

Greater Serbians were Hitler's best henchmen

by Paul Gallagher and Irene Beaudry

The following report is based on the draft translation of a book, Mosaic of Betrayal: Serbian Collaboration with the Nazis, by Ljubica Stefan and Tomislav Vukovic. The book, published in Croatia, has been translated by Mayaret Casman-Vuko.

In June 1991, then-U.S. Secretary of State James Baker III was dispatched to the capital of Yugoslavia, Belgrade, to deliver one of the most treasonous speeches in recent history. He stated that the United States will never recognize the independence of Slovenia or Croatia, but rather, that the United States only recognizes the legal entity of communist Yugoslavia. This speech gave the green light to the Serbo-communists to invade, first Slovenia, and then Croatia, confident that no one would protest or intervene to stop the slaughter. So was launched yet another Balkan war in our time. Its authors, George Bush and Margaret Thatcher, acted in the unbroken tradition of British imperialism typified by the 19th-century's evil Lord Palmerston. Palmerston's protégé, Giuseppe Mazzini, was deployed to set up various organizations—Young Europe, Young Poland, Young Serbia, etc.—in order to subvert the nations of Europe. The British imperial faction's policy has always been pitting one nation against another in bloody warfare and thereby preventing any sort of cooperation for peaceful development, thus establishing Britain's hegemony.

The purpose of the current Balkan war was to create chaos in southeastern Europe, in order to prevent the emergence of a Europe unified in east-west, north-south development, as put forward by Lyndon LaRouche in November 1989 right after the Berlin Wall fell. LaRouche's infrastructure development program, the Productive Triangle, found its way, in somewhat reduced form, into the German government's thinking about the refugee problem coming from the East. The mere attempt to develop the East threw today's British imperial faction into a fit of apoplectic rage.

The nature of the problem created by Palmerston and Mazzini's "Young Europe" movements, is reflected in *Mosaic of Betrayal: Serbian Collaboration with the Nazis*. Based on several years of secretive research in the state archives of Serbia, the book describes the 20th-century form of the

"Young Serbia" beast, namely the imperial dream of Greater Serbia. The book demonstrates that the 20th-century heirs of Mazzini's terrorists in Serbia were at the service of the Hitler regime's genocide in an attempt to "cleanse" the Balkans and establish a Greater Serbian empire. It also demonstrates the role of the Serbian Orthodox Church in fostering this monstrous child of Mazzini's "Young Europe."

'Heil Hitler!'

In 1935, when powerful financiers in both Britain and America were fully backing Hitler's National Socialism, a large part of the Serbian Orthodox Church paralleled that support. The Serbian Orthodox archpriest, Bishop Nikolaj of Macedonia, wrote "The Nationalism of St. Sava," a lecture on Serbian Orthodoxy's greatest saint, in which he "showed" that Adolf Hitler "alone in the 20th century, has arrived at St. Sava's idea." Hitler's task was "worthy of a saint, a genius and a hero." Bishop Nikolaj said of the Serbs, "We are children of God, people of an Aryan race. Fate has given us the honorable role of Christianity's chief proponent in the world, [over] tribes of weaker races and lesser beliefs."

Even more extraordinary was Bishop Nikolaj's 1941 "message to the Serbian nation," long after Hitler's British and American sponsors had turned against him. Bishop Nikolaj, a close intimate of Patriarch Gavrilo, who then headed the church, wrote this during his brief stay in one of the "honor bunkers" at Dachau: "All the modern European slogans were composed by kikes, who crucified Christ: democracy, strikes, socialism, atheism, universal religious tolerance, pacifism, capitalism and communism. All these were invented by Jews, i.e., their father the devil. . . . It is to be wondered that Europeans, baptized and anointed, have completely surrendered to Jews."

The above is a snippet of a much longer rant, all of the same character, quoted by Stefan and Vukovic. They add the shocking note that in 1985, Bishop Nikolaj's "Message" was reprinted by the Serbian Orthodox Church.

'Judenfrei' Belgrade

This book proves, with ruthless and lively documentation, that the Serbian Orthodox Church embraced Hitler's

occupation. The hierarchy dreamed that the Third Reich would protect the path to Greater Serbia, a little Balkan Empire completely cleansed of Catholics, Jews, and Muslims. *Mosaic of Betrayal* gives this aspect of the World War II picture that is always suppressed in communist and British propaganda, which claimed that the Croatian Ustashi were virtually the sole Nazi collaborators in the Balkans, while the Serbians were the victims.

The authors show that Serbian commander Gen. Milan Nedic, the head of the quisling regime in Belgrade after the Nazis took over, was the author of one of the most complete "Greater Serbia" blueprints. He circulated documents of proposed agreement with the Reich, to forcibly expel 1.4 million Catholics from what was to be "Greater Serbia."

As for the Jews, in June 1942, the Nazi head of security in Serbia, General Schaeffer, stated that Belgrade was "the only major city in Europe which was cleansed of Jews and had become 'Judenfrei.'" This had been done virtually entirely by the Serbian administration for the Nazis. In fact, Nazi-occupied Serbia was the occupied nation in which the Nazis found it easiest to exercise their terror; both the Serbian rulers and the Serbian Chetnik guerrillas ruthlessly fought and executed resistance figures, including some priests.

The Gestapo file "J-55" on Belgrade city administrator Dragi Jovanovic contained the following German commander's note: "I dare say that the occupying forces could always rely upon the Belgrade police to carry out every order, exactly as required. It never failed in any situation. . . . The Special Police performed their tasks with great elan and success, as no other police force in the cities of occupied Europe."

In fact, as the authors document, both the Serbian authorities and Serbian Orthodox clergy generally referred to 1941-44 as "the postwar period." This, despite the fact that the Nazi occupation began with days of fierce bombing attacks on Belgrade, in which thousands were killed and injured, and great damage done to the city.

Jovanovic "maintained order and suppressed rumors" in Belgrade by an order that "all police agents have received specific orders to use firearms on anyone who in any way attempts to disrupt order and peace."

The Serbian authorities maintained a concentration camp at Banjica—which their Interior Ministry said was "based on the organization of similar camps in Germany"—and another just across the bridge at the river Sava; by herding its inmates 200 feet across this bridge, the Serbs maintained that this camp was "on the territory of the Independent State of Croatia"—thereby blaming the Croatians for their own atrocities. Fifty thousand inmates passed through these camps; execution lists were written exclusively in the Serbian Cyrillic script.

Stefan and Vukovic's book exposes a driving force of Greater Serbian imperialism: the racialist nationalism embedded in the Serbian Orthodox Church as an institution.

They show beyond doubt that, while individual priests resisted and died, the Serbian Orthodox hierarchy totally and unashamedly blessed any regime which they thought would 1) extend "Serbia" to the 16th century boundaries of the Patriarchate of Pec (boundaries granted by the Ottoman Turks), and 2) cleanse this whole area of Catholics, Jews, Muslims, and communists. Those 1557 boundaries of the Patriarchate of Pec are basically those of the "Greater Serbia" seized in 1992-93 by Slobodan Milosevic and Radovan Karadzic's genocidal war. The bishops, metropolitans, and arch-priests blessed and supported the Serbian quisling regime and the German officers; they visited and blessed the authorities of the town of Kragujerac one month after a reprisal of slaughter of one-quarter of the town by execution squads had taken place; they had several Serbian Chetnik training camps based at Serbian Orthodox monasteries and churches; and then, in January 1945, they welcomed and blessed the Red Army-backed Yugoslav Communist government with a delegation of bishops! All this, in the name of the Aryan-Serbian national crusade, "raising the Kosovo crusader banner"—an allusion to the 1389 Battle of Kosovo Field, where the Serb Kingdom was defeated by the Turks, the "martyrdom" to which all fanatics refer.

Stefan and Vukovic show that despite protests directed to the Nazi Reich and to the world about Croatian "Ustasha" atrocities against Serbs in Croatia, the Orthodox Church never once, during the war, protested killings and atrocities against Serbs in Serbia. Instead, the newspapers carried headlines like this one, Sept. 2, 1941: "The Archpriests of the Serbian Orthodox Church Announce That They Will Fight on the Side of Gen. Nedic," the pro-Hitler fanatic.

Nedic himself claimed to have designated Greater Serbia and said:

"I am convinced that the Great German Reich will not restrict our ability to contribute our share to the New Europe movement . . . in our future 'Greater Serbia.'" In February 1942 Nedic submitted documents to the Germans on his plans, including that "the total number of Catholics who would have to emigrate from the Serbian side across the new border would be 137,140 from Hercegovina, 392,591 from Bosnia, 11,365 from Dalmatia, 130,072 from Srem. The total would be 771,168."

The Serbs and the British

Collaborating with Nedic's Belgrade regime were the Chetniks, the erstwhile "resistance force" supported by the British until November 1943—quite late in the war. The Chetniks were Serbian monarchists, former officers of the Royal Yugoslav Army. They were the official representatives of the deposed Yugoslav (Serbian) head of state, King Peter II, and of the exiled government in London. They soon dropped anything but a pretense of fighting the Nazis, however, and devoted all their energies to trying to wipe out Josip Broz Tito's communist Partisans. Britain's Winston Churchill

chill admitted, when the British finally decided to shift their support from Chetnik leader Draza Mihajlovic to Tito: Mihajlovic "has not been fighting the enemy, and moreover some of his subordinates have been making accommodations with the enemy." The British, naturally, had known that all along, since they had liaison officers with both Tito and Mihajlovic's forces.

Stefan and Vukovic quote Chetnik leader Mihajlovic issuing the following goals in 1942: "to create a Greater Serbia, ethnically pure . . . to create common borders between Serbia and Montenegro as well as between Serbia and Slovenia, cleansed of the Muslim population of Sanzak and the Muslim and Croatian population of Bosnia."

Today, the Serbian communist regime constantly evokes "Ustasha genocide against Serbs under the Nazis" to justify its military aggression and genocide; in fact, it is covering up for the collaboration of the Serbian authorities and the Chetniks with the Nazis.

The authors quote "the only document in all the enslaved Europe of 1941 which expressed public, mass, and written support of the Germans, together with the quisling authorities." This was the "Appeal to the Serbian Nation" signed by Serbian scientists, politicians, cultural figures, and church dignitaries. One of the signers, Dr. Victor Novak, after the war wrote the well-known book *Magnum Crimen*, in which he condemns the Catholic Church of Croatia for collaboration with the Nazis.

A state church

This book's devastating exposure of the Serbian Orthodox Church will serve as an alert against the role the hierarchy of the Russian Orthodox Church will tend to play as the "Third Rome" anti-western paradigm returns to dominance in Russia. The "Third Rome" idea of world empire is mirrored in the little imperial idea of "Greater Serbia." Both Russian and Serbian Orthodoxy have traditionally been *state* churches. Underlying both, is the sign of those forces within Eastern Orthodoxy which violently rejected union with the Latin Christians at the Council of Florence 550 years ago. That sign is the "collective soul" of blood and soil conquest, denying the inviolability of each individual soul with its responsibilities before God, which had been emphasized in the way the Creed was recited, through the famous "Filioque" clause, whose admissibility was accepted by the Greek Orthodox at Florence in 1439.

Thus while the Serbian Patriarch and the Holy Synod collaborated with the Nazis, at the depths of Nazi occupation and quisling murder of their own people in September 1943, the Synod's bulletin said, "The histories of the nation and the Church have always developed as one . . . in future steps our Serbian Orthodox Church and state should always keep to the same path." Leading churchmen blessed the Serbian quisling leaders. The German forces provided security for the Serbian Orthodoxy to conduct the remains of St. Sava and St. Lazar

from Croatia to Serbia in 1942! St. Lazar was a curious saint indeed: a military warlord at the head of brutal forces in the 14th century, defeated by the Turks at Kosovo.

In the Banjica concentration camp, mothers appealed in vain to the patriarchate to christen their children before they died or were killed; they were told that the church did not recognize them as Serbs. Unlike the Catholic Church in occupied Europe, the Serbian Orthodox Church refused to convert Jews to save their lives.

One bishop, Nikolaj Velimirov, was actually the chief of the "Drumhead Court Martial" that was overseen by Chetnik Commander Momcilo Dujic, determining who would be executed. Priests assisted the bishop in supervising executions. Commander Dujic is still living in the United States today, where he is frequently the guest of Serbian Orthodox priests.

Members of the Church hierarchy gave lectures denouncing the Jews as the ruin of Serbia and Europe, and in Belgrade, St. Mark's Church Park was the gathering place where police chief Javanovic rounded up Jews for the concentration camps.

Stefan and Vukovic bring forth some devastating authorities against the pervasive fraud in Serbian historiography today. One of them is the Montenegrin historian who was "Public Enemy Number 1" of Tito's communist regime for 21 years, Vladimir Dapcevic. Dapcevic gave a 1992 interview in a Zagreb newspaper, titled "Serbs Are Deceived." He described the proportion of Croats involved in the anti-Nazi resistance as far higher than that in Serbia: "Ninety-five percent of Serbia was ruled by Nedic agents and Chetniks. There were a few small Partisan detachments . . . a 'drop in the sea' of the resistance. Accordingly, during World War II, Serbia was with the occupiers."

The authors examine the Serbia national legend of the 1389 Battle of Kosovo, the core of the emotional Serbian claim that they were "Christian Europe's bastion against the Turks." After Kosovo, the authors show, the two sons of Serbian Commander Lazar (later St. Lazar) joined forces with the Turks to conquer the rest of the Balkans. Later, the Ottoman Empire *expanded* the Serbian Orthodox Patriarchate of Pec into Bosnia-Herzegovina, Croatia, Dalmatia, Slovenia, and Srem. In effect, the Ottomans made Serbian Orthodoxy the state church of Turkish-ruled "Greater Serbia." This throws light on the fierceness with which the Kosovo legend is cited, to claim hundreds of years of heroic resistance and suffering led by the Serbian church against the Turks.

The leaders of Serbia stand charged at the World Court with genocide today, essentially found guilty by that court in hearings so far. People in many nations ask what drives this crime, and how the West is covering it up. For both questions, this new book is valuable, and we look forward to the final translations into English and other languages appearing as soon as possible.