serious difficulties for the Serb Pravoslav Church, whose strength and influence on the Serb people it wishes to break at all costs.
6. Because of pressure by [redacted] public opinion and the desire to keep the flow of [redacted] undisturbed, the Tito regime recently relaxed its grip on the Pravoslav Church. For the first time since 1945, it permitted two priests, Father German Coric, Vicar of the Belgrade Bishopric, and Dr. Dusan Glumac, professor of theology at the University of Belgrade, to travel abroad, and to visit Yugoslav refugees living outside of Yugoslavia.⁶ The number of priests jailed has also been reduced; there are at present about 75 priests still imprisoned. Otherwise the situation of the Pravoslav Church has not improved substantially. Its greatest handicap is still the catastrophic shortage of priests. The excessive losses suffered between 1941-45 have not been made good. At present there are only two Pravoslav theological seminaries functioning, and the lack of adequate funds makes their work difficult.⁷

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