

UMD Voice



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IN MEMORIAM: ROMANIAN MP LIANA DUMITRESCU, 1973-2011



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WASHINGTON

June 23-25, 2011
3rd Annual UMD
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1331 Pennsylvania Avenue, N.W.
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UMD Global Conference room rate is \$189 per night plus tax - single/double.
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ОБЕДИНЕТА МАКЕДОНСКА ДИЈАСПОРА

Founded in 2004, United Macedonian Diaspora (UMD) is the leading international non-governmental organization addressing the interests and needs of Macedonians and Macedonian communities throughout the world.

With headquarters in Washington, D.C., UMD has an office in Melbourne, Australia and Toronto, Canada and representatives in Paris, London, Brussels, Vienna, Kiev, St. Petersburg, and Stuttgart.

UMD is a 501 (c) (3) charitable Organization in the U.S., and UMD (Canada) is a registered charity.

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LETTER FROM THE PRESIDENT



Dear Reader:

At the end of January, we were all shocked at the news of our dear friend Liana Dumitrescu's passing. On same day that the news broke, I had a meeting with a staffer in Congress to discuss U.S. - Macedonian relations, and coincidentally, the staffer was of Romanian background; it must have been a sign.

Nobody could believe such a young, ambitious, passionate leader in our community could go so quickly. But her historic achievements will live on forever. Due in no small part to Liana's leadership, Romania is the only EU country to fully recognize its Macedonian minority, and she gave Macedonians a stronger voice in Europe. Her achievements should serve as a model for all Macedonian diaspora advocates in the world. I want to dedicate 2011 to Liana Dumitrescu – a brave and inspirational role model for us all. May God Bless Her Soul!

In March, Macedonia opened the Holocaust Memorial Center in Skopje. One of the world's largest, this Center will serve as a reminder that 98% of Macedonian Jews were sent to the Treblinka extermination camp by the Bulgarian fascist regime occupying Macedonia at that dark time in European history. I was present at the opening ceremonies hosted by Macedonia's President and Prime Minister, and I couldn't have been prouder to be Macedonian. Macedonian citizens of diverse cultural and religious backgrounds attended to pay their respects, and it was truly an historic occasion.

The relationship between Israel and Macedonia, and between the Jewish and Macedonian people, has grown stronger in recent years. Not only do we share historical ties, but the economic and cultural ties between Israel and Macedonia have been growing as well. In many ways, the Jewish Diaspora can serve as a role model to the Macedonian Diaspora, and our community must learn from their example, in our mission to become stronger and more effective advocates for the Macedonian cause.

This brings me to the next topic; friendship. To achieve one of our broadest goals of strengthening and protecting Macedonian culture, the Macedonian people cannot do it alone. We must do our utmost to build ties with other ethnic groups. UMD has been at the forefront of strengthening dialogue with other ethnic groups, including the Bosniak, Croatian, Hungarian, Jewish, Turkish, and Ukrainian communities. These alliances are about accepting our differences, promoting mutual understanding, and working together on issues of joint benefit. These alliances also improve and strengthen the societies we live in, such as Australia, Canada, the U.S., and the nations of Europe.

As a result of UMD's efforts, more ethnic groups around the world are learning about Macedonia, and about the challenges Macedonians are facing. Perhaps the best way to introduce Macedonia to others is to share our rich cultural heritage with them. For instance, UMD's Perth Region organized the first Macedonian Food Festival in Western Australia. What better way to attract interest, then to have non-Macedonians try Macedonian coffee, baklava, zelnik, and tavche gravche? I know all my non-Macedonian friends love our food!

This year marks the 20th Anniversary of Macedonia's Independence. With all the opposition Macedonia has, our people have managed to build on the dream of Goce Delcev and our forefathers, to build an independent Macedonian republic. We must never forsake the sacrifices that our forefathers made to build on this dream. It means we must work together, and we must ensure that Macedonia and the Macedonians prosper today and in the future.

UMD is carrying on with its promise to create a new tradition in the global Macedonian community. From June 23-25, 2011, Macedonians and friends of Macedonia will converge on Washington to discuss the progress Macedonia has made in the last twenty years, the current situation, and what needs to be done - Shaping the Future for generations to come!

Your participation at the 3rd Annual UMD Global Conference will benefit both the global Macedonian community and yourself, and allow you to broaden your own thinking on the key issues that affect all of us. The site of the conference, the J.W. Marriott, is only blocks away from the White House, the National Mall, Congress, and all the wonderful monuments and museums. Bring your entire family and spend a few days sightseeing, while also celebrating our Macedonian heritage! When you return home from the Global Conference, you'll have met new friends, and you will have made a renewed commitment to making a difference. There has never been a more important time to engage the most critical issues of the day. But, no organization can do it alone. We need you to engage, too - to think globally, and to act locally.

We look forward to seeing you in Washington as we celebrate Macedonia – it would not be the same without you!

I wish you and your families a Happy Easter, and to those who celebrate Passover, a Happy Passover!



Metodija A. Koloski
President



EDITORIAL

Academics Used As Pawns In Athens' Anti-Macedonian Endgame

By Mark Branov, with files from Dame Krcoski, UMD Perth

glossing over any doubt for the unquestioning mind, and sadly, this false air of authority can also become a political commodity to be bought and sold. Are foreign academics being co-opted to advance the Hellenic Republic's international campaign against Macedonia? The evidence is mounting.

One suspicious example is the curious case of Professor John Melville-Jones, an erudite expert in ancient coins at the prominent University of Western Australia, in Perth. In his spare time, Melville-Jones has become a darling of the so-called "Australian Macedonian Advisory Council", which is actually a Greek lobby group dedicated to spreading anti-Macedonian propaganda. Direct financial links between AMAC and the Greek government are difficult to prove considering the secretive nature of the organization, but all the hallmarks of a very close relationship are obvious. Similarly, the potential benefits to a professor of ancient antiquities to make political friends with the regime in Athens are not difficult to imagine.

In any case, Melville-Jones' recent extracurricular activities have served the Greek lobby well. Whenever foreign academics wade into Greece's ongoing propaganda war against Macedonia with names that are not Greek, and from universities that are not in Greece, it reinforces the false impression of objectivity, and makes them a more valuable propaganda tool. Of course, Melville-Jones' anti-Macedonian rants are woefully misguided, and bear very little relation to his actual expertise in the field of ancient numismatics, but it seems that this fact hardly matters.

Here are some comments Melville-Jones made at a gala AMAC function in Melbourne, in November 2010:

- "... (you Greeks should) resist the attempts by the present day Slav inhabitants of the FYROM to create a nation that is founded on a recent invented mythology..."
- "... The best option, as I see it, is to get the 'Fyromians' to agree to their country being called 'North Macedonia' ... it is too

One of the most cherished institutions in any free society is the academia; for good or for ill, the halls of higher education lend anyone associated with them a patina of authority. If someone's field of work is directly related to the area being discussed, that default authoritative air may turn out to be entirely justified, especially if their contribution to academia is fair, honest, and objective. However, that academic air of authority seems to linger anyway, regardless of the quality of what is being presented, and regardless of whether or not they are experts in the matter being discussed. An obtuse string of initials after someone's name has a strange way of



Professor John Melville-Jones

late to put forward my own suggestion, which would have been 'Vardaria'..."

- "(It must be) made clear that no territorial claims could be made on the basis of this name..."
- "I have met a number of people from FYROM in Perth... they were often not well educated, they have generally not been in a position question the distorted view of history that is the basis of their nation..."

Melville-Jones earnestly does the bidding of his Greek fans when he rebrands the Macedonians as "ethnic Slavs," presumably because the Macedonian language is significantly Slavic in origin. By this logic, since the first language of Martin Luther King was English, his ethnic origins must also have been Anglo-Saxon...

By extension, since modern Greeks speak an idiom related to ancient Hellenic languages, this logic also suggests a direct, unbroken ethnic connection between them and the ancient Hellenes, despite the fact that the modern Greek language was not standardized until the 19th Century, with the founding of the modern Greek state, and it actually had to be taught in school to western Greeks (who generally spoke Albanian), and to eastern Greeks (who generally spoke Turkish.) The fact is that the modern Greek language would be largely unintelligible to an ancient Hellene, and most certainly unintelligible to an ancient Macedonian. Indeed, the people who today call themselves "Ellines" did not adopt this name until the 19th century, instead referring to themselves as "Romii," or Romans.

Melville-Jones describes the Macedonians as originating solely from what is now the in-

dependent Republic of Macedonia. In fact, the vast majority of Macedonians in Australia he apparently speaks with, whom he brands "Fyromians", are originally from the southern Aegean part of Macedonia, the part that is so close to his Philhellene heart. In ignorant fashion, he treats these people as foreigners in their own land. In fact, Macedonians are indigenous to the entire region of Macedonia, an uncomfortable fact the Greek government would like the world to forget.

Melville-Jones' extended commentary about "recently invented mythology" would seem to have precious little to do with ancient coins, his actual area of expertise. But no matter, the professor makes sure to promote the red herring that the Republic of Macedonia's name implies territorial irredentism against Greece. And finally, for good measure, Melville-Jones makes sure to label the Macedonians he knows in Perth as "uneducated", and not being in a position to know their own identity.

In a later "EurasiaReview.com" piece, Melville-Jones surprisingly took several steps back from his previous diatribe in Melbourne: "I know that in northern Greece some of the things that have been done to the Slav minority (sic) who live there, such as discouraging them from using their own language, cannot be defended... But I am a specialist in the ancient world, not in modern history." It was a surprising and admirable admission from the professor. However, it reveals the utter hypocrisy of his previous statements. By acknowledging that ethnic Macedonians originate in the south, Melville-Jones seriously harms his previous assertion, that the Macedonians are actually "Slavs" from ancient Paonia. But, these clarifications amount to a meaningless gesture, as the damage to his credibility had already been done.

"That a person of such academic achievement could portray such bias towards one of Australia's largest minorities only suggests that he is pushing someone else's agenda against Macedonians," said Dame Krcoski, UMD representative in Perth, "In his attempt to remove any legitimate rights the Republic of Macedonia has on its own name and heritage, Professor John Melville-Jones is forced to dig 2300 years into history, while completely ignoring the realities of last two hundred years, not to mention the realities of 2011 AD. He is using his credentials and position at the university to lend legitimacy to his ignorant polemics about modern-day Greek politics."

Professor Peter Hill, visiting fellow at the Australian National University, summed up the situation succinctly:

"Professor Melville-Jones, while a specialist in classics and ancient history, cannot claim the same expertise in the modern history of South-Eastern Europe or the South-Slavonic languages. It is rash for a scholar to suggest that a particular ethnic group in Australia, in this case the Australian Macedonians, are not intelligent enough to understand who they are, or who they are not... Nations are, by definition, products of the modern era. It is often said that Australia became a nation at Gallipoli.

"The Hellenic Republic claims that the mere use of the name Macedonia by the neighbouring republic is in itself irredentist, because there is an area of Northern Greece called Macedonia. But there are probably dozens of similar situations around the world: Luxemburg is a Grand Duchy and also a province of neighbouring Belgium, Azerbaijan is an independent republic and also a province in northern Iran. The name France means "land of the Franks" (in German Frankreich) - but there is also a prov-



CONSULATE GENERAL
OF GREECE IN TORONTO



Liberal MP Jim Karygiannis



ince in Germany called Franken, in English Franconia, meaning "land of the Franks."

"The Hellenic Republic claims that it feels threatened by its small neighbour. This is hardly convincing, since the Hellenic Republic has one of the most powerful armies in NATO... In order to accommodate Greek sensibilities, the Republic of Macedonia even changed its flag... (and) its constitution to state explicitly that the Republic has no territorial claims against neighbouring states."

On March 5, 2011, half way around the world, a lecture series called "Insights To Hellenism" was held at the prestigious University of Toronto St. George campus, in Toronto, Canada.

Unlike the AMAC's event in Melbourne a few months previously, "Insights To Hellenism" was unambiguously sponsored by the Greek government's agency, the World Council of Hellenes. The Consuls General of both Greece and Cyprus opened the lecture series with speeches, and it was conspicuously attended by one of the best-known anti-Macedonian propagandists in Canada, MP Jim Karygiannis, the Liberal member for Scarborough-Agincourt. It was also attended by Costas Menegakis, Conservative hopeful for the riding of Richmond Hill.

On this day, the "academic" enlisted to do the Greek government's work was Dr. Christos Karatzios, MD, a pediatrician from Montreal's McGill University. The relationship between Dr. Karatzios' formal medical training and his knowledge of Macedonian history and politics is unknown, but he repeatedly made a point of how he was presenting an "academic perspective" in the issue at hand.

Dr. Karatzios' two-hour PowerPoint presentation entitled "Macedonism: Veracity or Fiction" was given to a room of approximately 100 people. This included a handful of Greek nationalist activists, agents of the Greek state, and Greek media, but the large majority of attendees were actually impressionable high school children of ethnic Greek heritage, bussed in to be indoctrinated with an anti-Macedonian mindset.



Dr. Christos Karatzios, MD, McGill University

Dr. Karatzios raised several baseless conspiracy theories against Macedonia, and the sizable ethnic Macedonian minority in Aegean Macedonia (northern Greece.) Laughably, much of Karatzios' "research" involved copy-pasting flaming-matches between internet trolls, in an effort to demonize the Macedonians, and present them as Greek-haters to his largely teenage audience.

Some of Karatzios' theories include the following:

- That the origins of the "Macedonian Question" began with Count Nikolay Pavlovich Ignatieff - the great-grandfather of current Canadian Liberal Leader Michael Ignatieff - and his pan-Slavic desire to gain access to strategic Greek ports for the Tsar of Russia
- That Ignatieff's plot somehow morphed into a Communist conspiracy many decades later, to "create a false nation" of Macedonians, only for the purpose of territorial aggression against Greece, on behalf of Bulgarians, Yugoslavs, and Soviets
- That the Children Refugees (Detsa Begalci) from the Greek Civil war in 1948 - a generation of tens of thousands of Macedonian children ethnically cleansed from Aegean Macedonia by the Greek government, and evacuated by the International Red Cross during the war - were actually "Greek children," stolen from their homes in the night by Communists "at knife point"
- That Macedonians are a nation with no historical or cultural connection to Aegean Macedonia, only to "Skopia"

Karatzios also boasted of his personal family connections with the Patriarchist war criminal Germanos Karavangelis (an extremely hateful and disdained political figure to the Macedonian minority in Aegean Macedonia), and guerilla Pavlos Melas. "Greek figures such as Karavangelis and Melas were war criminals by anybody's standard," said UMD Director of Canadian Operations Jim Daikos, "and it is shocking to see Greek nationalists continue to lionize them as heroes."

Dr. Karatzios even went so far as to attempt to justify the Greek government's use of aerial napalm bombing against civilians in the Greek Civil War. (Go to: <http://www.youtube.com/watch?v=7dEaqApJ40>, and check out minute 9:28, for this little gem.)

After Karatzios had finished, MP Karygiannis stood up to praise the "academic" lecture in the following question and answer period. He also took the opportunity to publically refer to ethnic Macedonians as "skopians", which he has done previously to a Globe and Mail journalist in September 2007. "Skopian" is a hateful slur, used pejoratively in the Greek language to denigrate those of ethnic Macedonian descent, to pretend that only Greeks have historical or cultural connections to Aegean Macedonia, and to deny the existence of northern Greece's ethnic Macedonian minority.

"Macedonians, especially those from Aegean Macedonia, have experienced this kind of xenophobic abuse from the radical elements in the Greek community for a long time," said Goran Saveski, UMD Canada Liaison Officer. "In the 21st Century, it is unacceptable that (such a) hateful attitude is being imported into Canada by agents of the Greek state."

MACEDONIAN CHEF TAKES ON THE WORLD

By Ana Buling, UMD Communications and Public Relations Fellow



Chef Klime Kovaceski has been serving a fiercely loyal and ever-expanding clientele for the past two decades. Educated in Ohrid and Croatia, Kovaceski went on to work in Amsterdam and Miami, eventually becoming ten-year executive chef for a Miami restaurant called Jama, and the owner-chef of a long-running and highly

acclaimed Miami restaurant called Crystal Cafe. Kovaceski is now corporate executive chef at Mez Restaurant in North Carolina, and is working on a book about Eastern European cooking with veteran Miami food critic Lee Klein. In our interview, Kovaceski talks about how his deep Macedonian roots inspire his craft, the lessons he has learned from his impressive clientele, and his many plans for the future.

AB: How has being Macedonian influenced your cooking?

KK: The food culture of one's homeland becomes a flavor memory, and it stays in your subconscious. You know the flavor you are looking for, however indescribable it might be, and when you reach it, people respond to it, because you are cooking with your soul.

AB: How did moving to America challenge or expand your skills?

KK: When I relocated to the states in 1984, I found myself participating in the culinary evolution that was happening here during the eighties and early nineties, due to the explosion of food-related publications, food-related network television shows and general media interest. Living in a great international and competitive city like Miami, I woke up every morning and planned what I needed to do in order to create something fresh and new.

AB: What inspired you to become a chef and attend two culinary schools, one in Ohrid, and the other in Croatia?

KK: Being a musician, I felt it was needed to find something that was equally creative, unpredictable and challenging that I could have as a secure profession, and that is what cooking became for me.

AB: How has being a Macedonian set you apart from other chefs and restaurateurs?

KK: The fact that I was not French, Italian or Spanish, which are all very popular and well known cuisines; I had to be better all across the board in order to attract attention and support.

AB: Why do you think it is that Eastern European cuisine is so rarely explored by other chefs?

KK: I think there are negative connotations that are associated with a country's history with communism, which may bring a fair amount of aversion or avoidance here in a western society.

AB: What can be done to change this and make the food more accessible to mainstream as well as exclusive audiences?

KK: To take the classical dishes and evolve them enough so that they please the mainstream, but also retain their unique and regional originality, for example, my salmon dish, which was inspired by the traditional preparation of Ohridska Pastrmka (Ohrid Lake Trout).

AB: You are planning on publishing a book on Eastern European food in the future; what are some of your favorite Macedonian dishes?

KK: Without naming the obvious and most popular, I prefer anything that has to do with combining three to five ingredients, and none of them being pork.

AB: You keep a "little black book" of customers and clientele; who is a favorite in that book?

KK: Iggy Pop was definitely one of my favorites. When I found my love for the guitar at a young age, he was one, along with others of that time period, which we were listening to back home, so it was great to meet him. Also, he was completely the opposite of the outrageous persona we see on stage.

Instead, I found him to be soft-spoken and very kind.

AB: What is your favorite self-created dish?

KK: I don't have a favorite. It's like asking a father which of his children is a favorite. I like dishes that I create quickly and spontaneously. They are always the ones that become the most widely popular and well liked.

AB: What advice do you have to aspiring chefs?

KK: Of course, don't serve a dish that you wouldn't serve to yourself, but always remember it is not about you. You are there as a servant to culinary fantasies and desires of others.

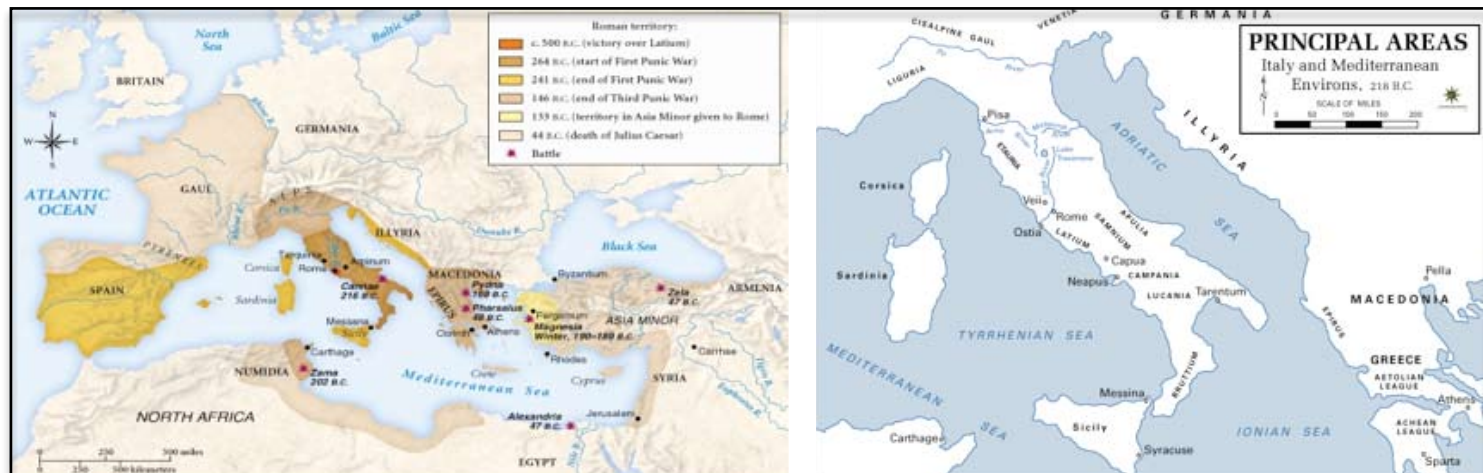
By Petar Jankov, reproduced with permission



MACEDONIAN-ROMAN WARS:

Second Act

By C. Benjamin Tracy, B.A., English and Latin, M.S. Ed.



The second act in the theatre of war between Macedonia and Rome (197 – 148 BCE) reveals a rich history of ancient bilateral and trilateral negotiations, political intrigue and martial alliance, not to mention treachery and partition. The decades following Philip V – the eras of the Macedonian kings Perseus (178–168BCE) and Andriscus “Philip VI” (c.150–148BCE) – comprise two Macedonian-Roman revolutions. One resulted in Roman conquest, and the partitioning of Macedonia into four districts, in 168BCE. The other led to a Macedonian uprising which defeated the Roman Army, temporarily re-uniting the four districts and expanding Macedonia’s dominion to include Thessaly, in 149BCE.

Rome had been forced to acknowledge Macedonia as a sovereign nation of significant power. For that reason, the Senate and the People of Rome (SPQR) prepared to thwart a Macedonian and Carthaginian resurgence/alliance, by authorizing a new army and electing a new praetor. The praetor was named Quintus Caecilius Metellus, and his orders were to swiftly crush all resistance.

One year later, Quintus Metellus defeated Andriscus at Pydna, which is exactly where King Perseus had been defeated in the Battle of Pydna twenty years earlier. For this victory, Metellus was awarded by the Senate the title of “Macedonicus”, hence ending Macedonian independence, annexing the nation, and establishing it as Rome’s first eastern province.

Rome again secured control and partitioned Macedonia into four republics, assigning a Roman governor to each.

Meanwhile, Carthage was destroyed immediately thereafter, allowing Rome to move into the power vacuum in Hellas, something which Philip V had predicted thirty years previously. Rome seized control from within and absorbed all of the Hellenic city-states. And Philip had warned the Hellenes of Rome’s modus operandi: to keep opposing factions at war with each other, until time came for complete subjugation of all.

Prior to the Second Macedonian-Roman War, the Hellenes and their allies had appealed to Rome for military support against Philip. Roman ambassadors had arrived to Philip, arguing with him that their presence in the city-states was not an occupation, but a defensive response against the military advances of Macedon. Philip had dismissed their argument, for he knew their true motive: the subjugation of the east.

Countless arbitrations and delegations between Philip and the Hellenes commenced thereafter, the former attempting to persuade the latter of Rome’s motives. Prophetically, during a session with the Panaetolian Congress, Macedonian envoys warned the Hellenic delegates of Rome’s real objective: to allow their “legions to settle in these parts, and take their yoke on your shoulders; then it will be too late and all in vain to call on Philip

as your ally, when you have the Roman for your lord” (Livy, *Ab Urbe Condita* 31.29). The Macedonian envoys reminded the Hellenes about Rome’s seizure of Syracuse, which was carried out on the pretense of restoring their liberty from Carthaginian oppression.

Yet centuries of mistrust, rivalry and armed struggle between the Macedonian empire and Hellenic city-states incited the latter and her allies to seek bilateral relations with Rome instead of Macedon. Political and martial alliances were then reinforced between the coalitions of Hellas, the allies of Pergamum and Rhodes, and the Senate and People of Rome, and against the forces of Macedonia. Such began Rome’s entrance into the east, in the summer of 200BCE.

Never before had the Macedonians, the Hellenic city-states or her allies east of the Aegean, seen a force such as that of the Roman army: alien weaponry, such as the razor-sharp Spanish sword, and light body armor, orderly arrangements as a whole, division into assorted sections, with lines of camps at regular intervals, and novel tactics and machinery, such as the testudo (turtle) formation, and the aries (battering ram). The traditional ballistae and peltasts used by the Macedonians and eastern armies were no match for Rome’s military machinations, according to Livy, and Rome’s martial style had confused Philip’s strategies, terrifying the entire east. Philip himself admitted that “no one could imagine that such

a camp was a camp of barbarians" (Livy, *Ab Urbe Condita* 31.35). Conversely, Livy (Books 31- 45) expounds upon the indomitable spirit, the prowess and the centuries-proven ingenuity of the Macedonian army, seen from afar in their red and gold armor, with their massive long pikes. The Macedonian legions of hundreds were known for psychological martial tactics, such as setting up the king's tent in front of the rampart, on the most conspicuous eminence, so as to strike terror into the enemy, and to inspire hope in his own men, as a display of his own self-confidence (Livy, *Ab Urbe Condita* 32.5).

Livy also illustrates the many battles, delegations and political arguments between Macedonia and Hellas and Macedonia and Rome. Among his highly detailed description is a most intriguing and tense dialogue between King Philip, the Hellenic envoys, and the thirty-year-old Roman general consul, Titus Quinctius Flaminius (198BCE). This dialogue was actually held at sea, near Nicæa, with each party on anchored warships, shouting their arguments at each other (*Ab Urbe Condita* 32.32).

When Flaminius requested Philip to come ashore, to talk and listen to each other more

conveniently, Philip refused. The Roman consul asked, "Whom then do you fear?"

Philip retorted, showing a proud and king-like spirit, "I fear no one, except the immortal gods; but I do not trust the good faith of all I see, and least of all do I trust the Aetolians (the Hellenes)."

"But that," replied Flaminius, "is a danger felt equally by all who come to a conference with an enemy, if there is no good faith."

"Nevertheless, Titus Quinctius," contested Philip, "Philip and Phaeneas [the Aetolian magistrate] are not equal rewards for perfidy, if there should be an act of treachery. For it would not be as difficult for the Aetolians to choose another chief magistrate than for the Macedonians to find a king to put in my place."

When the envoys and Flaminius ordered Philip to withdraw from Hellas, Philip argued that they were unable to tell him what the boundaries of Hellas were, for in Aetolia itself, the Agraevi, the Apodoti, and the Amphilochoi occupied a very large part of Aetolian territory, and they were not Hellenes.

The arguments further incited hostility between Macedonia and Rome, and eventually resulted in the last major battle in 197BCE,

held at the high ground of Cynoscephalae. The brutal engagement, hampered by a sudden fog, eventually claimed Macedonia's defeat and Rome's victory, at a cost of many Macedonian casualties.

The Battle of Cynoscephalae resulted in a truce --requested by Philip -- that was immediately accepted by Flaminius, much to the chagrin of their wayward ally, the Hellenic Aetolians; the Aetolians protested, and challenged the Roman consul, who promptly rebuked them. Extensive council meetings followed, with more provocative dialogue and negotiations between Flaminius, Philip (who abided by the Flaminius' terms), and the Hellenic envoys.

The city-states remained as Rome's protectorate, and Macedonia and Rome entered into a truce that would last until Philip's untimely death in 179BCE. His demise left the Macedonian throne to his adopted son and successor, Perseus. The young king resented the paralyzing compromises incorporated in the truce, and incited his nation to launch a revolution against Rome and its Hellenic protectorate, to regain Macedon's eminence and power. This inaugurated the Third of the four Macedonian wars with Rome.

YOUNG AUSTRALIAN-MACEDONIAN GETS TOP MARKS

By Mark Branov



Young Boban Gorgoski has achieved an incredible academic feat – ranking in the very top percentile in his state. The ranking, known as an ATAR in Australia, measures one's overall academic performance against one's peers, in increments of 0.05. Boban's ATAR was 99.85.

As reported in the Canberra Times, Boban was one of those honored at a special cere-

mony, where Education Minister Andrew Barr awarded him with a certificate of achievement, at the Australian National Library in Canberra.

Attending the prestigious Australian National University on a full scholarship, Boban will pursue a double major in Finance and Actuarial Studies, an elite program which only accepts 30 students per year.

It is not the first time that Boban's achievements have made the news: as a junior, he won a national competition in natural sciences, held by Australian mining giant Rio Tinto. He produced a perfect score, competing against 25,000 students from all over Australia.

Boban particularly excels in Mathematics, Chemistry and Physics, but his academic gifts are broad and wide-ranging. A College Vice Captain, Boban is also accomplished in music, sports and drama.



ANCIENT MACEDONIANS USED TRANSLATORS TO COMMUNICATE WITH HELLENES:

Historical Evidence Clear That Ancient Macedonians were not Hellenes, Rather A Distinct People Who Spoke Their Own Language

By Aleksandar Donski

Proof of the difference between the ancient Macedonian and Greek languages can be found in a fragment of papyrus believed to be part of the lost "History of the Inheritors" by the Greek historian Arrian (Lucius Flavius Arrianus Xenophon, 92-175 CE). In this work, (PSI XII.1284), there is an episode from Macedonian history in which the distinctiveness of the Macedonian language is clearly evident. Here, we read that the secretary to Philip and Alexander of Macedon, Eumenes, "...sent forward a man named Xenias, who spoke Macedonian..." to negotiate with the Macedonian army of Neoptolemeus. This event took place around 321 BCE.

Arrian wrote a biography of Alexander the Great of Macedon, which is considered the oldest, complete biography of this Macedonian warrior. In this biography, Arrian frequently stresses the difference between the Macedonians and the Greeks. Here, we will limit our remarks to a description of the battle of Issus, in which thousands of Hellenes fought on the side of Persia against the Macedonians. Arrian wrote that in this battle the most violent conflict occurred between the Macedonians and the Greeks, and that this was chiefly because of the great hatred between the two nations. Arrian put it this way:

"There was a violent struggle. Darius' Greeks fought to thrust the Macedonian back into the water and save the day for their left wing... The fight was further embittered by the old racial rivalry of Greek and Macedonian". (Arrian: "The Campaigns of Alexander", translated by Aubrey De Selincourt, Penguin books, USA, 1987, pg. 119.)

Can someone explain to me how it is possible the Macedonians and the Greeks were "one people" when in this relevant ancient testimony we can see that there was an old racial hatred between the two of them?



Ta sage instruction fert de riche couronne
A Trajan, élevé par dessus tous humains.
Si les grands te portoient au cœur & dans leurs mains,
Virtu viuroit au lieu de Venus & Bellone

The ancient historian Plutarch (c.45-120AD) gave an outstanding account of the distinctiveness of the ancient Macedonian language. In his biography about Eumenes, describing the appearance of Eumenes in front of the Macedonian soldiers, Plutarch wrote:

"...On the first sight of the general of their heart, the troops saluted him in the Macedonian language, clanked their arms, and with loud shouts challenged the enemy to advance, thinking themselves invisible while he was at their head." ("Eumenes" by Plutarch 14, 10, translated by John and William Langhorne. E version on: <http://www.attalus.org/old/eumenes.html>. John Langhorne lived in the 17th century. He was a famous English poet, and translated the works of Plutarch together with his brother William. This translation first appeared in 1770.)

Plutarch mentions the Macedonian language in his biography of Marc Antony as well. It is known that after the death of Alexander the Great, his empire fell apart and his top military commanders ruled its respective parts. For example, his childhood friend (according to some sources, his half-brother) Ptolemy

I ruled Egypt and some neighboring countries. He founded the Ptolemaic dynasty, which ruled Egypt after his death. The most famous descendant of this Macedonian dynasty is the Egyptian queen Cleopatra VII.

In the biography about Marc Antony, Plutarch wrote about Cleopatra in detail and indirectly noted that her mother tongue was Macedonian: "It was a pleasure merely to hear the sound of her voice, with which, like an instrument of many strings, she could pass from one language to another; so that there were few of the barbarian nations that she answered by an interpreter; to most of them she spoke herself, as to the Ethiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians, and many others, whose language she had learnt; which was all the more surprising, because most of the kings her predecessors scarcely gave themselves the trouble to acquire the Egyptian tongue, and several of them quite abandoned the Macedonian." ("Antony" by Plutarch, translated into English by the playwright, John Dryden, who lived from 1631 until 1700. E-version of this translation can be found on: <http://classics.mit.edu/Plutarch/antony.html>).

This account by Plutarch discusses the mother tongue of the Ptolemies, i.e. the Macedonian language. Clearly, Plutarch believed that, some of the Ptolemies, perhaps for political reasons, neglected the Macedonian language in deference to speaking the local language. Since, Plutarch does not say that this was the case with Cleopatra, we may infer that she retained her mother tongue.

Plutarch provides us with other accounts about the distinctiveness of the Macedonian language. Sometime around 76 CE, Plutarch, referencing some older works, wrote a biography of Alexander the Great of Macedon, in which he describes (head 53), an argument between Alexander the Great and his friend:

"Alexander... breaking from them, he called out aloud to his guards in the Macedonian language, which was a certain sign of some great disturbance in him." (Plutarch: "Alexander the Great", Macedonian translation, Skopje 1994).

This account refers to an incident when Alexander thought that his friend Cleitus, with whom he had argued while drunk, posed a danger to his life. At one point, Alexander thought that Cleitus would attack him, so he summoned his guards (shield-bearers) to protect him. Plutarch clearly writes that they were summoned in Macedonian.

To explain this account by Plutarch, we need to mention the fact that the official language in the Macedonian Empire and in its army, during the Macedonian dominion, was the language of "koine" (mixed language) that was used in the Macedonian Empire. In addition to words from the ancient Greek dialects (which were numerous) koine contained words from other languages as well. Alexander established this language for practical reasons, since he was aware that he would encounter resistance were he to impose the unfamiliar Macedonian language on the different nations in his empire.

Universal use of this mixed language or koine, later was strictly enforced by the Macedonian dynasties that ruled the divided parts of Alexander's empire to facilitate ease of communication among the different nations. Today scientists consider koine as a kind of Esperanto of that period.

This means that Alexander communicated in koine with his military commanders and his army (among whom the Macedonians were dominant; there were also many Greeks, Thracians, Jews and people from other nations). However, at the moment when he thought that his life was in danger, he instinctively began speaking in his mother tongue, Macedonian. This reaction accords with human psychology and most people would react similarly to perceived danger. His instinctive reaction to call out in Macedonian, when he had no time to formulate an urgent call for help to his Macedonian guards in a foreign language, establishes beyond doubt that Macedonian was his mother tongue.

Clear evidence of the distinctiveness of the ancient Macedonian language was also provided by the Latin historian Quintus Curtius Rufus (of whom the period of living is not



Map 1. The Greek dialects of the first millennium BC and neighboring languages

known – some say he lived BCE others say that he lived in the first century CE).

The incident of the trial of the Macedonian, Philotas, who was accused of plotting the murder of Alexander, is well known. The plot was revealed and Alexander publicly interrogated Philotas.

Quintus Curtius Rufus described this event and clearly stated that the Macedonians spoke a different language. He even quotes Alexander addressing the Macedonians in the first person plural "the mother and our language". Alexander addressed Philotas with the words:

"Now you are going to be trialed by the Macedonians. I am asking you: are you going to address them in Macedonian?"

Philotas denied, explaining that, besides Macedonians, there were other nations present there. To this, Alexander addressed the Macedonians saying:

"Can you see? Did Philotas come to the point, when he rejected his own mother tongue?... But, let him speak as he wants, and you remember that he has equally alienated from our customs and from our language." (Quintus Curtius Rufus, "De Rebus Gestis Alexandri Macedonis", VI, 10; translated from Latin by dr. Ljubinka Basotova, Skopje, 1998, pg 272).

But Philotas remained indifferent to these accusations. In his speech he said: "I am being

accused of refusing to speak in my mother language and for being disgusted with the customs of the Macedonians. Does this mean that I am a threat to the kingdom I despise in this way? But, even from before, the mother tongue was abandoned in the conversation with other nations, thus the winners and the defeated had to learn a foreign language." (Q. C. R. quote, pg. 274).

However, in the accusation against Philotas, Alexander's commander Bolon interfered, maintained that: "...although he was Macedonian, he was not ashamed to listen to the people who spoke in his own language with the help of an interpreter."

This event establishes the existence of an independent and separate Macedonian language. Also, this description illuminates the fact that some Macedonians, whether to facilitate greater communication with the other nations or for other reasons, used the foreign language koine. Among themselves, however they continued to communicate in their mother Macedonian tongue.

We see that during the trial, Philotas was rebuked by Alexander for his refusal to speak Macedonian to the Macedonians. Philotas accused Alexander of establishing koine, he argued that the Macedonian language had been neglected a long time ago, so that both the winners (Macedonians) and the defeated (Greeks and other nations) had to learn a new language (koine).

Bolon interfered and accused Philotas, who though Macedonian, communicated with the Macedonians through interpreters. This is an

extremely important account and proof that, at that time, many Macedonians could not speak koine, so when they wanted to talk to someone, they used interpreters. Although Philotas spoke Macedonian, he did not want to communicate with the Macedonians in their own language, but rather he insisted on having their words translated into koine.

Regarding the language of the ancient Macedonians we present a map (see page 13) from the "Ancient Languages of Europe" published in 2008 at the University of Cambridge Edited by Roger D. Woodard, published by Cambridge University Press, 2008 which depicts those territories in which ancient Greek was spoken. It is clear that most of Macedonia (with the exception of the sparsely inhabited peninsula Chalkidiki, where Greek colonies remained for a very long time) was not part of the Greek speaking area. We see on this map that the Macedonian language clearly is presented as a language spoken in ancient times.

A map titled "Greek dialects in the first millennium BC and the neighboring languages" published in the book "Ancient Languages of Europe" (Edited by Roger D. Woodard, published by Cambridge University Press Great Britain, 2008, pg. 49-50). It shows that in an-

cient Macedonia the spoken language was Macedonian, a neighboring language of the Greek dialects.

To conclude, the koine language was used in the Macedonian Empire, not because the Macedonians were "Greeks", but to permit the different nations in the empire to communicate among themselves with the help of this ancient Esperanto.

Even if we agree that the ancient Macedonian language did not exist in its written form and that the first written language used for communication among the Macedonians was Greek, it does not follow that writing in Greek makes them Greek people. First of all, we have cited accounts that state that some of them did not speak a word of spoken Greek. Secondly, during the classical period, the written languages of the Romans and the Greeks were the only ones known in today's Balkan area. It would be quite sad if every nation that used either Greek or Latin written language would be considered as ethnically Greek or Latin. Even after their arrival from Asia into the Balkans, in the seventh century, the Turkish-Mongolian Bulgars also used the Greek written language in their written communications. Did that make them

Greeks, too? One might well ask about the rest of the nations at that time: Illyrians, Thracians and other nations that wrote in Greek. Even the Romans, until the second century BCE, wrote their chronicles in ancient Greek dialects. Were they Greeks until the second century BCE and then suddenly transformed themselves into Romans?

There are over sixty ancient writers who clearly state that the ancient Macedonians were not Greeks. They include: Arian, Apian, Ampelius, Demosthenes, Dexipus, Dichearchus, Dionysius, Dio Crystostomus, Diodorus of Sicily, Dio Casius, Aechinus, Zosimus, Josephus Flavius, Justinus, Quintus Curtius Rufus, Cleaneus, Claudian, Clement of Alexandria, Cornelius Nepos, Cohe-nus, Pausanias, Plutarch, Polybius, Pseudo Scylax, Sozomenus, Strabo, Trasymachus, Herodianus and others. In their works they all offered completely different types of evidence, highlighting the distinctiveness of the ancient Macedonians as well as the fact that they were different from the Greeks. (Additional details on these accounts can be found in the upcoming book "Ancient Greek and other ancient testimonies of the individuality of the ancient Macedonians" by Aleksandar Donski).

LETTER FROM FATHER SERAPHIM

Dear UMD Voice readers,

Gavril Zezovski was born in Strumica, Macedonia, in 1993. On November 12th, 2010, he suffered a serious accident with fire, which resulted in 3rd and 4th degree burns to 60% of his body. This boy was then treated with necrotomy, or the surgical removal of dead tissue, at a local hospital, which actually made his condition even worse.

Because of the lack of skin transplants in the country, Gavril was accepted at a hospital in Munich, Germany, for surgery and 60 days of rehabilitation. Thanks to God and many good people, 50,000 euros have been collected, and young Gavril has



been transported to the hospital in Munich for the urgent treatment. We thank Dragica Kazandzhiska, Gavril's relative and a nurse at the hospital, who made Gavril's transport to Germany possible. Also, our sincere thanks to Dr. Johannes Rubenbauer, director of the Burns and Plastic Surgery, Bogenhaussen Hospital of the Technical University Munich. He accepted to begin treating young Gavril, despite our lack of financial resources. The

negligence of the local medical treatment caused more problems for Dr. Rubenbauer and his team to treat, and Gavril needs more treatment. Although we need to collect approximately 100,000 euros more, any amount you can afford is helpful.

Thank you for your attention, and God Bless You!

Respectfully,
Father Seraphim

A fund has been set up for charitable donations:

Beneficiary: Gavril Zezovski, S. Dobrejci, Strumica, Macedonia
IBAN: /MK07380577076402233 EUR

SWIFT: PRBUMK22XXX

Bank: ProCredit Bank, Macedonia, www.pcb.com.mk

For more information in Macedonian, please contact Father Seraphim directly at: otecserafim@yahoo.com; for more information in English, please contact Irena Gapkovska at: gapkovskaart@yahoo.com.

Also, you can see a Munich TV news story about Gavril at: http://www.muenchen-tv.de/gesellschaft/Hilfe_fuer_Gavril-7114.html



A NAME IS A NAME DVD LAUNCH Brings Message To Wider Audience

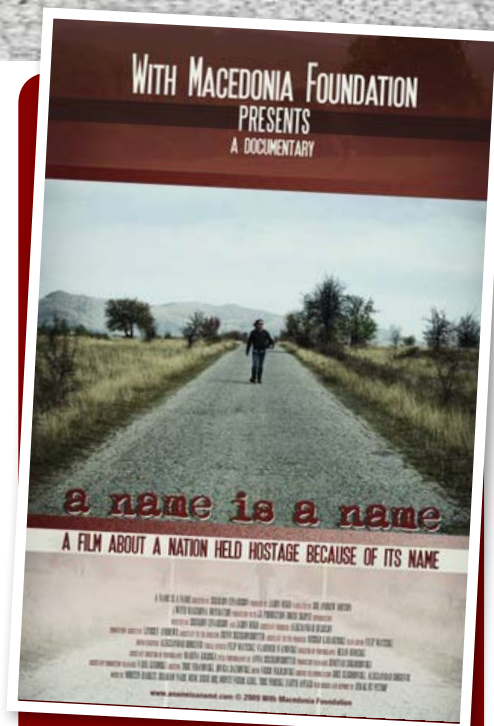
By Jason Miko

It took seven months to make and involved coordinating professionals in five countries on two continents. Over 20 hours of digital photography were edited down to 48 minutes. An American producer, Jason Miko, an Icelandic director, Sigurjon Einarsson, a British narrator, Sir Andrew Motion, a Macedonian team of talented professionals including 3X production house, and rock and roll musicians from around the world all contributed to making it. Those included Norwegian Morten Harket, lead singer of rock sensation a-ha, Graham Nash of CSNY fame, Icelandic bands Sigur-Ros, mum and Earth Affair, California band Monte Negro, Macedonia's own Kiril Dzajkovski and the late, great Tose Proeski. To date, the film has been shown in 22 cities on three continents.

The With Macedonia Foundation is proud to present the powerful documentary film *A Name is a Name*, now available on DVD. The Foundation is offering *A Name is a Name* through CreateSpace, an Amazon.com company, in both NTSC (North American) and PAL (rest of the world) formats.

As Macedonia prepares to celebrate its 20th birthday as a modern, independent nation-state, this important piece of art, created through an international collaboration, is yours to watch, enjoy and share with others. The Macedonia Foundation encourages individuals and groups to consider purchasing the film in bulk for distribution to policy makers and decision makers around the world – Washington, DC, Ottawa, Canberra, London, Brussels, Berlin, Paris and other capitals. Policy makers and decision makers in state and provisional capitals should see this film as well, and you or your group may want to consider donating a copy to your local libraries or schools.

Help get the word out about the Macedonian people and their fight to be recognized for who they are. Help spread the word about Macedonia's right to its name, identity, language and culture. Help tell the world that the Macedonian people – a proud, European people with a long and unique history – have every right to their name and identity, just like anyone else. Thank you for your support!



To learn more about the film, please visit: <http://www.anameisaname.com/>

To order NTSC Format, please visit: <https://wwwcreatespace.com/298996>

To order PAL Format, please visit: <https://wwwcreatespace.com/296512>

To purchase bulk orders, please email: jason@withmacedonia.org



“In less than seven years, UMD has gone beyond what any other Macedonian organization has done in our community – a first-rate organization – and I am honored to be associated with such dedicated, energetic and passionate individuals of all ages, working daily to help Macedonia and the Macedonian cause.”



AMBASSADOR LJUBICA Z. ACEVSKA to Serve as Washington UMD GC2011 Honorary Chair

The United Macedonian Diaspora (UMD) is proud to announce that Ambassador Ljubica Z. Acevska, Macedonia’s first woman diplomat and Ambassador to the United States, will serve as the Honorary Chair of the 3rd Annual UMD Global Conference, which will be held in Washington, D.C. on June 23-25, 2011. This year’s conference will celebrate Macedonia’s 20th anniversary of her independence.

“President Kiro Gligorov could not have picked a better suited person to establish diplomatic relations between Macedonia and the United States. Ambassador Acevska’s role as the first Ambassador was the foundation for what would become a strategic partnership between these two nations. As a result of her important work during this time, Macedonia can now call the United States its best friend in the international community,” said UMD President Metodija A. Koloski. “She helped open the lines of communications for Macedonia, and represented Macedonia in the best light during some of Macedonia’s most

crucial years as an independent nation.”

UMD GC2011 is UMD’s signature event of the year that brings together Macedonians and friends of Macedonia from throughout the world. UMD GC2010 in Toronto brought over 1,000 guests from 20 different countries. UMD conferences have attracted former Presidents of the UN General Assembly, Ministers, Senators, Congressmen, Parliamentarians, CEOs and business leaders, Ambassadors, journalists, and global Macedonian advocates. UMD GC2011 will build on this tradition and pass the torch to the next generation of leaders as all Macedonians work together to shape the future for

Macedonia.

“I am honored that the UMD Board of Directors have bestowed upon me the privilege and respect of serving as the Honorary Chair of this auspicious occasion,” said Ambassador Acevska. “In less than seven years, UMD has gone beyond what any other Macedonian organization has done in our community – a first-rate organization – and I am honored to be associated with such dedicated, energetic and passionate individuals of all ages, working daily to help Macedonia and the Macedonian cause.”

“Ambassador Acevska continues to be one of Macedonia’s most able servants taking Macedonia wherever she goes, whether to Haiti, Africa, or China through her charity work and travels,” said Koloski. “UMD could not think of a better person to serve in this capacity as we celebrate Macedonia’s 20th anniversary of independence. She has been a mentor to UMD since the beginning and we are certain she has the passion and dedication that would make an excellent Honorary Chair and help raise our event’s profile on the world’s stage.

EVEN FROM THE GRAVE, MIRKA GINOVA STILL INCITES GREEK ANGER

By Vodenka

Did you know that in the Municipality of Korydallos, Athens, there is a street dedicated to Mirka Ginova, the Macedonian patriot? So, such a public display of respect is possible in the Greek capital.

And yet, somehow, when a majority of the elected local Municipal Authority in Voden tried to name a city street in honor of Mirka, the motion was rejected.

The Legal Committee used article 12, of Presidential Decree 410/95 (D.K.K.), to reject the decision of the majority of the Municipal Council of our city. They said, among other things, that: "(Ginova) is a controversial figure, as it is found in written and oral testimony" and that "persons whose names are intended to provide an identity of the city streets must be mutually acceptable."

What can we say about this concept? What's controversial in the fact that this woman actually fought in the Resistance for freedom, democracy and equality for all Greek citizens? Is it the fact that she was born a Macedonian? Does that negate her bid to be honored by Greece and the Greeks?

Ginova was killed because she was a Macedonian heroine, and she was struggling -- along with allies of Greek heritage -- for equality before the law, for all Greek citizens, regardless of race, national or cultural identity. To give the name of a Resistance fighter to a street of Voden would have been a minimum tribute to such a courageous woman, by all Voden citizens, regardless of where they originate.

Unfortunately, the fascist ideology of Metaxas and the mid-wars period still exists in our town, and it separates the people. There are still the "genuine Greeks" and

the "others", which is what they sometimes call us Macedonians. Since the "others" are known to have, at the very least, a highly suspicious ethnic consciousness, it makes them second-class citizens in their own country.

The concept that argues that the street names must be "mutually acceptable" shows the enormous hypocrisy of some Voden citizens! A majority of the Municipal Council can not be regarded as representing the will of the people, but a minority can seek mutually acceptable names for the streets of Voden. The Greek minority should tell us when anybody was consulted about how "mutually acceptable" other street names are. Some of these names only bring a feeling of horror or disgust to the Macedonians of Voden, names like: "Captain", "Akritas", "Captain Agras", "Pavlos Melas", "Cretan Mercenaries", and others.

So, let's just say that the names of these so-called "heroes" were agreed to by a large part of Voden society, and can therefore be allowed to exist as street names. Then, why should there not be some streets bearing the names of heroes of Macedonia? For instance, how about those who fought against the Ottomans for freedom, and were killed by them? Names such as: Apostol Petkov from Boemica (Axioypoli Kilkis), Gotse Delchev from Kukush (Kilkis), Aleksandar Tourountzev from Ekshisou, Lerin (Xino Nero, Florina), Lazar Poptraikov from D'mbeni, Kostur (Dendrochori Kastoria) and many others. There are also other prominent personalities of Macedonian origin who could be honored for their works. For example, Krste Misirkov from Postol (Pella).

As for the monuments that adorn the city of Voden, again there is an official distinction between first class citizens, and the "others". An example is the monument for the Greek refugees from modern-day Turkey who settled in Voden after the Treaty of Lausanne in 1922.

Usually, monuments erected in a public place are for great personalities, or to remind us of some historical events (a victory, for example). But this monument was erected



because it was the desire of Voden citizens who originate on the Eastern Aegean coast, in what is now Turkey, and far away from Macedonia. The monument is to honor their ancestors, but instead of erecting a monument in the city cemetery, where all Voden citizens have memorials of their dead ancestors, they did it in a public square.

I do not understand how the refugees benefited this city so much as to erect a monument for them in a public space! If I wanted to erect a memorial to my grandparents in any one of the city public places, would the Municipal Authority allow me? I do not think so, because in that case, everyone would have the same claim.

But... I forgot! They have prepared a monument also for us, the Macedonians of Voden, so that we will not have to complain: the Vodenec with the donkey and the goat! I would like to know, however, how much "consensus" this project had among the people of Voden.

Vodenka uses an anonymous name, due to the Greek government's policies of systemic discrimination against ethnic Macedonians.



MIRKA GINOVA: Martyr For Macedonia

with files from Risto Stefov

Mirka Ginova (Irimi Ginis) was born in 1916, in Rousilovo (Xanthogia), Aegean Macedonia. This school-teacher would later become a legendary freedom fighter during the Greek Civil War, and also a martyr, committed to achieving cultural equality for the Macedonian people in Greece.

In WWII, she joined the resistance against German-Bulgarian occupation in the Voden (Edhessa) region. She later became a recruiter of Macedonian youth for the leftist resistance army ELAS, and took part in the Partizan attack on the German garrison at Ostrovo (Arnissa), on August 2nd 1944.

After the Germans eventually retreated, however, the struggle in Aegean Macedonia continued. Greek Monarchists who had been aligned with the Nazis remained in power, and continued to oppress the Macedonian people. Ginova joined the TOMO, which would later be known as the NOF, or National Liberation Front, to work against Greek Monarchists and defend the Macedonian minority in Greece from their acts of aggression.

Ginova became well-known to people in the Voden Region as a charismatic speaker and devout patriot for Macedonia. But after former ELAS soldiers associated with NOF carried out a series of attacks on Greek Mon-

archist targets, Ginova was eventually captured, and severely beaten. She was then held in the Vlokojanevo Monastery, where she was interrogated and tortured for days by the Monarchist Greek police. She and her comrades were beaten with rifle butts, punched and pulled by the hair, then paraded through the streets of Voden. Ginova was later partially buried in the ground and shot in the head with blanks, and had needles put under her fingertips.

On July 23, 1946, Ginova and six comrades were moved to Enidzhe Vardar (Gianitsa). A military tribunal was held in an elementary school, which tried them behind closed doors. They were sentenced to death, accused of being separatists. During her trial, she is quoted as saying: "NOF is not a military but a political democratic organization fighting for equal rights for the Macedonians within the confines of the Greek State. We fight for freedom and democracy."

Ginova and six others were found guilty and executed by firing squad three days later, at the Enidzhe Vardar cemetery. A report to headquarters of the Greek army said, among other things: "The seven executed were in good spirits and refused blindfolds. The greatest bravery among them was shown by the teacher Irimi Gini (Mirka Ginova) who sang



the international hymn and called out slogans of freedom."

The Associated Press wrote: "26 July Solun. Early this morning the execution of Irimi Gini and her six associates was carried out. A military court in Andes Vardar found them guilty. Gini is the first woman in Greece to be executed for political reasons."

An anonymous letter published in a Greek newspaper, testified to the following: "At six o'clock this morning, sadly, Irimi lost her life. My respects for your daughter who faced her end with a smile on her face singing courageously to the astonishment of everyone present. She was amazingly heroic and showed no fear in the face of death. It was the same for the other six but mostly for her. I am not writing you to compliment your daughter but to tell you the truth as I witnessed it..."

PAVLE MADZIROV: Dusseldorf's Macedonian Councilman

By Mark Branov



Last year, a German citizen of Macedonian descent, Pavle Madzirov, was elected to represent Dusseldorf City Council, under the banner of the ruling Christian Democrats.

MB: Please tell us a little about your background.

PM: First I studied Education, but after I graduated, I decided to get an M.A. in European Politics and Intercultural Communications. I worked in different companies, then embassies and government ministries. After

these experiences, I decided to get back in the Education sector and I work now as vice director of a middle school.

MB: What sparked your interest in political life, and running for election?

PM: I ran for election for the CDU Düsseldorf in the municipal government. Düsseldorf is the capital of Nordrhein Westfalen; a large and wealthy city. So the opportunities to create projects are great, because the city is debt free and able to invest in different areas of life.

MB: What are the key issues you stand for, and will fight for, on Dusseldorf City Council?

PM: The key issue is to stay debt-free, so we can invest our money in projects like the new Kö-Bogen urban development initiative, which will become the new highlight of the city! The traffic will go underground and this area will be one of the most beautiful urban places in Germany. Further on, we have to create a good environment for companies to come to Düsseldorf and work here.

MB: What can you tell us about the level of support for Macedonia in German politics these days?

PM: There is no real support, because the

Macedonian community is not well organized in a political way. There are some organizations, but there is no wide support for them among the Macedonians in Germany. This needs to be improved. Without political lobbying, German politics in this field can't be influenced!

MB: Please tell us about the local community of Macedonians in the Dusseldorf area.

PM: There is a big club called "Goce Delcev" in Düsseldorf. I am working together with that club and we succeeded to get a Macedonian member of that club, Mr. Iljo Skangalov, elected into the local Commission for Integration in Düsseldorf. This was a big success and

shows what is possible, if we stick together.

MB: What are some ways that young Macedonians living in EU countries like Germany can contribute the Macedonian cause?

PM: Macedonians in EU countries should be politically active and organized. Getting into political parties, creating a good image of Macedonia and fighting against the surreal picture of Macedonia that the Greek lobby is creating, are all crucial. This is a way of active support and the only way to get to political decision makers. If the number of political active Macedonians increases, the chance to affect decisions on a political level will be much higher.

DISCOVER YOUR ROOTS: Archaeology Summer School in Vinica

By Mark Branov

From June 27 and July 8, 2011, the Institute EuroBalkan and the Museum Terakota are organizing a unique opportunity for Macedonians of the Diaspora who have a passion for Macedonian history. In Vinica, the Archaeology Field School will offer a chance to learn first-hand about Macedonia's rich cultural heritage, while gaining practical academic experience.

Vinica is located in the eastern part of Republic of Macedonia, in the Kocani valley, at the foot of the Plackovica Mountain, and near the river Bregalnica. The area has been continuously inhabited for millennia. The school's primary field research will take place at the Vincko Kale, a site of particular interest for archaeological study of the late Hellenistic era, the Roman era and the early Byzantine era.

Admission to the program is open to both advanced archaeologists and total beginners, who will be provided with all the necessary training to participate in the excavation. Training will include basic knowledge in proper excavation methods, stratigraphy and chronology, and meetings with professional Classical archaeologists. Modules will include: field work, field training, educational lectures, and there will also be planned excursions to two other important sites, the ancient Roman city of Stobi, and medieval sites in the region of Ohrid. All participants



will receive a detailed handbook pre-arrival, which provides an overview of the Neolithic, Eneolithic, Bronze, Iron, Early Antique, Roman, Late Antique and Middle Age periods in the Bregalnica River Basin area.

Julijana Ivanova, Director of Vinica museum, says: "New archeological investigations will be of immense importance in discovering the history of this region, especially prior to the Roman era. Prehistoric and early antiquity material evidence is rare, but is often found accidentally, while exploring the terrain."

For more information, please contact:
muzejterakota@yahoo.com



2010 BITOVE SCHOLARSHIPS: Investing In Our Future

Pictures by Robert Stamenov Photography

Left to right: Tom Bitove, Alexander Karapancev, Biljana Markovska, Alexandra Close, and Vonna Bitove.



April 11, 2011 – Toronto, Canada – On Sunday, April 10, 2011 the United Macedonian Diaspora (“UMD”) presented three young Canadian-Macedonians with their 2010 John L. N. Bitove, C.M. Macedonian Heritage Scholarship Awards (“Bitove Scholarship”). The Awards, in the amount of \$2,000 each, were presented to Alexandra Close, Alexander Karapancev, and Biljana Markovska during a ceremony at St. Clement of Ohrid Macedonian Orthodox Cathedral,

in Toronto, Canada before family members, friends and supporters of UMD.

The UMD John L. N. Bitove, C.M. Macedonian Heritage Scholarship, named after prominent philanthropist and pillar of the global Macedonian community, John L. N. Bitove, C.M., was established to assist Macedonians pursuing undergraduate degrees in Australia, Canada, Europe, and the United States. The purpose is to assist in the education of young Macedonians who are guided by the values

of their Macedonian upbringing and heritage. The Bitove Foundation awarded \$50,000 to UMD in June 2010 towards the Scholarship Program, and the funds will be distributed over the course of the next several years.

“The Bitove Foundation is very excited to partner with UMD and be part of this inaugural celebration and scholarship presentation. These worthy students exemplify part of the mandate of the Bitove Foundation, to encourage the preservation of our Macedonian cultural roots. The Bitove family immigrated to Canada almost 100 years ago and we hope to encourage many more generations to take pride in Macedonia,” said Ms. Vonna Bitove, daughter of Mr. John L. N. Bitove, C.M. following the presentation of the Awards. Ms. Bitove, together with her brothers Mr. Thomas J. Bitove and Nick Bitove, represented the Bitove family at the ceremony.

UMD Voice Editor Mark Branov emceed the event and welcomed the Consul General of Macedonia to Toronto Mr. Dragan Gjurgevski, who congratulated the scholarship recipients. UMD is grateful that Consul General Gjurgevski was able to attend.

“I congratulate Alexandra, Alexander, and Biljana and their families for raising such proud, young Canadian-Macedonians,” said UMD Director of Canadian Operations Jim Daikos. “May their future be as bright as a shining star.”

2010 John L. N. Bitove, C.M. Macedonian Heritage Scholarship Recipients:

Alexandra Close

Born and raised in Canada, Alexandra Close is very proud of her ethnic Macedonian roots. Alex, as she likes to be called, is the daughter of Michael Close, the internationally known artist, designer and actor and of Menka Close, an art historian, archaeologist, curator and educator. Alex was a gifted student early on and has been focused on creative work since she could hold a pencil. A recipient of numerous academic awards, she has also won many international awards for her art work from such places as Russia, China,

Portugal, Macedonia, Slovenia, Turkey and Greece. Currently, completing a Gifted Student and Visual Arts Program at O'Neill C.V.I. in Oshawa, Canada, Alex has been already accepted to York University and Ryerson, and is awaiting acceptance from Parsons Design School in NYC. She plans to major in Fashion Design.

Alexander Karapancev

Born in Toronto, Alexander Karapancev is a young Canadian-Macedonian proud of his ethnic roots. Currently, in his second year studying Political Science at the University of Western Ontario, Alexander is a member of the Pre-Law Society and has aspirations to continue his studies in Law School upon finishing his undergraduate degree. At Western, Alexander is a member of various clubs and associations including the: UWO Conservatives, the Campus Coalition for Democracy and is a proud member of the Lambda Chi Alpha Fraternity. Outside of university Alexander is a member of the Fraser Institute – Research Circle and the Canadian International Council. Alexander is quite involved in the Macedonian community, and recently founded a Macedonian Club at his University. He spoke at UMD's 2nd Global Conference in June 2010, regarding youth activism.

Biljana Markovska

Born and raised in Canada, Biljana Markovska is proud of her Macedonian heritage, and is honored to uphold and share with other Canadians her heritage and rich Macedonian culture. Biljana is in her second year at York University, earning a Bachelor of Science in Kinesiology and Health Science. She is a provincial gymnast and an artistic gymnastics coach, and won first place champion at the 25th Gymnastics of Ontario Invitational in 2005. Biljana is an English and Math tutor and was a member of her high school track and field team and football team. She has been a gold award winner for best choreography on floor from 2005 to 2008 with Gymnastics Ontario. Proud of her Macedonian heritage, Biljana has been a dancer with her community folklore group since 1995, and also a competitive gymnast with the Canadian-Macedonian Olympic Club. In 2008, she volunteered in the constituent office of Lui Temelkovski, the first Macedonian to ever be elected to Canadian Parliament, and the first outside of Macedonia. In 2009, Biljana won the Miss United Macedonians competition.

UMD PERTH FOOD FESTIVAL: A Huge Success

On Friday 8th April 2011, for the first time in Australia, UMD organized a Macedonian Food Festival, in Perth. The event took place at Edith Cowan University Joondalup campus, showcasing Macedonian culture through its delicious cuisine to students and visitors of all backgrounds.

The Macedonian Food Festival was attended by over a thousand students and visitors, including special guests such as the President of the Western-Australian Macedonian Parliamentary Friendship group, WA Parliament Liberal party member, Mr. Tony Krsticevic, who was accompanied by other local politicians and diplomatic representatives of various nations.

UMD Regional Representative for

Perth and Western Australia, Mr. Dame Krcoski, in a public speech amongst the guests, said: "The goal of UMD is to promote Macedonian culture, nurture it and share it with others. The Macedonian food Festival has done exactly this, by bringing people of all nations together".

In a statement made for the Joondalup Times, UMD Australia Treasurer Mr. Robert Pasquale stated: "Macedonian culture is often confused with other cultures in the region, so we thought it would be a great way to show off our country in a way people can appreciate it best – with their tastebuds!"

While the people enjoyed various Macedonian delicacies, a PowerPoint presentation was set up to give visitors an insight into Macedonia, and also UMD.





JOVICA PALASEVSKI: Representing Macedonia in the Windy City

By Boris Patarov

Chicago is one of the largest U.S. cities, with almost 10 million residents in the greater metropolitan area. It is known for being one of the world's most important centers for industry and business, and is a political stronghold for the Democratic Party, and the current Obama administration.

UMD Voice had a chance to meet with Jovica Palasevski, the Macedonian Consul General for Chicago:

BP: Mr. Palasevski can you please tell us something about yourself and your career, and how would you describe this opportunity to be the first Macedonian Consul in Chicago?

JP: I was born in 1978, in Bitola (also known as the City of the Consuls), where I spent the first seventeen years of my life. In 1995 I moved to Wisconsin where I completed my high school education, after which I enrolled at university in Belgrade, where I spent two years, and later transferred to an American university in Paris, France. After completing my college education, I returned to Macedonia where I got my MBA in International Economics at the Economic Institute - Skopje. In the meantime, I had started working at the Ministry of Environment, which was the first governmental job of my career. I then went to spend a large amount of time in the starting team of the Secretary of European Issues for the Government of Macedonia, a team that laid the foundation of the integrations of

Macedonia in the E.U. After this, I became a part of the Ministry of Agriculture, to then finally transfer over to the Ministry of Foreign Affairs in the cabinet of Minister Milososki. After a certain period of time I was honored as a First Secretary of our mission in E.U. at Brussels. When I returned from the mission in Macedonia, I became a Head of the sector for economic diplomacy, in charge of attracting foreign investments and increasing the Macedonian export. In 2008, I was named by the government of Republic of Macedonia as a Consul General, to finally arrive in Chicago on September 1st, 2008. The Macedonian Consulate in Chicago was officially registered at the U.S. Department of State in 2008. Setting up the foundation of the First General Consulate in Chicago was not an easy task, but the desire, the motivation, and the support from Prime Minister Gruevski and the Minister of Foreign Affairs Milososki helped me conquer those challenges. Today, we can all proudly stand and say that Macedonia has its own consular representation in the heart and soul of one of the most prominent cities in the USA, Chicago. This is an opportunity to promote Macedonia to American society and the world organizations here in Chicago, and also to bring the Macedonian Diaspora closer to their native country, providing services from this newly opened consulate. The reason that we chose Chicago is because of its cosmopolitan nature and strategic location, which already has an established diplomatic core consisting of 83 different countries from all parts of the world. We have also witnessed the emergence of Chicago as a political center by electing President Obama and his team (mainly from Chicago), into office. Chicago is also a major cultural, educational and a scientific center, which only adds to its value.

BP: Did the nature of the Macedonian Diaspora in Chicago and the region have anything to do with choosing Chicago as the home of the next Macedonian Consulate in U.S.A., and can you tell us how the response has been so far?

JP: Absolutely, the Diaspora was a major contributor to the opening of the Consulate General of Macedonia in Chicago. Right after my arrival here, I started working on establishing contacts with our Diaspora in Illinois, Indiana and California. As expected, I was approached with nothing but hospitality and willingness for cooperation. Everyone was excited about the fact that a new consular body was in the midst of opening its doors, and I won't mention the individuals that have contributed because the list is so big that I'm sure I will miss mentioning someone. Also, I would like to use this opportunity to invite everyone in the Diaspora to start building ties with the consulate, which is a direct connection to the government of Macedonia.

BP: What are the priorities for the General Consulate in Chicago within the next few years?

JP: The actual priorities of the Consulate General of Macedonia within the next few years can be divided into five major categories: presenting the Macedonian culture and its customs in USA, economic diplomacy, strengthening the cooperation with the Diaspora, establishing cooperation between universities from the USA and Macedonia, and developing different types of political activities coordinated by our embassy in Washington, D.C.

BP: How would you describe the importance of the recent Census for the Macedonian people in the USA?

JP: The recent census from 2010 was of great importance to us. This was a chance for every Macedonian out there to stand firm in their own national identity and declare their own identity. The USA Census is required by their constitution to be conducted every ten years. In the last ten years, the demography of the population has changed significantly. Their immigration policy, as you can notice in the past years, has been more involved in our parts of the world, and as a result, the number of Macedonians in the USA has risen exponentially. The importance of us

getting a bigger number, as an ethnicity in this USA census, is that it helps us to gain influence on many bilateral and international issues with the USA, and of course, this will help enhance the relationship between these two countries. The Consulate General in Chicago in coordination with the Macedonian Embassy in Washington, and the other Consulates General in Detroit and New York, were actively involved in this action, to enable a more accurate reflection of the Macedonian Diaspora community.

BP: How do you plan to improve political and economic awareness for Macedonia?

JP: Even though I've been here in Chicago for such a short period of time, I have successfully become a part of some of the most prestigious economic and political communities in the city. The Economic Club of Chicago, Executive Club of Chicago, Union League Club, and Chicago Council on Global Affairs are some of the many communities to mention here in Chicago, where presenting Macedonia and establishing professional relationships with other members is of crucial importance to our mission. As for our cultural representation in these parts of the United States, our cooperation with the city of Chicago, and other districts within our jurisdiction, is in process and many projects will be developed in the future for our own cultural affirmation. I would also like to say that I'm very happy here in Chicago, and proud to have witnessed the recent grand opening of the Macedonian-Cultural and Educational Center by handful of young and ambitious Macedonians, showing their vision and desire for cultural affirmation.

BP: What are some of the services offered by the Consulate?

JP: One of the services offered by the consulate is to enable the citizens of Macedonia to receive a new biometrical passport. At this moment, we are in the process of gathering information about the persons of interest through applications and other forms, and once we obtain the necessary information, teams from Macedonia will arrive to finish up this process. When all is said and done the new passports will be delivered to the people.

BP: How would you describe your cooperation with United Macedonian Diaspora and other different Macedonian organizations with similar character?



JP: The cooperation with organizations is at a very good level. I'd especially like to thank the United Macedonian Diaspora for their involvement in different spheres of community life. Here in Chicago, they had a premiere of the film "A Name is a Name" where the response was spectacular. This gave me a chance to invite people from different diplomatic bodies, and it gave me a unique chance to present our side of the issue to them. In Los Angeles, UMD also organized and funded a concert by Simon Trpceski, which also triggered a big response. I talk on regular basis with representatives from UMD, and I am looking forward to work together with them on different projects in the future.

BP: We know that a nation is recognizable by its tradition and culture. Is there a plan for more intensified exposure of the Macedonian culture and tradition to the American community?

JP: When it comes to cultural activities, I have to say that we want to use every opportunity we get to present our unique cultural values. We have had many different cultural events, such as the Macedonian Days of Culture, which was held in Chicago for the first time ever in November of 2008, and the Navy Pier presentation of Macedonian folklore, which included various folk dance performances, projection of the "Macedonia Timeless" video and food presentation from our part of the world, and which ended up being especially appealing to the visitors. Also, in December of 2009, for the first time in Chicago, we participated in

the Winter Wonder Fest, which was visited by more than four million people in one month, where we had a Macedonian Christmas tree, representing the friendly and spiritual nature of the Macedonian people. In March of 2010, we were a part of the Balkan Festival here in Chicago, where we had another chance to represent the beauty of the Macedonian Folklore. Currently, we are working on showing some Macedonian movies to the Chicago audience, and we hope to ultimately turn this into a Macedonian Film Festival event.

BP: We are witnessing an economic retraction throughout the world, and the United States. In these days of uncertainty, how do you plan to put Macedonia on the international economic map?

JP: Economic promotion is an everyday obligation, which is why I became a member in all of these prestigious and prolific clubs and organizations in Chicago. This is a perfect ground to spread the word about what Macedonia has to offer to foreign investors. To represent our unique economic nature in the region, we held the second Macedonian Business Forum in February 2010. In April of 2010, Macedonia, along with countries from Southeastern Europe (Croatia, Bosnia, Serbia, Romania, and Turkey), was part of a common business forum, where we could use the opportunities to tell investors we come from a business region, as opposed to a region overwhelmed by conflicts. I plan to further extend these forums to the west coast, in Los Angeles and San Francisco.

THE MACEDONIAN CHURCH IN THE OTTOMAN ERA

By Goran Stojanov

In regards to the Ottoman Empire, we are used to viewing it as a brutal occupier. However, the Empire's administration was very efficient and pragmatic. Society was divided into religious and ethnic sub-groups known as Millets. Apart from the largest Islamic Millet and second largest Orthodox Christian Millet (called Rumeli, in other words Roman) the Gregorian-Armenian, Jewish, Protestant and Catholic Millets were also recognized. Within the framework of Millets, the Ottoman Empire allowed for relative religious and spiritual freedom.

The Millets had their own separate administrations, which had the right and obligation to collect taxes. In return, they were allowed to organize the religious, cultural and the spiritual life of their members. The Head or Millet Basha of the Orthodox Millet was the Patriarch of Constantinople (Istanbul).

In the beginning of the nineteenth century, social reforms took place in the Ottoman Empire, which allowed for greater social and economic freedom for the Christians of the Balkans. Relatively quickly, this gave rise to segments of rich artisans and merchants. Following the independence of Romania, Serbia and Greece, these states began to organize autonomous national orthodox churches on their territories, which became independent of the Patriarchate of Constantinople. The Macedonians, Bulgarians and Orthodox Albanians remained under the Patriarch's control, until the middle of the nineteenth century when they began a battle for their own national autonomous churches. Under influence from Russia, on 28th February 1870, the Sultan issued a Firman, or royal decree, under which he allowed for the proclamation of a Bulgarian Exarchate. This allowed for referendums in all Christian dioceses where, with a two-thirds majority vote, they could cross over from the Patriarchate to the Exarchate's control.

The Christians from Bulgaria joined the Exarchate fairly quickly. However, in Macedonia, a real war of propaganda appeared between the supporters of the Patriarchy and those of the newly formed Exarchate. The Patriarch termed the Exarchate a 'schismatic church' and his followers intimidated all the

Sveti Jovan Kaneo Church, Ohrid, Macedonia, built in the 13th century



flock of the Exarchate. Word had spread that the Exarchate would stop seeking control of southern Macedonia, in order to gain recognition from the Patriarchate. Faced with the fear of a religious divide within Macedonia, the clergy, firstly from south-eastern Macedonia, and after in other Macedonian cities, began negotiations for the restoration of the Ohrid Archbishopric, as a Macedonian church under protection from the Pope.

We discover these events from the letters of Petko Slavejkov, a well-known Bulgarian revivalist, who had been sent by the Exarchate on an intelligence mission to Macedonia in January 1874. Firstly, he describes the dissatisfaction by the Macedonian clergy with the outcome of the church issue, in such a way that it was only benefitting the Bulgarians. Furthermore he goes on to state: "This dissatisfaction had very easily turned into distrust towards the initiators of the revival, which gave birth to the local patriots a fatal idea to act independently, to use the local Macedonian dialect in the schools, and to create a separate Macedonian clergy. On the frontlines of this movement stands Kuskush, helped by until now the sleepy Dojran, with the public involved from Strumica, the Malesevijska region and Voden. Following



Pope Leo XII of Rome

these, we have involvement in the Solun, Ser, Drama and Melnik villages, and all the other Macedonian Dioceses will join them, headed by that of Veles."

Warned by Slavejkov, the Bulgarian Exarchate and Russian Consul in Constantinople had taken a number of means to prevent the movement. The entire affair had been finalised by placing the Vardar and Pirin parts of Macedonia under the Bulgarian-exarchate church control, whereas the Aegean part of Macedonia - its largest part - remained un-

der the control of the Patriarchate church administration. This division led to the basis for the propaganda wars which rose later on, and after the Balkan wars, played a part in the territorial division of Macedonia.

The next attempt to establish an independent Macedonian church was made by the Skopje Bishop Theodosius. Born in the Serres village of Trlis in 1846, he was appointed the Metropolitan of the Skopje Eparchy in 1885. In his eparchy, he established a religious reform in which he replaced the Bulgarian language with Macedonian, giving out separate certificates in the Macedonian language. After the unsuccessful secret negotiations with the Patriarchate to establish an autonomous Macedonian Church, which was to incorporate all of the Macedonian Eparchies, he wrote a letter to the Pope Leo XIII, on 4th December 1891, which we bring to you in full:

"To the Holy Father, Pope Leo XIII of Rome,

I, the below signatory Metropolitan of Skopje Theodosius, by God's blessing the Bishop of the Skopje Eparchy, am sending you this request in my name and in the name of the entire Orthodox flock of Macedonia, in which we beg you your Holiness to take us under the protection of the wing of the Roman Catholic Church, and to help us re-establish the ancient Ohrid Archbishopric, unlawfully abolished by the Sultan Mustafa III in 1767, and to incorporate it in a canonical unity with the Roman Catholic Church.

Our wish stems from the historical right of the Orthodox Macedonian people to live independently from other Churches: The Bulgarian Exarchate and the Constantinople Patriarchate, and to be united in its own Orthodox Church, which will serve the people and enable them an independent spiritual, cultural and educational life and development. Your Holiness, please take into account the specific features of the Orthodox faith, from which the Orthodox people will not abandon, and those are independence in terms of the rites, church services and clerical duties".

He then brought forward the following conditions in order to step into a union:

"In my name and in the name of my Macedonian herd, I, Theodosius, the below signatory Metropolitan of Skopje, am putting for-



Bishop Theodosius

ward the following conditions in order to step into a Union and canonical unity between the orthodox herd of Macedonia and the Roman Catholic Church:

1. To Re-establish the Ohrid Archbishopric, this will be in a canonical Union with the Roman Catholic Church, with the blessing of the Holy Father.
2. I, Theodosius, to be appointed as the Head of the renewed Ohrid Archbishopric, as an Autocephalous Macedonian Church.
3. All the Highly regarded Metropolitans, monks, and secular priests are to be born in Macedonia and appointed by myself as the Archbishop, whereas your Holiness can affirm the appointment of the Metropolitans.
4. The borders of the Archbishopric to be in line with the borders of today's Macedonia (Reference is made to the whole territory of Macedonia), and the divisions of the Eparchies to remain as they currently are.
5. The old unions from Kukush-Poljan and Strumica Eparchy to be exempt from the jurisdiction of the Uniate Archbishop of Constantinople, his holiness Nil Izvorov, and be included in the dioceses under my jurisdiction.
6. To not have any new Catholic missionar-



Sultan Mustafa III

ies sent over, apart from those who are already involved with the educational and charitable institutions in Macedonia, and for them not to interfere in the internal church and educational activities of the Archbishopric.

Those are our conditions, we believe that they are righteous and we cannot make any concessions. We hope that they will be accepted and respected in all times."

From the office of the Pope, they had prepared an answer of approval, however had decided to wait sometime until they could "study the issue in more depth". In the meantime, the news reached the Bulgarian Exarchate who, with the help of the Ottoman Authorities, removed Theodosius and sent him to captivity in a monastery near Sofia.

The first church mass in which it was once again brought up to re-establish the Ohrid Archbishopric took place near Ohrid in 1943, and in 1945, a Public-Church Synod was established, which brought forward a resolution to re-establish the Ohrid Archbishopric as a Macedonian Orthodox Church. That resolution was at first rejected by the Serbian Orthodox Church, however later, in 1959, the Serbian Orthodox Church agreed to the re-establishment of the Ohrid Archbishopric as an autonomous church, in canonical unity within the Serbian Orthodox Church. Eight years later, on the 200-year anniversary of the abolition of the Ohrid Archbishopric in 1967, at a public church mass, the Macedonian Orthodox Church announced its autocephaly.



U.S. - MACEDONIA COOPERATION

in Vital Area of Water Management

By Mark Branov

Water is an indispensable natural resource for any nation, with deep political consequences. In early 2011, representatives of the Macedonian Ministry of the Environment toured the U.S. at the initiation of the U.S. State Department. The mission was to share valuable expertise about effective water management policy and the new technologies related to it.

Ms. Kaja Sukova, from the Ministry of Environment and Physical Planning, Mr. Ilber Mirata, from the Ministry of Agriculture, Forestry and Water Economy, Mr. Zarko Erakovic, from PE Komunalec in Gevgelija, Mr. Goran Gavrilovski, from PE Vodovod, Kumanovo, and Mr. Romeo Ivanovski were invited to the United States under the auspices of the Department of State's International Visitor Leadership Program, with a detailed program arranged by the Meridian International Center.

The tour began in Washington D.C. and Baltimore, where the group had meetings with the federal and local agencies most directly engaged in water planning: the United States Geological Survey, United States Senate Committee on Energy and Natural Resources, Subcommittee on Water and Power, Natural Resource Defense Council, Interstate Commission on the Potomac River Basin, and various other related bodies.

California has the largest water planning requirements in the country because of the arid and heavily populated south, which is largely dependent upon resources from the northern part of the state and other states. In San Francisco, the group had meetings with officers of the California Department of Water Resources, California Energy Commission, the Department of Land, Air and Water Resources, and other government agencies.

The private sector and NGOs were also represented, including the Environmental Justice Coalition for Water, California Farm Bureau Federation, and the Conservation Strategy Group/The Nature Conservancy.

Water planning and management are paramount in Santa Fe, New Mexico, an arid region with very limited water supply relative to its population. At offices of the State of New Mexico, the visitors had the opportunity to learn about effective oversight of water usage, as well as how to improve cooperation between various levels of government. The meetings were with the Water Division for the City of Santa Fe, the New Mexico State Engineer's Office, U.S. Geological Survey, and other government bodies, as well as a private company in the water sector, New Mexico-based, MIOX, which provides water treatment technology in hundreds of U.S.

A educational visit to the San Ildefonso Pueblo informed the visitors about water issues from the standpoint of Native Americans.

communities and more than 30 countries. A educational visit to the San Ildefonso Pueblo informed the visitors about water issues from the standpoint of Native Americans.

Finally, Louisville, Kentucky proved to be an interesting vantage point to look at water planning and allocation issues because a main source of water is the Ohio River, a role somewhat analogous to that of the Vardar River in Macedonia. Water quality and maintaining water treatment facilities were toured, and meetings were held with various public and private organizations working on water and river issues, such as the Louisville Water Company, Ohio River Sanitation Commission, U.S. Army Corps of Engineers and other organizations.



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UMD HELPS BABA AND DEDO IN MACEDONIA

By Ana Buling, UMD Communications and Public Relations Fellow

Every year, UMD organizes a donation from the diaspora community for Macedonia. This year, UMD decided to help the elderly who reside in the senior citizens' homes of Macedonia. Over the holiday season, thanks to the donations of Macedonian Diaspora around the world, and even Macedonians in Macedonia, UMD was able to raise \$2,500, which was matched by UMD's Charitable Fund totaling \$5,000.

On March 7-8, 2011, UMD donated pajamas, socks and sweaters to the elderly in the

Kiro Krstevski Platnik Senior Citizen's Home in Prilep, and the Mother Theresa Senior Citizen's Home in Skopje. UMD was also able to provide a washing machine to the Senior Citizen's Home in Kumanovo. UMD thanks its partner, Konekt, from Macedonia, for their help in coordinating the project and efforts delivering the aid to the seniors.

"In the past, we have coordinated donations to orphanages and to hospitals, and this year we wanted to address another segment that is not talked about much - the elderly

in Macedonia," said UMD Board Member and Charitable Efforts Coordinator Aleksandra Trpkovska. "Many of us in the diaspora miss our grandparents in Macedonia. Some of them may live with families, while others live in senior citizens' homes. We wanted to reach out to the ones that are not with their families this holiday season and let them know we haven't forgotten about them. They are somebody's Baba and Dedo."

Please send your ideas for charitable projects to charity@umdiaspora.org





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