



SLAVÉ KATIN

MACEDONIANS
IN THE WORLD

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*To the Macedonians
throughout the World*

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SLAVÉ KATIN
MACEDONIANS IN THE WORLD

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SLAVÉ KATIN

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INTRODUCTION



Throughout history, numerous authors have served countless lies and caused much controversy regarding the actual arguments, facts, and documents about Macedonia. These authors have inflicted immense pain to the Macedonian people. Despite such lies and fabrications, in the book “Macedonians in the World” the author outlines known historical facts and presents an accurate picture of the past and present of Macedonia and the Macedonian people all over the world.

According to the records of different interview every citizen of ethnic Macedonia knows that he or she is a direct descendant of the Macedonian people who have existed since the time of Philip II of Macedon and his son Alexander III the Great of Macedon, up until today.

It is also known that in the past two hundred years Macedonians migrated to different countries such as: USA, Canada, Australia, New Zealand, South America, European countries, (European Union) Russia, Turkey, Israel, South Africa and other countries. But if one believed the stories, it should be always managed to preserve blood relations with scattered communities. Their uniqueness always remained preserved.

In this book, we will especially stress the direct reason for the publication of “Macedonians in the World”. Even if the Macedonian issue, a conspiring concept of history, has not completely left the daily political scene for nearly 2,500 years, it has once again emerged and thus shaken the international relations in this highly sensitive part of Europe - the Balkans.

The destiny of the Macedonian world has been observed under the rule of Rome and Byzantium during different periods with the role of the Macedonian dynasty and Alexander’s “Koine” language. The migration of the Slavs and the establishment of Samuil’s empire, the Slavic language and literacy, as well as the cultural contribution of the Macedonian Slavs to the world heritage is also especially interesting, as is the Ottoman occupation of Macedonia, up until the renaissance period of Macedonia and afterwards.

How can modern Greeks be unfoundedly attached to the name Macedonia? Their predecessors, in fact, came to the Balkans in the 11th century B.C. as Doric (Herodotus, I, 56) without any reference to the name; not even 800 years later in Homer’s “Illiad” in the 7th century B.C. They came as Achaians, Aegeans or Danaians, and later as Hellenians, Grekis or Romeians (Mpampiniotis, 1998, 596). How is one to understand why the name of Macedonia is not immediately connected with what some modern historians wrongly referred to as “Hellenism”? The Hellenians for the first time in their centuries-old history administratively conquered the southern part of Macedonia as late as after the First Balkan War in 1912, i.e. 1913 (Bucharest Agreement, 13 August 1913).

Furthermore, how can modern-day Macedonians, who also did not “colonize” the Balkans with their own name in the 6th century B.C., accept that in their autonomous process of development the geographical

term Macedonia was gradually accepted as a sign of national belonging and creation of a Macedonian national awareness? What about the natives of Macedonia, and the descendants of the biggest world empire of Alexander of Macedon, (the Great) etc.?

It is of importance to stress that in order to see the problem better and to understand the inheritor of the traditional Macedonian culture and heritage in general, a number of researches and analyses firstly cover the period of the most ancient history of the southern Balkans. They cover the immense role of the natives and the Paleo-Balkan, i.e. "Aegean culture" in this region, the movement of the Hellenians – Achaians with the development of the Michanos state and the migration of the Doric. This is followed by the history of Ancient Macedonia, the Macedonian occupation of Hellas and the creation of a Macedonian world empire and its contribution to the world civilization. It additionally includes the role of the Paleo-Balkan language in the formation of the Ancient Greek language, and the Macedonian or Alexander's "Koine", which is presently the basis of the official language in Greece, etc.

Otherwise, the primary sources for studying the ancient history of Macedonia are mostly of Greek, followed by Roman origin, even though recently many historians have shown increasing interest in this matter. Thanks to the advantages that the Hellenic civilization inherited from previous cultures the use of the letters and the bringing of Macedonia to the head of the European cultural world, numerous moments of prehistory have shed light upon not only through works and remains of the material culture, but also through written information, which are mostly found in Greek literature. Macedonians were born and have lived in these areas since ancient times that were in the past the center of the civilized world. Cultures sprang

here, and great people were born. People who were not only significant to the history of the European culture, but also for mankind. They raised awareness for the new generations. It is often said that what took place in the Balkans, especially in Macedonia cannot be compared to anything anywhere else in the world, or at any other time.

Therefore, it can be said that this book is a part of the chronicle of the terms and conditions of the Macedonian people to the historical scene. It is a work for the Macedonians, who have an independent and sovereign state today, and who, by their achievements have confirmed successfully their identity to the world.

The book “Macedonians in the World” is especially devoted to Macedonia and the Macedonians. It is devoted to the question of whether separate political entities have the exclusive right to monopolize over the historical heritage, i.e. whether the young generations of today, born and raised in the confronted parts of Macedonia, were raised and educated believing that the Macedonians are not sufficiently informed of the historical fact that they are part of one nation and of one land called Macedonia.

Macedonia is traditionally an emigrational region from which emigrational movement of the Macedonian people and movement to the transoceanic and other countries took place in the mid of the 19th century. Such movements were especially increased during the second half of the 19th century and were known as “pechalba” (going abroad for economic reasons). With a ranging scale and intensity they have continued till the present day. Thus, according to some data, the first group of “pechalbari” (people who went to work abroad) reached the North American continent in 1885 and Australia in the 1920’s. However, individuals who had joined groups of “pechalbari” from the neighboring and other countries had crossed the ocean even before that.

Therefore, the book “Macedonians in the World” is especially devoted to Macedonia, the Macedonians and the Macedonian Orthodox Church-OA, which has been and probably will continue to be the target of discussions, arguments, and even attacks from the church institutions in the neighboring countries and wider, that are trying to prevent, or postpone its joining the family of the equal Orthodox Church organizations. In so doing, an entire propaganda and media mechanism has been engaged to conduct pressure, isolation, and negation of the Macedonian Orthodox Church-OA and its legitimate existence. Its aim is to distort and hide historical facts from the past and the present.

The purpose of this write-up is to bring into question the essential characteristics of the Macedonian Orthodox people, its church organism and its truth as a people that possesses its own independent and sovereign state – the Republic of Macedonia.

For more than a millennium the Macedonian Orthodox Church, in the face of the Ohrid Archiepiscopate, has lived spiritually with its protector Saint Clement of Ohrid. In the ninth century he opened the ways to the cultural renaissance of the Macedonians who had migrated to Macedonia toward the end of the sixth century where they met with the already Christianized native Macedonians whose Christian beginnings are linked to missionary work of St. Apostol Pavle (Apostle Paul) and his followers.

Christianity is the largest and most important religion in the Republic of Macedonia with approximately 65% believers of the entire population. Of the total Christian population, about 95% belong to the Orthodox Christians, 3% are Protestants, while 1.2% are Catholic Christians. First to preach the gospel in Macedonia was the apostle Paul, where the first Christian communities and churches were founded at the time. According to

the New Testament, the first resident of Macedonia to adopt Christianity was St. Lydia Macedonian.

At the time of Tsar Samuel, the Ohrid church was raised to the rank of Patriarchate, and in 1767 it was abolished. At the end of World War II, the Macedonian Orthodox Church was founded as a successor of the Ohrid Archbishopric.

The arrival of St. Clement of Ohrid in Macedonia is also of a great importance for the first Slavonic alphabet, because the moment of destiny had come when the Macedonian Slavs found themselves able to be educated by their own teachers in their mother tongue. In addition to other missionary activity, in a period of only seven years, three thousand and five hundred students passed through Clement's University.

Since the 1944's the Macedonian language became the codified and official language of the People's Republic of Macedonia and one of the three languages in Yugoslavia. That was the time when the literature developed and called the attention of the European and the world literature scene; that's the time when Macedonian cultural, spiritual, religious, social and political life developed.

St. George's Church in Melbourne (1962) was the first Macedonian church on the Australian Continent, and the Macedonian Diaspora in general, that was blessed by a Macedonian bishop in a joint service with Macedonian priests. For all the Macedonians in Melbourne and Australia this event was of particular importance and represents the foundation stone to the organized establishment and construction of a number of Macedonian Orthodox churches in the Diaspora.

As a result of this their number has been increasing constantly so that at present there are about eighty active churches and church communities and monasteries with the four eparchies of the Macedonian Orthodox

Church: the American – Canadian, Australia - New Zealand, Sydney - Australian and the European eparchy.

These eparchies provide conditions for an increasing affirmation of the entire national and cultural heritage and modern progress of the Church and the Macedonian nation in general. Through their activities the eparchies represent a live bridge of friendship between the Republic of Macedonia and the countries in which the Macedonian immigrants reside. The role and positive attitude of the Macedonian believers and the clergy in those Macedonian church institutions in the Diaspora are also of enormous significance.

The Macedonian Orthodox Churches - Ohrid Archbishopric (MOC-OA) and communities in Australia, Canada, and the USA, and recently in the countries of the European Union, are the most significant and most massive gathering places of the Macedonians from every part of Macedonia. In addition to the church services, the Macedonian language, the authentic mother tongue brought from the native land, can be heard freely at these Macedonian shrines.

It should be mentioned that the Macedonian immigrants in the Diaspora have achieved remarkable results in the business, religious and cultural life, education and social life in general. There are a large number of business people of Macedonian origin that are known and appreciated in their environment, within the nation and all over the world. Such progress contributes in particular to their social affirmation and favorable treatment in the places where they live, since other people treat them as a distinct ethnic community on equal footing with other ethnic groups in the multinational society of the U.S. Canada, Australia, European Union and other countries in the world.

The process of national affirmation of the Macedonian newcomers in the Diaspora commenced with their

arrival in the new settings, at the end of the 19th century and at the beginning of the 20th century. Macedonians brought with them their innate folk traditions, culture, and national identity. It is proved by the fact that nowadays Macedonians are an integral and important part in the Diaspora, creating a significant community among other ethnic groups. At the same time, they have affirmed their national values through their cultural institutions and associations; enriching in that way the cultural mosaic in the World.

The book “Macedonians in the World” also includes texts concerning the Macedonians in Serbia, Greece, Bulgaria and Albania. Thus, with the dissolution of the former Yugoslavia all peoples of the other republics, including the Macedonians living in Serbia, have become minorities and have had to organize themselves in order to exercise their minority rights under the Constitution and the national laws and regulations of the local governments in Serbia.

Nowadays, in addition to Macedonian institutions in Vojvodina, which had worked successfully for seventy years, the Macedonians as a minority in Serbia have their new Macedonian organizations, clubs, schools, folk groups and other associations which bring hope that the situation will improve and they will have a happier tomorrow.

It is impossible to say what the exact number of ethnic Macedonians in Bulgaria is, especially because different sources give conflicting data. However, all agree that a large number (over two million, including mixed marriages) of citizens of the Republic of Bulgaria are the descendants of immigrants from Macedonia who found their home in Bulgaria either as immigrants or refugees. According to the census of December 1946, out of a total of 252,908 inhabitants in Pirin Macedonia of the People's Republic of Bulgaria, 160,541 persons or 70 percent

identified themselves as ethnic Macedonians. The facts confirm the truth about Macedonians in Bulgaria, which Bulgaria has been trying to skilfully manipulate. Unfortunately, and shamefully for the democracy, according to the 2011 census of the Republic of Bulgaria, only 1,654 Macedonians live there, out of whom 561 live in the Blagoevgrad area and 1,163 speak their native Macedonian language, while 1,091 of them are citizens of the Republic of Macedonia living in Bulgaria.

Fortunately, the democratization of the Albanian society in the last decade of the 20th century has created conditions for the Macedonians to engage actively in the social and political processes in Albania Mala Prespa or Dolna (Lower) Prespa, as the local residents call it, geographic area along the southwest coast of Lake Prespa. The entire area consists of a dozen villages which are organized within the municipality of Pustets. The village of Pustets is the largest settlement and is also the seat of the municipality, whose mayor and all of the members of the municipal council are ethnic Macedonians.

It is interesting to mention that the coat of arms of the municipality contains the ancient Macedonian symbol, the 16-ray Vergina Sun (Palatica - Kutlesh) above which is the inscription "Municipality of Pustets" in Macedonian and below it, the same inscription in the Albanian language. The village only has a primary and secondary school and it is only possible to study in Macedonian up to the fourth grade.

The Macedonian people in the Aegean part of Macedonia differ from the Greeks (Hellenes) according to their characteristics and customs, language and ethnic origin. For these reasons, as soon as the Greek bourgeoisie expanded its power over Aegean Macedonia, it introduced a policy of physical extermination of the Macedonian people and changing the ethnic composition in Greek favor.

The Macedonian population had prevailed in Aegean Macedonia until the Balkan Wars. The Macedonians under Greek rule were and still are exposed to torture and forced immigration, with the sole purpose of modifying the ethnic composition of Macedonia. Despite all the acts of violence and denial of its nationality, the Macedonians not only existed then and exist now, but they will continue to exist because it is not easy to uproot one nation from a territory where they have lived for centuries.

The Author

I

THE TRUTH ABOUT MACEDONIA



*...Your image devours me, oh Motherland
Your voice calls me day and night
My sorrow for you will always reveal
Incredible lush shores...*

Nikola J. Vapcarov,
Macedonian poet

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- ❁ **A PART OF ANCIENT MACEDONIA**
 - ❁ **LONG HISTORY OF MACEDONIA**
 - ❁ **ONE HUNDRED AND FIVE YEARS
SINCE MACEDONIA'S PARTITION**
 - ❁ **MACEDONIA FROM
ANCIENT TIMES TO TODAY**
 - ❁ **GREEK "DEMOCRACY"
BROUGHT TO LIGHT**
-
-

A PART OF ANCIENT MACEDONIA



It is written in the historical documents that Macedonia is a Holy and Biblical land. Therefore, the historical development of Macedonia from ancient time up to today, a large number of both foreign and domestic authors have written from ancient times up to the present. It is known that its ancient and with millennial-long history, Macedonia is the pride, joy and sorrow, dream and reality of every Macedonian. Its geographic location makes it the crossroads of various civilizations, religions, traditions, and customs. It is no coincidence that the paths of many tradesmen and caravans passed here, and for many expeditions, armies, winners and losers it was the battleground for many centuries.

It means that every stone, every lump of black earth, every river and mountain speak of the turbulent history of Macedonia. Even today, Macedonia continues hiding in itself many secrets from the past, which will probably be a challenge for future generations.

Therefore, some authors have tried to distort the Macedonian story, while others have presented the historical facts about Macedonia and the Macedonian people too easily. Macedonia has been a country of

turmoil, but also a country of beauty and mystery where the strong survived war, famine, conquerors, insults and empires; preserving their name at the same time.

Since the glorious times of Philip and Alexander of Macedon, during the reign of Rome, the Byzantines and the great migrations of the Slavs to the south up to now. During this long and rich period only two nations, two peoples have chosen the name of this country as an integral part of their identity – the ancient Macedonians and the present-day Macedonians.

In the rich history of Europe, it is hard to find a people like the Macedonian one who suffered so many upheavals during their national establishment. It is hard to find another people in the world who had so turbulent history, as well. Every single storm struck them. There was no war that failed to strike them.

Each misfortune that took place in those areas put Macedonia in the very center, while the Macedonians received the first blows. Following their destiny in the last thirteen centuries, it could be said that destiny was history to many peoples, while for the Macedonians, history was their destiny.

Since ancient times the name Macedonia stood for a small province in the immediate vicinity of Pella, today the village Postol – the capital of the ancient Macedonian Empire. It covered the area between present-day Lake Pazar, which is dried out, and the lower basin of the Vardar River. But parallel to the expansion of the borders of the Macedonian Empire, this province named Macedonia gradually became larger and larger.

Therefore, the ancient Macedonians started to distinguish between Upper and Lower Macedonia mainly based on the geographical characteristics of the area. However, such a division of Macedonia had political, cultural, military and administrative importance. As a result of that Macedonia, as an

historical and geographical region, is mentioned in the Bible several times.

As a geographical region, Macedonia covers the middle part of the Balkan Peninsula, the space which is enclosed by the Sar Mountain, Skopska Crna Gora, Kozjak, Osogovo and Rila to the north and by the river Bistrica and the coast of the Aegean Sea up to the mouth of the Mesta River to the south.

The Bigla River and the watershed of the early-ridged mountains of Korab, Jablanica, Gramos and Pind enclose Macedonia to the north, while the Mesta River and the western parts of the Rhodopes enclose Macedonia to the east. Within these borders Macedonia covers an area of 67,741.2 km².

Unlike Upper Macedonia, Lower Macedonia is mainly a flatland. To the south, Lower Macedonia is enclosed by the waters of the Aegean Sea; it is enclosed by the waters of the Therma Gulf and the Perian Mountains to the southwest; and by the mountains of Vermin, Veras and Payko to the west; it is enclosed by the mountainous massif of the Balkans to the north, while it is enclosed by the hilly dividing line between the valleys of the Vardar and Struma rivers to the east.

Vardar divides Lower Macedonia into eastern and western Macedonia. The western half of Lower Macedonia is spacious and its geographical characteristic is the central plain created by the alluvium of the rivers Vardar, Bistrica, Lydias and Galiakos. This fertile soil (of around 1,500 km²) borders the waters of the Therma Gulf to the south, the mountains of Peria to the southwest, the mountain Vermion to the west, the Payko Mountain to the north, and the Vardar River to the east.

It seems Philip II of Macedon and Alexander III of Macedon (the Great), are the most significant figures in the ancient period. They were warriors, strategists, geniuses and kings of ancient Macedonia. They have

changed the course of history, the boundaries of continents, the philosophy of the life paths, therefore even after three thousand years they remained to be constant inspiration and admiration in perpetuity.

Philip II of Macedon (359-336 B.C.) came from Argeada dynasty. He is the son of King Amynta, the Macedonian king became of 23 years of age. Philip the monarch in all his wisdom, knowledge, experience, courage and militancy, opened the doors of his native Macedonia to the world.

However, most, territorial, political, military and economic rise and flourishing, and most unnoticed anywhere else on Earth, Macedonia experienced at the time when on the throne was the most successful sage, strategist, military commander and fearless fighter Alexander III of Macedon (the Great). He was born in Pella, of father Philip, and mother Olympia from Epirus, in July 356 B.C. of the Argeada dynasty.

He became acquired the fame ingenious strategist, warrior, general, sage and a visionary for a great world state. He subdued his successful military campaigns in Anatolia, Syria, Egypt, Persia and Mesopotamia, extending the boundaries of Macedonia to Afghanistan and India.

Wherever he fought and conquered, he introduced special power and authority, with respected local traditions and customs. At the same time, he was the initiator and organizer of major construction feats. To this day remain traces of some names, cities, towns and landmarks erected in Alexander's time. Just one month before he was 33 years, the legend died under still controversial circumstances in July 323 B.C. in Babylon

Heroes go - but acts, records, myths and legends remain. Alexander III of Macedon (the Great) insert a new chapter in world history, military doctrine, in literature and culture.

LONG HISTORY OF MACEDONIA



It is an irrefutable fact that the Macedonian has managed to survive despite every form of pressure for his assimilation. This illustrates that this people, as a Biblical one, have managed to confront and endure every conquest, oppression, and negation. Macedonia is one of the exceptional countries with long and ancient history. Its roots are the Ancient Macedonians, and its leaders Phillip and Alexander of Macedon.

Since their time, throughout the rule of Rome and Byzantium, and throughout the great migrations of the Slavs to the South, followed by the Ottoman and other periods, Macedonia has always been the landmark and crossroads of various civilizations, cultures, languages, and religions. Again, it is an irrefutable fact that when Europe was in darkness, it was enlightened only by the torch of the Macedonian culture. Among other things, St. Clement's University in Ohrid shone as a symbol of the oldest civilization on the continent.

Starting from the 4th century, Christianity has prevailed in these areas. This is confirmed by the archaeological findings and by the great number of Christian churches, episcopal cathedrals, basilicas,

baptisteries and other sacral facilities of huge dimensions that prove that Christianity has been rooted deeply and organized well in Macedonia since its very beginning up to the present times.

One of the greatest things that ever happened in Macedonia in the past was the first alphabet of Saint Cyril of Thessalonica (Solun), which has a historically significant role for all Slavic people. Thus, the first translations of religious books to Old-Slavic, i.e. to the Old-Macedonian tongue, marked the period in which this language, with its letters, found itself among the dominant languages alongside the Latin, Hellenic, and Jewish. Then, God's word began spreading in our tongue, too, and people began writing and reading books written in the Pan-Slavic and Old-Macedonian letters and tongue.

Undoubtedly, this event was of epochal significance for the Macedonian people. First, because the brothers, Saints Cyril and Methodius, came from Thessalonica, Macedonia, and second, because the first books written in the Old-Macedonian and Pan-Slavic tongue were written in the tongue of the Macedonian Slavs. Obviously, Saints Cyril and Methodius could not use any other but the language of the Macedonians who lived in their city, Thessalonica.

Another epochal event for the Macedonians took place at the beginning of the 11th century when the Macedonian Czar Samuil moved his capital first to Prespa, the birthplace of the Metropolitan Kiril, and then to Ohrid. Witness to this are the remnants of his fortresses that we still see today as a permanent mark of our glorious past. This was also the center of the Ohrid Archbishopric until it was abolished in 1767. Namely, along with the declaration of the Patriarchate it was no coincidence that Czar Samuil was declared to be Emperor by the first Ohrid patriarch.

Before the arrival of the Ottomans to the Balkans in the 14th century, there had been a lot of construction work in Macedonia. Witnesses to this are the numerous medieval churches and monasteries, which are now part of the treasury of the European and world culture.

It was no coincidence that the Ottomans did not revoke immediately the autocephalous state of the Ohrid Archbishopric, but instead they showed tolerance towards the Christian faith. After the occupation of Ohrid in 1408, the whole of Macedonia found itself occupied by the Ottoman Empire. Nevertheless, not only did the Ottomans not limit the independence of the Ohrid Archbishopric, but instead they increased its power in order to weaken the Patriarchate in Constantinople. However, the expansion of the feudal system in the Ottoman Empire objectively meant weakening of the Ohrid Archbishopric.

Hence, in 1767 it abolished the Ohrid Archbishopric, thus inflicting great harm upon the Macedonian Christian population.

Even though the Balkan Wars (1912-1913) meant some form of liberation for Macedonia from the Ottoman slavery, they in fact brought the country a new subjugation. Macedonia was tragically partitioned by Greece, Bulgaria, and Serbia, and later by Albania, which was followed by even worse conditions and discrimination for the Macedonian people.

Not only was the Macedonian nation denied, but the use of the Macedonian language was forbidden, especially in Aegean Macedonia, where there were strict penalties for those who dared to speak Macedonian. Within Serbia, which was later to grow into the Kingdom of the Serbs, Croats, and Slovenes under the Yugoslav monarchy, Macedonia was colonized. Once again, the Macedonians were denied their national identity, and their language was repressed. They shared a similar fate in Bulgaria, in Pirin Macedonia, too.

The age-old struggle of the Macedonian people for national and social freedom, for justice and truth, especially their active involvement in the anti-fascist coalition, enabled them to acquire, after WWII, a sovereign state with national institutions and a range of cultural communication with the world.

The Macedonian tongue became the official language of the Republic of Macedonia, well-known and acknowledged in the world. It is studied at many universities on several continents and contributes toward the dissemination of the values of the Macedonian culture and its joining the treasury of world culture. Unfortunately, in the parts of Macedonia that remain especially within Greece and Bulgaria, their well-known attitudes to deny the Macedonian identity and truth continue.

The state was proclaimed as People's Republic of Macedonia within the framework of the previous Federal Republic of Yugoslavia in 1944. Not many years afterwards, it was changed in Socialist Republic of Macedonia. However, when the socialistic block collapse in 1989, the Yugoslav republics followed the path of independence.

Thus, Macedonia, with the Referendum of 8th of September 1991, it was constituted as a separate, independent and sovereign state - the Republic of Macedonia. In those important moments, Republic of Macedonia became a member of the United Nations Organization and a permanent member of many other international organizations.

The period from independence of the Republic of Macedonia - 8th of September, 1991 till today, has been fulfilled with construct of enormous number of monuments of the Macedonian history from ancient times until today. The 8th of September is one of the most significant date for the existence, progress and future of the Macedonians and Macedonia as a whole.

ONE HUNDRED AND FIVE YEARS SINCE MACEDONIA'S PARTITION



In the history it is noted that the Macedonian people from the Aegean part of Macedonia, together with all its ethnic brethren from Macedonia in 1903 rose to a rebellion to fight for their freedom and an independent Macedonian state. Only ten years later Macedonia was brutally attacked, occupied and divided from its neighbors Greece, Serbia and Bulgaria, and later from Albania; division confirmed by the European great powers, of August 10, 1913, with the Treaty of Bucharest.

It is known that the Macedonians existed in 1912 and in 1913. In fact, the whole world knew that the Macedonians existed even before, since read about them in history books and other information media. The whole world read about the Ilinden Uprising of 1903 and how the Macedonian people are trying to get rid of the yoke. Today we have hundreds of newspaper clippings from the time, practically every major newspaper in the world, which, no doubt, prove that the Macedonians existed in 1903, only a decade ago that Macedonia be brutally invaded, occupied and divided from neighboring countries.

At some point in time during the 19th century, after nationalism came to exist and after ordinary people started

being loyal to nations, the idea of modern homogeneous countries with permanent and solid borders was born. Even though nationalism was popular and adopted by many countries, it was very rare that a country would be homogeneous meaning that all the people within its borders would belong to a single nation. In practical terms there would always be people belonging to other nations; or what we today call “minorities”.

In those days it was not desirable to have minorities in one's country and there were strong attempts by authorities to homogenize the population by assimilating the minorities into the majority. It was believed that if all the people living within the borders of a country belonged to the same nation there would be no differences between the people to divide them and this would make the country stronger.

So, 19th century philosophy dictated that it was preferable to have one country, one nation and one people because that way the country would be strong. So governments and authorities strived to assimilate the minorities into the majority and create one homogeneous nation inside each country. Unfortunately, this was done under brutal circumstances without giving regard to the destruction of cultures.

With some countries, like Greece and Bulgaria, this practice has continued to this day because they still believe that their countries will weaken and break apart, like Yugoslavia, if they recognize all the ethnicities living inside their borders.

In 2013, Macedonia marked the 100th anniversary of the division. If the Balkan wars in 1912 and 1913 heralded the liberation of Macedonia, the Treaty of Bucharest, on August 10, 1913, marked its tragic division between Greece, Serbia (former Yugoslavia) and Bulgaria.

When the Treaty of Bucharest was signed in 1913, Macedonia has an area of 66.474 km² of which 25,713

km² (today Macedonia) with approximately 1.6 million Macedonian people were assigned to Serbia. Greece won southern Macedonia 33.953 km², slightly more than half of Macedonia, with a population of about 500,000. Northeastern part of Macedonia, which covers 6.808 km² with about 300,000 Macedonian population was given to Bulgaria.

If the Balkan wars they brought freedom of Macedonia from the Ottoman Empire, then the Treaty of Bucharest of 1913 brought division restitution, unseen assimilation and persecution of thousands of Macedonians from homes and hearths of their ancestors. Therefore, Macedonians believed that 2013 was going to be the year of cancellation of the contract invalid in Bucharest in 1913 and the year of realization of Macedonia's dreams of uniting all ethnic Macedonians in Macedonia.

A unification of the Macedonian people from ethnic Macedonia must have the cultural, linguistic, religious, national, spiritual and other field without changes to the limits, but uniting what great powers do to other nations in Europe and elsewhere. For such a unification of Macedonia have every Macedonian strive, strive with great love to convey the idea of the young Macedonian generations, the way they do some neighboring countries.

Even before 1913 the great powers agreed they did not want the Ottoman Empire to be replaced by a single great state. Such a large state would be a potential danger to them in the future. Therefore, they all agreed that the Ottoman Empire must disintegrate into smaller components. They also agreed that these components need to polarize so that you hate each other and will never no chance for their unification. Moreover, they should be of approximately equal size so that no component will have the ability to dominate or swallow any of the other if war starts between them.

In Macedonia, as the largest and a major component of the European part of the Ottoman Empire, the question every man whatever is going to happen with Macedonia and the Macedonian people after the Ottoman Empire would completely fall apart? So that that unjust sentence which is now called “Macedonian question”.

In this occasion it should be emphasized that the Greeks, Serbs and Bulgarians of that time knew that no “ethnic” Greeks, Serbs and Bulgarians do not live in Macedonia. How could any, when the Greek, Serbian and Bulgarian identity is formed by their natural course. How could it have when these identities were forcibly imposed on these Balkan nations, practically overnight, by the great powers.

Greece, Serbia, Bulgaria, Albania and later, first tried using propaganda to convince them that the Macedonians are Greeks, Serbs, Bulgarians and Albanians. When it does not succeed, they tried to do with power and opening churches and classifying people according to religious affiliation. In those days, under Turkish rule, the church was the highest authority that ruled the country, similar to what governments today. And as there was no regular Macedonian Church Macedonian Christians, unfortunately, could only belong to the Greek, Serbian or Bulgarian church.

After the partition of Macedonia, Greece, Serbia, Bulgarians and later Albanians attacked the Macedonian language, the only living thing left behind as evidence of Macedonia’s existence. The most severe measures against the Macedonian language in Greece were taken during the years of the dictator Metaxas, since coming to power in August 4, 1936. During that period, the Greek regime was strongly opposed to the use of the Macedonian language and harshly punish and jail those who spoke Macedonian language in any public or home.

In Aegean Macedonia the Greek regime showed its true cruelty Macedonian people when sent many

Macedonians in prison, in the prison camps of the Greek islands, simply because they speak their native language; the only language they knew.

All these countries - Greece, Serbia, Bulgaria and Albania - mingled in Macedonian affairs in the ethnic Macedonia and throughout the Second World War and during the Greek Civil War. But the ultimate insult against the Macedonian people is set when Greece, in the 80s of last century, introduced the Law on repatriation, which allows only "Greeks by birth" to return to their places of origin, or in places where they were born.

However, in Aegean Macedonia their centuries opinion is that they are Macedonians because they, their fathers and mothers, their grandparents and many generations of men and women before them, who were Macedonians as the country where they were born, where they are grown and in which the rest is called Macedonia. They do not need their enemies to define and to tell them who they are and who are not. They are Macedonians because they are Macedonians from divided Macedonia, surrounded by borders today.

It should be noted that Greece uses the position that is a meek country of England and the United States and continues to block because a member of the European Union. However, we should not forget that Greece is not homogeneous, but in fact a multinational state, having all the potential political consequences. It is binding on Greece and Bulgaria to adopt European regulations concerning the treatment of minorities and protection of their human and cultural rights.

It is a country where, unfortunately, comes the word "democracy." Along with Macedonia is a country in the past, hoping to be a country of the future, and finally, it is a neighbor of the Republic of Macedonia, should be a kind of a generator, not unprecedented obstacle to the better tomorrow of a people of God.

It should be emphasized that the Macedonian and Greek people, regardless of their state policy, cooperated in good and bad times. This is confirmed in recent decades with increasing collaboration between the two countries and their peoples to cultural and other fields.

As confirmation of this, for example, to indicate that there have been many translations from Macedonian to Greek and vice versa, and a great collaboration between folklore and entertainment groups, theater and other associations.

A number of Greek intellectuals condemn policies and injustices inflicted on known and recognized Macedonian citizens originating from Aegean Macedonia. It must also be stressed the importance of the Greek Helsinki Committee and other associations for the protection of human and other rights of every citizen in Greece.

Greece is a signatory to the Convention of the Council of Europe for protection of national minorities in September 1997, which showed good signs of gradual positive change in the attitude towards minorities in that country. It hopes this Convention will lead to the disappearance of the reasons for denying the Greek name Macedonia and the rights of the Macedonian and other minorities in Greece.

MACEDONIA - FROM ANCIENT TIMES TO TODAY



It should be pointed out that there are many historical and archaeological findings that have confirmed the numerous facts of great importance to the Balkans, Europe and the world originating from Macedonia.

Among the great number of important historical and archaeological findings in the Republic of Macedonia are the followings: Stobi, a locality near Gradsko was an ancient town of Paeonia, later conquered by Macedon, and later turned into the capital of the Roman province of Macedonia. It is located on the main road that leads from the Danube to the Aegean Sea and is considered by many to be the most famous archaeological site in the Republic of Macedonia. Stobi was built where the Erigon River (mod. Crna) joins the Axios River (mod. Vardar), making it strategically important as a center for both trade and warfare.

Heraclea Lyncestis, was an ancient Macedon city, ruled later by the Romans. Its ruins are situated south of the present-day town of Bitola, Macedonia. It was founded by Philip II of Macedon in the middle of the 4th century BC. The city was named in honor of the mythological hero Heracles. The name Lynkestis originates from the

name of the ancient kingdom, conquered by Philip, where the city was built.

Heraclea was a strategically important town during the Hellenistic period, as it was at the edge of Macedon's border with Epirus to the west and Paeonia to the north, until the middle of the 2nd century BC, when the Romans conquered Macedonia and destroyed its political power. The Romans divided Macedonia into 4 regions and Heraclea was in the fourth region. The main Roman road in the area, Via Egnatia went through Heraclea, and Heraclea was an important stop. The prosperity of the city was maintained mainly due to this road. Objects discovered from the time of Roman rule in Heraclea are votive monuments, a portico, thermae (baths), a theatre and town walls.

In the early Christian period, Heraclea was an important Episcopal seat. Some of its bishops are mentioned in synods in Serdica and other nearby towns. The city was gradually abandoned in the 6th century AD following an earthquake and Slavic invasions.

The archeological finding Bylazora or Vilazora was a Paeonian city from the period of early classic antiquity. It is located near the village of Knezhje, which is part of the municipality of Sveti Nikole in the Republic of Macedonia. King Philip V captured Bylazora, the largest town of Paeonia, and very favourably situated for commanding the pass from Dardania to Macedonia. Therefore we, the Macedonians, should be proud of these world important archeological localities..

Macedonia has been established as an independent state since ancient times. It was located on the territory of the province with the same name, formerly called Imathia. Ancient Macedonia bordered on the south to Hellas (modern Greece), to Epirus on the west, Illyria on the northwest and Thrace on the east. The main population of the state was composed of the antic Macedonian tribes Orestians, Lyncestians, Elimiotae and Eordaea.

Macedonia is probably the only country in the world that has not changed its name. It has been named after God Macedon, the God of light and the son of Zeus.

Known researchers of mythology are of the opinion that the word Zeus comes from the Macedonian word 'star', so the symbol of Macedonia was the star with sixteen solar rays or the Kutlesh sun with sixteen rays (Vergina - Palatica).

Macedonia as a geographic region occupies the central part of the Balkan Peninsula, the area which is surrounded on the north by the mountains Shar Planina, Skopska Crna Gora, Kozjak, Osogovo and Rila and on the south by Bistrica River and the shore of the Aegean Sea to the mouth of the Mesta River. Bigla Mountain and watershed of the rugged mountains of Korab, Jablanica, Grammos and Pindos encircle Macedonia from the west and the River Mesta and the western parts of the Rhodope Mountains from the east. Within these borders Macedonia covers an area of 67,741.2 square kilometers.

Many historical and archaeological findings, whose sources are from Macedonia and which Macedonians should be proud of, confirmed numerous facts of Balkan, European and world significance. Among the many characteristics of Macedonia are the following:

- *Ancient Macedonia was the first organized state in the Balkans and beyond that had established borders;*
- *Philip II of Macedon and Alexander III of Macedon (the Great) were the first rulers to introduce the following military parts: infantry, cavalry, and navy;*
- *The Macedonian Phalanx was the most disciplined and trained army armed with long spears unknown until that time. It fought for several decades, often fighting battles with armies that outnumbered them by several times, but they didn't lose a battle;*

- *Ancient Macedonia, as the first European empire, introduced specific objectives and behaviors towards the oppressed peoples, such as: respect for the cultures of those conquered: absence of violence and plunder of those who voluntarily agreed to join the Empire; establishing specific national characteristics and organizing special defense on its territories;*
- *Macedonians were the first people in Europe to accept Christianity as their religion which was later spread throughout Europe and to Asia;*
- *Saints Cyril and Methodius were brothers who came from Macedonia and translated Christian religious texts using the Glagolic alphabet which they had devised, and that alphabet had its roots in Macedonia as well.*
- *The first Macedonian (Slavic Speaking) University was opened in Ohrid from which, in addition to Christianity, a special Macedonian culture was developed and spread;*
- *The first Renaissance painting was drawn in Macedonia and it still hangs today in the St. Panteleimon Monastery in Nerezi, Skopje;*
- *Kokino near Kumanovo is one of the few Neolithic observatories in the world;*
- *Macedonia is one of the few regions in the world having many petroglyphs;*
- *The Alshar deposit is one of the rare mineral deposits by the use of which science can reveal the secret related to the origin of the universe;*
- *Macedonia is the homeland of Alexander III of Macedon (the Great) who, along with his father Philip II of Macedonia, is a prominent person whose contributions are declared to be landmarks in the history of waging wars and military tactics, and he is unparalleled thus far as a commander;*

- Aristotle, “the father” of science and philosophy, was born in Macedonia;
- The most famous woman in the history of mankind - Cleopatra, Queen of Egypt, had Macedonian origin;
- One of the most famous Byzantine rulers, Justinian, whose legal provisions are taught today in all the universities worldwide, was born in the village Taor in Skopje;
- St. Dimitrija (St. Demetrius), known Christian martyr, was born in Macedonia;
- Kemal Ataturk, “the father” of modern Turkey, was also born in Macedonia;
- Skopje is the hometown of Mother Teresa, one of the most humanitarian women in the world.

Therefore, it is rightfully said that Macedonians always have, and will continue to exist for as long as the world exists, because it is difficult to uproot a people from the land where it has lived for centuries despite all the atrocities, violence and denial of its Macedonian nationality.

It is widely known that, according to their characteristics and customs, the Macedonian people are linguistically and ethnically different from the peoples of the neighboring countries. It is for this reason that, since 1913, the foreign bourgeoisies have spread their power over Macedonia, establishing a policy of physical extermination of the Macedonian people and changing the ethnic composition in their own favor.

The decades-long process of ethnic cleansing, of Hellenization, Serbianisation, Bulgarianisation and Albanianisation, deletion of Macedonian history and its interpretation according to the needs of the great powers is a process of erasing the Macedonian national identity and existence.

The exodus of Macedonians as a result of wars and oppressive regimes is one of the most tragic ethnic cleansings committed to a people in recent European history.

Unfortunately, today national and political oppression dominates throughout the Aegean and Pirin Macedonia. There, the nationalists, traitors and chauvinists make great efforts to depersonalize the Macedonian national spirit and to destroy and bury the rich historical and cultural past of the Macedonian people, which is mentioned in the works of many intellectuals, sufferers, travel-writers and well-wishers

Macedonia has won its centuries-old freedom, but only in the Vardar part of Macedonia. It won this through the National Liberation war waged during World War II against the German, Bulgarian and Italian fascist occupiers.

For the first time in its history on the second of August 1944 the Macedonian people gained its independence and state after five years of bloody battle in which it suffered more than 20,000 casualties of war.

Since 1991, Macedonia has been experiencing a difficult period in its democratic transformation. It has been struggling with the tough economic, social, ethnic, religious and other problems which have disturbed the country. Despite having the status of a UN member, associate member of the E.U, the Council of Europe and many international organizations, the young Macedonian state still cannot resolve the issues regarding the pressures from the neighboring countries and those concerning the global interests of the large states manifested in the Balkans.

GREEK "DEMOCRACY" BROUGHT TO LIGHT



ne of the greatest Christian commandments states: "Love your neighbor as you love yourself". However, this commandment did not apply to the time of Philip of Macedon, after the battle of Hironea. Unfortunately, ever since then, conditionally said - The First Ilinden for the Macedonians to the battle of Brussels antagonism between the Macedonians and Greeks has been at a very high level.

Thus, both hate and love, faith and battle, submission and cooperation, and evil thoughts towards one's neighbor and all he possesses, continued to grow among both Christian peoples - the Greek and the Macedonians.

Part of this truth is still present even now, and many varieties of the neighbor's life sometimes influence the future of co-existence, while other times they throw a dark light upon these paths and turn them into labyrinths.

Let us start at the beginning. It is a fact that at the moment Aegean Macedonia encompasses a large part of southern Macedonia and that within it, the national composition of the population has undergone huge ethnic changes, especially after the Balkan wars and the partitioning of Macedonia. Macedonians under Greek

rule were, and still are subjected to assimilatory tortures and forced emigration, with the sole aim of changing the ethnic composition of Macedonia.

This is done for the reason that the Macedonian people, according to its characteristics and customs, linguistically and ethnically, differs from the Greek. For this reason, from the very first moment when the Greek bourgeoisie spread its power over Aegean Macedonia, it established a policy of physical extermination of the Macedonian people and changing the ethnologic composition to its own advantage.

Thus, with the intention of erasing every possible trace that reminds of the Macedonian character of Aegean Macedonia, the Greek bourgeoisie adopted a law in November of 1926 to give Greek names to the villages and cities, mountains, fields, toponyms, rivers, and so on. Everything that remained the name of Macedonia and the Macedonian people.

Later, during the time of the Civil War in Greece, during the period 1946-1949, they continued with the exodus of many Macedonians and members of the Greek communist party. As early as then, Macedonians were considered as potentially disloyal toward the Greek state. Therefore, on 1 October, 1947 a decree was adopted for taking away the right to citizenship, which was followed by steps for their expelling from Northern Greece.

It is also a fact that assimilation of the Macedonians by the Greek authorities continues to take place even now, through the system of education, the inability to find employment in any state institution for those who declare as Macedonians, and through an entire new series of laws and regulations which are discriminatory as regards the Macedonian national minority.

For instance, we will emphasize the decision of 1982 as regards the repatriation of Greek citizens and political refugees, which allowed only "Greeks by birth" to return

to Greece, i.e. those who will give up their Macedonian identity and adopt Greek names.

The law of 1985 also contains a discriminatory clause which prevents Macedonians in the Republic of Greece from attaining the right to ownership of property. To top it all, in 1986 the Greek government dropped the St. Cyril and Methodius University in Skopje off the list of foreign academic institutions whose diplomas are acknowledged in Greece with the explanation that lectures at this university were in a language that was not “internationally recognized“

In more recent times, Greek policy is once again turned against members of the Macedonian national minority. Some of the recidivism of Greek “democracy“ continues to be evident. This was confirmed by the odyssey in registering the Macedonian cultural society in Lerin i.e. the non-profit association “Home of Macedonian Civilization“ centered in Lerin, whose goal was allegedly to promote ideas on the presence of a Macedonian national minority in Greece, which was in contradiction to Greek laws and national interests.

Furthermore, it is also a fact that the Republic of Greece refused to recognize the Republic of Macedonia under its constitutional name with the explanation that the use of the name shows its territorial aspirations toward parts of Greek Macedonia. Pressuring the Republic of Macedonia, Greece imposed an unofficial severe trading blockade in the autumn of 1992 by closing its border to Macedonia in February 1994 with the aim of inflicting economic damage, degrading the infrastructure, and throwing its northern neighbor, the Republic of Macedonia “on its knees“.

We must emphasize here that the Macedonian and Greek people, regardless of their policy, have always collaborated in good times and bad times. This has been confirmed in recent decades with the increasing

collaboration between the two countries and their people in cultural and other fields. In this respect, numerous translations from Macedonian to Greek and vice-versa have been published, and there has been great collaboration between folk entertainment groups, theatrical and other associations.

A large number of Greek intellectuals condemn the political injustice inflicted upon well-known and recognized Macedonian citizens who descend from Aegean Macedonia. We must also emphasize the significance of the Greek Helsinki Committee and other associations protecting human and other rights of every citizen in Greece.

Greece's signing of the Council of Europe Convention for Protection of National Minorities of September 1997, showed good signs of gradual positive changes in the attitude toward the minorities in Greece. This convention will probably lead to the disappearance of the reasons for Greek denial of the name of the Republic of Macedonia and the rights of the Macedonian minority in Greece.

It is yet another fact that in most recent times Greece by far leads before all other foreign investors who have invested their capital in Macedonia. Thus, the participation of Greek companies in more than fifty investments amounting over 230 million dollars represents, on the one hand, a powerful potential and recovery, and on the other hand it means economic dependence of Macedonian economy on Greek investors.

Good economic relations between the Republic of Macedonia and the Republic of Greece continue providing expectations that collaboration and investment policy of both countries will continue in future, with the belief that this time the past will not repeat itself, nor the sentence of the scholar Virgil: *"Trust not the horse, O Trojans. Be it what it may, I fear the Grecians even when they offer gifts"*

II

MACEDONIAN ORTHODOX CHURCH-OA

*And Greece can lock us up violently
And pillage us, swear us and sink
Our sufferers in its little kingdom
Defended by its weak evzoni guards*

*Let it be! Bondage will again take over
The smiling sun will shine again
Over the devastated villages and hot and ashes
Of freedom will return back to us*

Lazar pop Trajkov

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- ❁ **CHRISTIANITY - THE RELIGION
OF MACEDONIANS**
 - ❁ **HISTORICAL DEVELOPMENT
OF MOC-OA**
 - ❁ **MOC-OA AND ITS RELATIONS
WITH THE NEIGHBORING
COUNTRIES**
 - ❁ **A RELIGIOUS PICTURE OF THE
REPUBLIC OF MACEDONIA**
 - ❁ **MOC-OA IN THE DIASPORA**
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CHRISTIANITY - THE RELIGION OF MACEDONIANS



Starting from the ancient period up to now Macedonia was, is and will be the place where different civilizations and religions have intersected. Thus, Christianity appeared many centuries ago in these Balkan areas, that is, from the time when Paul the Apostle came to Macedonia. It is mentioned as a land at several points also in the Bible.

And, if we throw a historical glance starting from the ancient times of Alexander the Great, through to the Roman and Byzantine times, through the great migrations of the Slav people to the south, and then during the Ottoman period, Macedonia was a crossroads of nations, civilizations, cultures, languages and religions. Through this long and important period of time, only two nations chose the name of this land as a part of their identity – the Ancient Macedonians and the Macedonians today.

Christianity is the largest and most important religion in the Republic of Macedonia with approximately 65% believers of the entire population. Of the total Christian population, about 95% belong to the Orthodox Christians, 3% are Protestants, while 1.2% are Catholic Christians. First to preach the gospel in Macedonia was

the apostle Paul, where the first Christian communities and churches were founded at the time. According to the New Testament, the first resident of Macedonia to adopt Christianity was St. Lydia Macedonian.

It should be noted that according to tradition the formation of the Ohrid Archbishopric - as the successor of the Archdiocese of Justiniana Prima along with its missionaries, the brothers Cyril and Methodius of Thessalonica, St. Clement of Ohrid, and St. Naum of Ohrid - has played the biggest role in the Christianization of the population in the Republic of Macedonia and in the Macedonian Diaspora.

At the time of Tsar Samuel, the Ohrid church was raised to the rank of Patriarchate, and in 1767 it was abolished. At the end of World War II, the Macedonian Orthodox Church was founded as a successor of the Ohrid Archbishopric.

In addition, the invention of the first alphabet by Cyril (Constantine) of Thessaloniki, a man famed for his rare learning at that time, was a historical watershed for all the Slav peoples. The alphabet itself and the first translations of the liturgical books marked the term of the three languages theory and the introduction of the Slav language into the ranks of the civilized language, Latin, Greek and Hebrew, and from then the word of God was spread in Slavonic, so people began to write in the Slavonic alphabet and in the Slav language.

Inevitably, the creation of a Slav alphabet was of prime importance for the Macedonian people. First and foremost because the brothers Constantine (whose monastic name was Cyril) and Methodius were from Thessaloniki, in Macedonia, and yet more especially because the first books written in Slavonic were in the language of the Macedonian Slavs. Evidently, Constantine and Methodius could not use any language other than that of the Slavs who lived in their birthplace, Thessaloniki.

However, the most important thing was that the work of translation carried on here, together with transcription, constituted an entire literary school. Ohrid became the center from which Slav literacy and literature spread to all the Slav peoples. At the same time Ohrid became a true center of Christianity – “The Slav Jerusalem“ as it is still known today.

There is insufficient information available about church affairs during the period from the death of St. Clement of Ohrid to the creation of the Archbishopric of Ohrid – the Patriarchate. However, the coronation of Samuil was connected with the proclamation of a southmost church with its seat at the capital of Prespa where ecclesiastical activity was more developed than elsewhere in Samuil’s empire. The center of religious life till the proclamation of Samuil as Emperor had been on the island of Achill in Small Lake Prespa, in Lower Prespa.

At the opening of the XI century Samuil transferred his capital from Prespa to Ohrid where the remains of his fortress are still to be seen. Naturally the seat of the Archbishopric was moved at the same time as the capital was transferred and the Archbishopric remained in the same place until the abolition in 1767. Here, once the patriarchate had been proclaimed, Samuil was anointed Emperor by the first Patriarch of Ohrid.

After the conquest of Ohrid and Macedonia, the Osmanlis not only did not limit the independence of the Ohrid Archbishopric, but in order to weaken the authority of the Patriarchate of Constantinople they even increased its power. However, the strenghtening of the feudal system in Turkey meant the weakening of the Archbishopric, due to heavy material levies and the worsening on the Christians position in Macedonia.

All of this tended to strengthen separatist movements in various regions, to which also contributed the opposed interests of Constantinople and Rome. This

in turn touched Turkish interests and the government threw heavier and heavier burdens on the Christians. Thus, in their struggle with the Christian population the Turks introduced compulsory conversion to Islam.

This, at the end of the XVI and the beginning of the XVII century, led to mass conversions to Islam in the Tikvesh, Kichevo and Debar regions as well as in Razlog and Bregalnica.

In the difficult situation in which the Archbishopric of Ohrid found itself during the Ottoman occupation, the Macedonians and the Archbishopric itself were under constant pressure from the Patriarchate of Constantinople, on the one hand, and Catholic propaganda on the other. Whereas Catholic propaganda was directed towards the spreading of Catholicism, the Patriarchate of Constantinople was following a variety of aims. In addition to its attempts to hellenise the Macedonian nation it had as its main aim the destruction of the Archbishopric of Ohrid.

Exploiting every possible means, entering into every conceivable form of intrigue with the Ottoman authorities, the Patriarchate of Constantinople managed to inflict its heaviest blow on the Macedonian people by initiating the abolition of the Archbishopric of Ohrid in 1767.

The difficult position in which the Balkan peoples found themselves when subjected to the Ottoman Empire was complicated by the interference and intrigues in Patriarchate of Constantinople. Using its influence with the Sublime Porte, the Patriarchate of Constantinople succeeded in securing the abolition of the Serbian Patriarchate of Pech in 1766 and the Macedonian Archbishopric of Ohrid in 1767.

Here again, taking advantage of the financial difficulties which the two churches found themselves in, as a result of heavy taxes and other levies imposed

on them, the Patriarchate of Constantinople, applying for their abolition, promised the Ottoman Empire authorities that it would pay the debts.

In fact, the object of this dirty trick was to achieve the expansionist aim of the Patriarchate of Constantinople which wished to dominate completely all the Orthodox churches within the Balkan boundaries of the Ottoman Empire.

Thus, important works of art, the pride of the human race, were created in the churches and monasteries in Macedonia. These works illustrate the original characteristics and features related to Macedonian cultural tradition and signify a huge contribution to Slavic-Byzantine cultural and spiritual relations.

In addition, the invention of the first alphabet by Cyril (Constantine) of Thessaloniki, a man famed for his rare learning at that time, was a historical watershed for all the Slav peoples. The alphabet itself and the first translations of the liturgical books marked the term of the three languages theory and the introduction of the Slav language into the ranks of the civilized language, Latin, Greek and Hebrew, and from then the word of God was spread in Slavonic, so people began to write in the Slavonic alphabet and in the Slav language.

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HISTORICAL DEVELOPMENT OF MACEDONIAN ORTHODOX CHURCH- OHRID ARCHBISHOPRIC



he arrival of St.Clement of Ohrid in Macedonia is also of a great importance for the first Slavonic alphabet, because the moment of destiny had come when the Macedonian Slavs found themselves able to be educated by their own teachers in their mother tongue. In addition to other missionary activity, in a period of only seven years, three thousand and five hundred students passed through Clement's univesity.

The arrival of Sr.Naum of Ohrid in Macedonia as a replacement for Clement of Ohrid in the schools throughout Macedonia created the conditions for Clement to devote himself entirely to the organisation of the church and to literary work. Actually, Clement and Naum united once again, continued the work of their teachers yet more vigorously.

The death of St.Clement on July 16, 916 was a great misfortune for the nation. However, numerous disciples continued the work of Clement and Naum, headed by the church whose foundations had been laid by Clement of Ohrid. This period was characterised by a growth of monasticism, as well as extensive building of churches and monasteries tghroughout Macedonia.

Before the coming of the Turks in the XIV century, Macedonia was a land of rebirth, with rich artistic

medieval churches and monasteries, especially in the Ohrid and Prespa regions, which today are symbols both of Macedonian culture and of a world civilization. However, in the last decade of the fourteenth century Macedonia was already under Ottoman rule. The Ottomans did not encroach upon the autocephality of the Ohrid Archbishopric. In their conquests, they showed tolerance towards the Christian faith.

After the capture of Skopje in 1392 and of Ohrid in 1408 the whole of Macedonia fell under the sway of the Turkish Empire. Since, according to the traditions of Islam, the Christians were “People of the Book”, the Osmanlis treated them tolerantly to begin with. A short time after the conquest of the Balkans there were four autocephalous churches within the boundaries of the Turkish Empire: the Patriarchates of Constantinople, Trnovo, Pech and the Archbishopric of Ohrid.

Using its influence with the Sublime Porte, the Patriarchate of Constantinople succeeded in securing the abolition of the Serbian Patriarchate of Pech in 1766 and the Macedonian Archbishopric of Ohrid in 1767. Here again, taking advantage of the financial difficulties which the two churches found themselves in, as a result of heavy taxes and other levies imposed on them, the Patriarchate of Constantinople, applying for their abolition, promised the Ottoman authorities that it would pay the debts. In fact the object of this dirty trick was to achieve the expansionist aim of the Patriarchate of Constantinople which wished to dominate completely all the Orthodox churches within the Balkan boundaries of the Ottoman Empire.

This is confirmed by the inclusion of the dioceses of Pech and Ohrid in the Patriarchate immediately after their abolition as autocephalous institutions. Moreover, the abolition itself was uncanonical since it was done by an act (*irade*) of Sultan Mustafa III and not by the appropriate ecclesiastical convention.

The Patriarch of Constantinople, Samoil, decided to deliver a final blow to the Ohrid Archbishopric. He convinced the Ottoman authorities that the Ohrid Bishops were the enemy of the Ottoman Empire and asked the authorities in Constantinople to call in Arsenij regarding the debts of the Archbishopric. In Constantinople, under the pressure of the Ottoman authorities, and the detained bishops of the Ohrid Archbishopric who supported the abolition of the Archbishopric, Arsenij submitted his written resignation on May 17, 1767.

His resignation marked the abolition of the Ohrid Archbishopric. The Patriarch Samoil, with the help of influential Greeks and Turks, arranged a Sultan's decree that abolished the Ohrid Archbishopric, and its bishoprics were joined to the Constantinople Patriarchy. The Sultan's decree forbade any appeals against the abolition of the Archbishopric, and any protest was rendered impossible.

During the Byzantine empire, and under Bulgarian and Serbian rule in the 13th and 14th centuries, the Ohrid Archbishopric enjoyed the reputation of one of the leading and oldest orthodox church institutions in the Balkans. Even the learned archbishops of Ohrid, Greek by descent, showed great respect for the missionary work of St. Clement and St. Naum, and toward their teachers, St. Cyril and St. Methodius.

Their monasteries on the coast of Lake Ohrid were considered to be the greatest shrines of the archiepiscopal city because the relics of these saints and teachers rested here. Traditions of the founders of the Ohrid church were also nurtured here. Hence, the archbishops of Ohrid left behind inspiring pages devoted to St. Clement of Ohrid, praising him as their own spiritual father.

The centuries-old Christian life of the Macedonians, from the time of St. Clement through the long history of the Ohrid Archbishopric, until the time of its rebirth

in the 19th century, all contributed toward the creation of art masterpieces with a universal significance, with exceptional esthetic value and deep humanistic message. Thus, important works of art, the pride of the human race, were created in the churches and monasteries in Macedonia.

The icons in Ohrid, frescoes in *St. Sofia*, in Nerezi, Kurbinovo and Nagoricani, the architecture, constructors, and works of applied art, are included in every anthology of important works of the time. These works illustrate the original characteristics and features related to Macedonian cultural tradition and signify a huge contribution to Slavic-Byzantine cultural and spiritual relations.

Macedonia is the cradle of the iconography of Slavic teachers and the presence of several hundred portraits of St. Clement and his contemporaries. This is evidence enough of the cultural continuity of Macedonian tradition since the oldest of times.

The question that emerges is this: Why is not the presence of these saint apostles of Slavic literacy not so emphasized in other peoples as it is in Macedonia? The answer would be because their work took place among the Macedonian Slavs, and because their work survived due to their life and belief throughout the centuries.

Macedonian spiritual space was never shut. Instead, orthodox spiritualists, writers, and artists, always followed noble humanistic currents which were founded on Christ's learning and on the traditions of St. Clement's church. Specific occurrences in the history of Macedonian culture include ornamental decorations as well as Glagolic and Cyrillic inscriptions from the Ohrid school, made in Kratovo and Slepche in the period 10th -16th century.

Many Macedonian artists gave their contributions to the neighbouring Balkan peoples. For instance,

Christopher Zhefarovitch from Doiran, was the most distinguished artist in the development of art in Serbia during the 18th century, while the great builder, Andreja Damjanov from the Veles area, was invited throughout the Balkans to carry out the most sophisticated church constructions.

The *Mijacki* wood-carvers also enjoyed the reputation of leading masters in the Balkans for quite a long time. A specific construction and art culture was established in Macedonia even after the Ohrid Archbishopric was abolished, particularly during the struggle of church-school communities to have services in the church-Slavic tongue.

During this, in every part of Macedonia hundreds of churches were built of Macedonian stone, of Macedonian timber, with Macedonian tiles, with a Macedonian heart and soul. Most often, these churches have monumental dimensions and a basilical form to remind of the greatness of the old church glory. The renaissance period in Macedonia brought a specific iconography in orthodoxy, with special emphasis on Slavic Macedonian saints, their hagiographies, and Slavic literacy in the Balkans.

All of the above is evidence of the great contribution of the Macedonians in the cultural and spiritual growth of orthodoxy in the Balkan and world artistic treasure. For this reason, the Macedonian orthodox church and the Macedonian people express their concern over the allegedly special rights of certain neighbouring orthodox churches to the ancient Macedonian Christian shrines.

It is impossible to understand how the works of the builders, painters, carvers and writers of church books, created for centuries in the past on Macedonian ground, could be declared as non-Macedonian. It is surprising that the church founders and donations of Feudal rulers in the course of the 14th century, restoration and

adaptation of older Christian churches during the early Christian, Slavic, and Byzantine period, are also declared as foreign.

They have forgotten that the old church-founder principles of donating symbolizes deep respect and prayer of the gift-givers toward the old Macedonian shrines, and respect for the holy traditions of the Ohrid Archbishopric. We need emphasize that the donation to a church does not represent the property of the church but a prayer for the salvation of the donator.

The principle of church-founding as gift to the Ohrid Archbishopric as well as other churches represents a worship, and not feudal ownership for the amateur masters of the Middle Ages. Christian works in Macedonia are the works of its builders and painters, every Macedonian citizen is their owner, while every well-intending person worships their spiritual and artistic value - everyone who believes in the human values of faith, love, and peace among all people.

Church monuments in Macedonia truly were holy places for bringing together Christians from every Balkan country and the world. For this reason, the Macedonians now protect them using the most modern scientific methods, guard them and care for these structures which are constantly open and accessible to the world, while the craftsmen and donators communicated through these structures in accordance with their spiritual virtues. Macedonians have never treated the works of our creators in other countries as our possession, but rather as a natural circulation of cultural values and good religious relations among Christians and other believers.

Macedonians built spiritual and cultural shrines with a strong will, love, and faith toward orthodoxy. In order to survive in this Balkan environment, for about ten centuries the orthodox people in Macedonia helped

each other with the other nations in the Balkans and the wider region. Offering each other a Christian hand helped them survive slavery, assimilation, persecution, and injustice.

The Macedonian survived and will survive for as long as the world keeps turning and the Sun keeps shining because the Macedonian nation is biblical, with a great Christian soul, faith, hope, and love for its church.

The Balkan Wars (1912-13) marked the liberation of Macedonia, but, at the same time the Busharest Treaty of August 10, 1913 marked the tragic partition of Macedonia among Greece, Bulgaria and Serbia. With the Bucharest Treaty, the present Republic of Macedonia had become a part of the Kingdom of Serbs, Croats and Slovenians (SHS) in which, unfortunately, the Macedonians were not recognized as a separate nation, and were denied their national identity, language, church...

In addition, after the uniting of the Kingdom of Yugoslavia in December 1, 1918, the question was immediately raised concerning the uniting of the orthodox churches within the framework of the new state into one unique Serbian Orthodox Church of the Kingdom.

Then, in March 1920, on the basis of the agreement between the Kingdom of SHS and the Patriarchy of Constantinople a decision was made by which a blessing was given for the eparchies of Vardar Macedonia (at that time called South Serbia) as well as the eparchies of Bosnia and Herzegovina, to be under the umbrella of a united Serbian Orthodox Church. However, this situation only lasted twenty years.

During the Second World War, through active participation in the anti-fascist war, the Macedonians obtained political, social and freedom for their Church in one part of their territory, in Vardar Macedonia. In 1944, the People's Republic of Macedonia was declared

within the framework of the Federative People's Republic of Yugoslavia.

Not many years later this was renamed the Socialist Republic of Macedonia, still within Tito's Yugoslav federation of republics. When the communist blok collapsed from 1989 onwards, the Yugoslav republics also went their separate ways and the part of Macedonia was constituted in 1991 as a separate, independent and sovereign state – the Republic of Macedonia.

Since the 1944's the Macedonian language became the codified and official language of the People's Republic of Macedonia and one of the three languages in Yugoslavia. That was the time when the literature developed and called the attention of the European and the world literature scene; that's the time when Macedonian cultural, spiritual, religious, social and political life developed.

The Macedonian Orthodox Church a significant role in gathering Macedonians within and outside the country. Therefore, the Macedonian people in its centuries – long struggle for its own state, national and cultural freedom and independence was at the same time struggling for the independence of its Otrhodox Church. The history of the Macedonian people in the last thousand years has always been closely linked to that of the Macedonian Orthodox Church, the Archbishopric of Ohrid. In the absence of a state of their own, the Macedonians established a certain national independence for a long period of time through Ohrid and its Archibishopric. It is the church that nurtured in its bosom a large part of the cultural and artistic activity of the Macedonian people, above all through the building of churches and monasteries.

The National Liberation War of the Macedonian people during the Secong World War was not only aimed at national and social liberation, but also at solving the

problem of the Macedonian Orthodox Church. In 1943 the first clerical assembly on the free territory in West Macedonia was held in the village of Izdeglavje.

In the autumn of 1944, a part of Macedonia was completely liberated. The newly created Macedonian state nad become a fully equal member of New Yugoslavia. Therefore, the Otrhodox flock and the Macedonian clergy held the First National Church Assembly in 1945, which passed the decision for the formation of a Macedonian Orthodox Church through the re-establishment of the Ohrid Archbishopric.

In 1959, the Episcopal Synod of the Serbian Orthodox Church approved the resolutions of the Second Church Assembly of the Macedonian Orthodox Church held in Ohrid (4th-6th October, 1958) about the separation of the Macedonian Orthodox Church as an independent church, with the newly-elected head – the Archbishop of Ohrid and Metropolitan of Macedonia, Dositej. The representatives of the Serbian Orthodox Church headed by the partiarch German took part in the investiture of the new Macedonian Bishop Clement.

The Third National Church Assembly of the Macedonian Orthodox Church was held on July 18th, 1967, in Ohrid, when it was decided to proclaim the independence of the Macedonian Orthodox Church and to have the Archbishop of Ohrid and Macedonia, Dositej, to head it. The diocese of the Macedonian Orthodox Church coincided with the boundaries of the Macedonian national state – SR Macedonia.

The last Constitution of the Macedonian Orthodox Church was passed in 1974, according to which the Macedonian Orthodox Church shall govern and arrange its ecclesiastical affairs independently, in churches. The Macedonian Orthodox Church has its coat of arms, its flag, and Macedonian is the official language. The church-eparchy bodies and administrative organs of the

Macedonian Orthodox Church are: 1. the Archbishop, 2. the Holy Episcopal Synod, 3. the Archbishop's Religious Court, 4. the eparchies, six in the Republic of Macedonia and three in overseas and European countries (the American-Canadian, the Australian and the European eparchy) governed by the bishops helped by the archpriest deputies in the cities of the eparchy. The basic units of the territorial division are the parishes led by the priests.

The Holy Episcopal Synod is in charge of religious and educational activities and of the publication of religious literature, as well as the education of the clergy and the monks.

At present the head of the Macedonian Orthodox Church is the Archbishop of Ohrid and Macedonia, Stefan, who was elected and enthroned on in Ohrid, the ancient capital of the Ohrid Archbishopric.

The history of the Macedonian Orthodox Church is closely connected to the history of the Macedonian people. They have existed together for centuries, and simultaneously suffer and fight against the assimilation, denationalization and the injustice towards the Macedonian people on the Balkans and on the other places all over the world. The Church has played a first-rate role for the Macedonian people during the difficult periods of slavery. Therefore, it is said that the Church has been the base of the national recognition and cradle of the renaissance of the Macedonians in a longer period.

The Macedonian Orthodox Church plays an important role in gathering of the Macedonians, both in the state and in the world. It is especially stressed by the constitution of the Republic of Macedonia, after the restoration of the Archbishopric of Ohrid in 1958 and after the proclamation of its autocephality in July 1967. The Macedonian Orthodox Church made a strong penetration among the orthodox Macedonians in the state and among the numerous Macedonian emigration in the overseas countries –

the USA, Canada and Australia, as well as among the Macedonians, in the West-European countries.

The Macedonian Orthodox Church as an autocephalous one is a part of the Holy Ecumenical Apostolic Church. It preserves the dogmas, canons and unity of the liturgy with the Eastern Orthodox Church and has an unique organization of the independent management of the church activities.

It also protects the Bible (the Holy Scriptum), the rules of all ecumenical and indigenous Councils, as other autocephalous orthodox churches do, and discards all other schismatic teachings. It is steered in accordance with the Bible, the Holy Traditions, the Apostolic Rules and the Constitution of the Macedonian Orthodox Church.

According to the recent knowledge, the Macedonian Orthodox Church has about 2.000 religious objects only in the Republic of Macedonia; churches, monasteries, small churches, chapels, theological educational institutions libraries and other administrative buildings, and more than 80 churches and monasteries are located in the USA, Canada, Australia and the European countries. A great number of the churches and the monasteries originate from more than ten centuries and present important historical and cultural-educational monuments of the Macedonian people and Macedonia.

The Macedonian Orthodox Church has a Secondary theological school in Skopje. The instruction at the school lasts for five school years. Within the Macedonian Orthodox Church more than twenty years successfully works the Theological faculty "St. Clement of Ohrid". Although the Macedonian Orthodox Church permanently insists on it, the Theological faculty is not a part of the "St. Cyril and Methodius" University in Skopje. Each year about 50 full-time and part-time students are being enrolled in this educational institution.

The organization and the activity of the Macedonian

Orthodox Church take place within its Constitution which enables good and correct relations between the Church and the state. The Church develops its activities, mostly on religious-spiritual plan, for what in a recent time the number of believers and visitors in the churches is increased, especially in the larger cities.

During the last few decades, the Macedonian Orthodox Church (MOC) has been, is, and most probably will be the topic of discussions, polemics, arguments, even attacks by the church institutions of the neighbouring countries and wider, who are trying to prevent and postpone its entry into the family of the equal church organization of orthodoxy. At the same time there are attempts to dispute the historical canonical foundations of the entire life of the Macedonian Orthodox Church.

A large part of the propaganda and media machinery has been engaged in the pressures, isolation, and negation of the MOC and its legitimate existence. Its aim is to distort and suppress historical facts from the past and present, which is done in order to bring into question the basic characteristics of the Macedonian orthodox people, its church institution, and its truth as a people that has existed for centuries, which has retained orthodoxy and for almost seventy years has its own sovereign and independent state - the Republic of Macedonia.

At the same time, it seems that certain circles and individuals of the orthodox churches in the neighbouring countries have forgotten how they achieved independence and the right to their own national church. They suppress the eight-century old existence of the Ohrid Archbishopric, whose essential nucleus - from its establishment until its illegal abolishment - represented Christians from every part of Macedonia.

They suppress the centuries-old activities of the Macedonians during the 19th and 20th centuries for renewal of the Ohrid Archbishopric, which means

a denial of the continuity of this institution within the Macedonian orthodox church as legitimate representative of all orthodox believers in Macedonia and the entire Macedonian people in the Diaspora.

One of the important regulations of the Church is the registration, the work and the activities of the Macedonian Orthodox Churches and Church communities outside the state. It is performed on legal basis, because these spiritual centres are also religious, national, social, humanitarian, cultural, educational and sports institutions.

For realization of their activities, these communities have got a wide support, first of all, by the governments of the appropriate countries and the Mother St. Clement Church. The foundation of these Macedonian Orthodox Church communities abroad has a great contribution to the determination of the national identity of the Macedonian emigrants in their new surroundings, no matter which part to Macedonia they originate from.

Through these big spiritual, cultural and educational centers, through the priests in the church parishes, the Maceonian immigrants also get documents which testify about their determination as Macedonians, such as: birth, marriage and dead certificates and other necessary acts which are officially and legally recognized by the appropriate legal administration.

Whitin the most of the church communities are organized internal Sunday schools where the morther's Macedonian language is being learned, the national history, geography and religion instruction. Also, in the church communities is developed the system of sections, such as: the literary, folklore, sports, cooking and others. A great number of newspapers, magazines, bulletins and other publications are being printed, and TV and radio hours which play priceless role in the enrichment of the whole activities of the Macedonian emigrants are broadcasts.

MACEDONIAN ORTHODOX CHURCH-OA AND ITS RELATIONS WITH THE NEIGHBORING COUNTRIES



he Macedonian Orthodox Church – Ohrid Archbishopric (MOC-OA) has been and probably will continue to be the target of discussions, arguments, and even attacks of the church institutions in the neighboring countries and wider, who are trying to prevent, or postpone its joining the family of the equal Orthodox Church organizations. In so doing an entire propaganda and media mechanism has been engaged to conduct pressure, isolation, and negation of the MOC-OA and its legitimate existence. Its aim is to distort and hide historical facts from the past and the present. The purpose of this write-up is to bring into question the essential characteristics of the Macedonian Orthodox people, its church organism and its truth as a people that possesses its own independent and sovereign state – the Republic of Macedonia.

In the name of the truth we need say that certain circles and individuals of the sister Orthodox churches in the neighboring countries seem to have forgotten their own way to their independence and right to their own national church. In doing so they hide the fact that the Ohrid Archiepiscopate has existed for eight centuries and that its basic nucleus, from its establishment till

its illegal closure, had represented the Macedonian Christians from every part of ethnic Macedonia. At the same time they fail to mention the centuries old movements of the Macedonians (during the XIX and XX centuries) for restoration of the Ohrid Archiepiscopate, which disputes the continuity of this institution in the face of the Macedonian Orthodox Church as a legitimate representative of every Macedonian believer in Macedonia--OA and the entire Macedonian people in the Diaspora.

The fact that at present, even after international recognition of the Republic of Macedonia and its membership in the UN, there is continuing negation of the autocephaly of the Macedonian Orthodox Church, this can be regarded as an attack on the Christianity of the Macedonian people. Therefore, together with the historical truths of the Macedonian people it is also necessary to point out the historical and canonical foundations of the Macedonian Orthodox Church-OA, its continuity as part of the world cultural heritage; to lighten the unprincipled efforts of previous rulers – conquerors of Macedonia, to impose foreign spiritual hierarchy and to usurp its cultural and church wealth, all created throughout its millennium old spiritual living.

For more than a millennium the Macedonian Orthodox Church, in the face of the Ohrid Archiepiscopate, has lived spiritually with its protector Saint Clement of Ohrid. In the ninth century he opened the ways to the cultural renaissance of the Macedonians who had migrated to Macedonia toward the end of the sixth century where they met with the already Christianized native Macedonians whose Christian beginnings are linked to missionary work of St. Apostol Pavle (Apostle Paul) and his followers.

When the holy deed of the Solun brothers, Saints Cyril and Methodius, failed in Velika Moravia, what

it had achieved was saved, strengthened, and many times multiplied by their most distinguished disciples, St. Clement and St. Naum, in Macedonia, in their churches, shrines, and schools alongside the shores of Lake Ohrid. Thus, this literacy, created on the basis of the South Macedonian tongue and the books translated to the first Slavic speaking literary tongue, were the saviors of the entire Slavic speaking people, and even the European culture as a whole. St. Clement of Ohrid had been chosen first Slavic speaking bishop about 1,100 years ago. His Great Eparchy in Macedonia is a spiritual Christian foundation on which the Macedonians could build their church hierarchy. Thus, with 3,500 students at the Ohrid spiritual school, St. Clement educated the people in Macedonia and further, while the holy books written in Cyrillic were used to Christianize even the Russians toward the end of the X century.

Czar Samoil founded his state on Macedonian soil with the Capital in Prespa and Ohrid, depending on the Macedonian ethos above all to organize his spiritual and autocephalous church organization. The very fact that after the defeat of Samoil's descendents in 1018 the Byzantine Emperor recognized and set the rights of the autocephalous Ohrid Archiepiscopate, shows the respect that this church institution had, with a jurisdiction covering the most part of the Balkans and within the borders of Samoil's state.

During the Byzantine Empire, as well as under the authorities of the Bulgarian and Serbian states during the XIII and XIV centuries, the Ohrid Archiepiscopate enjoyed respect as one of the leading and oldest church institutions in the Orthodox ecumenical order. Even the most educated Ohrid archbishops, who were Greek (Hellen), treated the missionary activities of St. Clement and St. Naum, their teachers St. Cyril and St. Methodius, and the seven martyrs, with greatest respect.

Their monasteries along the shores of Lake Ohrid were considered to be the greatest shrines in the archiepiscopal city because they were the resting places of the relics of these saints and teachers, and here they nurtured the traditions of the founders of the Ohrid church.

This attitude was confirmed at the time when the Serbian Orthodox church was rejected by the Tsarigrad patriarchate in 1346 as a result of the acceptance of a patriarchate title. The Ohrid Archiepiscopate then mediated investing efforts in Tsarigrad to resolve the dispute and to regulate relations between Tsarigrad and Serbia, thus succeeding in the resolution. This confirmed the good and correct relations between the Serbian Orthodox Church and the Ohrid Archiepiscopate.

During the Ottoman domination the Ohrid Archiepiscopate legalized its activities and expanded its diocese significantly during the XV and XVI century, not only throughout Macedonia but abroad as well. At this time the Serbian and Bulgarian Orthodox Churches were abolished, and the Ohrid jurisdiction was expanded over a number of their eparchies. However, many Ohrid leaders made efforts to organize a union for liberation from the Ottoman rule, which led to some archbishops finding themselves in exile, jails, and emigration.

The Pek Patriarchate was restored in 1557 and it included the Northern Macedonian territories and Western Bulgaria. For this reason the Serbian rulers adapted their title to the new situation. Because of the jurisdiction over parts of Macedonia and Bulgaria they showed that the Pek Patriarchate was not just a church of the Serbian people. The Ohrid leaders did the same thing previously, during the XVI century, authorizing that they were authorized for Serbia and the other parts of the Balkans. During the Austro – Turkish wars, following the Karposh Uprising joint alliances were formed among the Balkan Christian leaders for joint

action in the liberation from Ottoman slavery between the Macedonians, Greeks, orthodox Albanians, Vlachs, and other Christians, on which mutual negotiations had been held.

A movement for the restoration and liberation from Turkish rule appeared in the Ohrid Archiepiscopate during the XVIII century. This rise was met with resistance in the fanariotic circles in Tsarigrad who had a great influence over the activities of the Celestial Patriarchate, while a strong feeling of closeness to their spiritual throne grew within the Ohrid Church. The people wished to retain the historical continuity and greatness of Ohrid calling upon the annexations of the *fanariotis*, who on the other hand wished to abolish the autocephaly and Archiepiscopate, and to have it join the Tsarigrad Patriarchate. In 1767 Arsenij, the last Archbishop of Ohrid had to withdraw before the influential circles. Hence, the abolishment of the Ohrid Archiepiscopate one year after the abolishment of the Pek Patriarchate was explained by its financial difficulties and material weakness. Many Macedonian artists also made their contribution to the neighboring Balkan peoples. Thus, many Macedonians took part in the development of art in Serbia and Bulgaria during the XVIII century and were involved in every Balkan environment to build the most complicated church structures. At the same time the *Mijachki carvers* enjoyed the respect of leading masters in the Balkans for a long time.

A specific construction and arts culture developed in Macedonia even after the abolishment of the Ohrid Archiepiscopate, especially in the struggle of the church and school communities for performing church services in the Macedonian tongue. Thus, hundreds of churches were built throughout Macedonia, made of Macedonian stone, with Macedonian wood, Macedonian brick; with Macedonian soul and heart....All of these churches most

often have monumental dimensions and a basilical shape in order to remind one of the greatness of the ancient church glory. The renaissance period in Macedonia brought with it a specific iconography within orthodoxy, with a special emphasis on the native Macedonian saints, their hagiographies, and on All Slavic speaking literacy.

All of this confirms that Macedonians made a huge contribution to the cultural and spiritual being of orthodoxy in the global arts treasure. For this reason the Macedonian Orthodox Church and the Macedonian people are shocked by the alleged special rights of certain orthodox churches to the ancient Christian Macedonian churches. It is incomprehensible that the works of the builders, carvers, icon painters, and writers of church books, all created for centuries throughout the past on Macedonian soil, could all be declared as non – Macedonian. It is a surprising fact that throughout the long presence of the feudal rulers throughout the XVI century, the gifts of the church founders and individuals at the time given for renovation or reconstruction of the older churches of the Early Christian and Byzantine period, are all being declared as foreign.

The church founder's gift within the Ohrid Archiepiscopate, as in the other churches, represents admiration and not feudal possession of the amateur rulers of the Middle Ages. Christian monuments in Macedonia are the works of its builders and carvers, they were owned by every citizen of Macedonia, while their spiritual and artistic value was admired by every well intentional person, everyone who believed in the human values of love and peace among people. Church monuments truly were holy places for coming together among the Christians from every Balkan country and the world. For this reason the Macedonian people continue to protect these using the most modern methods, maintains them and cares for these buildings which are

constantly open and accessible to every well intentioned believer and analyst from throughout the world, while the masters and donators communicated through these structures according to their spiritual virtues.

Macedonians have never treated the works of their creators in other countries as their own possession, but instead as a natural circulation of the cultural values and religious relations. The Macedonian people built spiritual and cultural shrines with a strong desire, love, and faith toward orthodoxy. In order to survive in these Balkan regions the orthodox people in Macedonia, throughout a period of about ten centuries, helped each other with the other nations, lent each other a Christian hand, and so survived slavery and assimilation, persecution, and injustice. He survived and will survive for as long as time runs and the world turns, for the Macedonian nation is Biblical, with a huge Christian soul, with faith, hope, and love of God and himself.

All Orthodox churches should finally face the truth in the eye and accept the objective reality that since 1958 the Macedonian Orthodox Church has lived and created independently according to the learning of the holy fathers and teachers of the Church, based on its Constitution and in the spirit of the Celestial and other assemblies and the pure Orthodox faith. The inconsistent attitude of the Orthodox churches toward the Macedonian Orthodox Church and their ignoring its church reality, all inflicts great damage not only within the Macedonian Orthodox Church, but to the holy orthodoxy in general.

It is a fact that the Macedonian people now live in their own sovereign, independent state – the Republic of Macedonia, which is internationally recognized. This was requested by the Macedonian people and citizens of the R. of Macedonia and they voted for total sovereignty including independence of the church. The Macedonian

Orthodox Church has lived an active independent life as a true domestic church, satisfying the spiritual needs of its believers in the country and abroad.

Unlike the relations of the Macedonian Orthodox Church with its neighboring sister Orthodox churches, it nurtures good relations and collaboration with the Catholic, Anglican, Evangelist, Methodist, Lutheran, Adventist's, and other churches, as well as with the Jewish, Islamic and other religious communities in the world. In the last forty years it has nurtured particularly good relations with Vatican and the Catholic Church in Rome. This collaboration was especially intensified in 1969 at the 1,100th Anniversary of the death of the Macedonian and all Slavonic educator, Saint Cyril of Solun.

An idea was born then that on the 24th May every year in Rome in the name of the Macedonian people respect would be paid to St. Cyril and his epochal deed. A ceremony takes place at the famous basilica of St. Klemente, the place of the modest grave of St. Cyril of Solun.

The ceremony takes place in the presence of a state delegation of the Republic of Macedonia, of the Macedonian Orthodox Church, representatives of the Holy See of the Italian state and religious institutions, organizations and associations, journalists and other public and cultural workers, friends of Macedonia, foreign tourists, church choirs, and believers from Macedonia who come to attend or to participate in this rare and significant event. In 1970 this was permanently inscribed in Macedonian and Latin on a copper commemorative plaque, expressing the veil of time past.

A similar manifestation is held every year in honor of St. Methodius in Elvangen, Germany. These manifestations are now known as "Macedonia in honor of St. Cyril and Methodius", and they are fully supported the government of the Republic of Macedonia and the the Macedonian Orthodox Church – Ohrid Archbishopric

These ecumenical relations with the Macedonian Orthodox Church caused the Vatican certain difficulties in their relations with the Serbian, Bulgarian, and Greek Orthodox Churches. Some circles among these churches condemn the Vatican because of its good relations with the Macedonian Orthodox Church especially since Pope John Paul II has had the custom for a number of years to express his Christmas and Easter greetings in Macedonian as well as the other languages.

It is true that arguments between the Macedonian Orthodox Church and the neighboring sister churches will continue, which is nothing new in the history of the Orthodox Church. This is a “normal” step in recognizing the autocephaly of another church. Thus, in their solidarity to the Serbian church other Orthodox churches refrain from acknowledging autocephaly of the Macedonian Orthodox Church even though they know quite well that many of them, including the Serbian Orthodox Church itself had to survive the same experiences and expectations before they were acknowledged their independence. At the same time, there is no Orthodox Church that negates the existence and truth about the Macedonian Orthodox Church. However, there are Orthodox churches who continue to postpone official recognition of the Macedonian Orthodox Church because of obvious and understandable political reasons, submitting to the interests of their countries and governments.

The historical problem of the Macedonian Orthodox Church is extremely clear. It is one of the ancient local churches in the Balkans, headed by the Ohrid archbishop. It was founded and created by St. Clement of Ohrid, one of the disciples of St. Cyril and Methodius. At the same time all of these churches know that there is no returning once the autocephaly process has begun. Unfortunately, such is the history of the Orthodox churches not only in the Balkans but throughout the world.

A RELIGIOUS PICTURE OF THE REPUBLIC OF MACEDONIA



From the glorious times of Alexander the Great (Alexander the Macedon), through Roman and Byzantine rules, through Ottoman and other rules, as well as the partitions, Macedonia has been at a crossroads of civilizations, cultures, languages and peoples. Throughout this long and rich passage of time, only two peoples have chosen the name of this land to be inseparable of their identity – the Ancient Macedonians and the Macedonians of today.

Macedonia is a historical and geographical area whose name originates from the classical period. It is mentioned as a land at several points in the Bible. Therefore many travel writers have experienced Macedonia as a biblical country. Christianity emerged here very early. This is stated by a number of archaeological discoveries of numerous Christian churches and episcopal cathedrals. Christianity has deeply rooted and well organized in Macedonia since the very beginning. Actually the Christianity penetrated into Macedonia in the apostolic time, preached firstly by the Holy Apostle Paul in Philippi and Thessalonika (Solun), and from these centers it is spreader to the northwest. The Roman municipal town Stobi, situated at the outset of Erigon (Crna Reka) into

Axios (Vardar), near the main road from Aegeium to the north, connected also with the Adriatic Sea by Via Egnatia through Heraclea (near Bitola), was an important administrative and ecclesiastic center.

Before the comings of the Turks in the late 14th century, Macedonia was a land of renaissance, of fascinating art, of rich medieval literature, a symbol of civilization. The Ottoman Turks would push back the movements of time and a long struggle for survival would ensue. The Macedonian people would be under the Turkish rule to the beginning of the 20th century, to 1912, when Macedonia would mark the liberation from the Turkish rule, yet it would also mark its tragic partition by Greece, Bulgaria and Serbia, and later Albania.

However, during World War II, the Macedonians achieved freedom, and at that time in one part of their territory, Vardar Macedonia, which would constitute the People's Republic of Macedonia, later Socialist Republic of Macedonia and since 1991 the Republic of Macedonia. After centuries of subjugation, a people were to treat firmly on to the scene of the 20th century. The Macedonian language would culminate the process of standardization and becoming one of the official languages of the Former Yugoslavia. A literature would flourish and would attract the attention of the European and the world literary scene. Yet in the parts of Macedonia still within the territories of Greece and Bulgaria, a continuous denial of Macedonian identity, language and culture would still be the dominant attitude.

The date of 1994 Census of the population, households, dwellings and agricultural holding in the Republic of Macedonia, were prepared and realized by the Republic Statistical Office, and the Census Commission, with international experts and foreign financial support of the European Commission through PHARE Program

and the European Council. The Census was performed in the presence of the International census observing commission, and the results of the population and religion belonging are as follows:

| | Total | Orthodox | Catholics | Protestants | Moslems | Atheists |
|--------------------|------------------|-------------|------------|-------------|-------------|------------|
| Macedonians | 1.295.965 | 94.8 | 0.3 | 0.1 | 1.2 | 1.3 |
| Albanians | 433.013 | 0.0 | 0.2 | 0.0 | 98.2 | - |
| Turks | 75.212 | - | - | - | 97.9 | 0.1 |
| Roma | 43.707 | 1.8 | - | 0.1 | 91.6 | 0.1 |
| Serbs | 40.228 | 95.6 | 0.1 | - | 0.3 | 1.1 |
| Moslems | 15.418 | - | - | - | 98.0 | 0.1 |
| Total | 1.935.034 | 66.3 | 0.4 | 0.1 | 30.0 | 0.3 |

(The total population is slightly lower than the official total population of the country for about 10.000 inhabitants, because the non-enumerated population of the municipality of Debar (the town is near Macedonian-Albanian border) is excluded. No estimation has been made for that population, according to the mother tongue, religious affiliation, and citizenship. It should be also mentioned that the data of 1991 Census about the confessional membership of the population in Macedonia are approximate, because some of the Albanian population in Macedonia which is almost Islamic, guided by their nationalistic parties, abstained from the official Census. However, according to the data of 1944 Census of the nationality, 433.013, or 22.66% of the population in the Republic of Macedonia is Albanians.)

In the Republic of Macedonia legally exist and act 25 churches, religious communities and religious groups, out of which the Macedonian Orthodox Church is the oldest, the biggest and the most numerous one. This is due to the number of believers (1.355.415), the religious objects (more that 2.000, churches, monasteries and other projects, as well as about a hundred churches and church communities, in Australia, The USA, Canada, the European Union and other countries. The Islamic community and the Catholic Church are also numerous,

the Jewish community is one of the oldest, and the Protestant churches and some other small religious groups are present in Macedonia. Lately, especially after the democratic elections in the Republic of Macedonia, greater presence and strengthening communities and small religious groups is presented. The greatest numbers of the religious communities are the Protestant churches, but there are also religious communities of Muslim and Indy religion.

The following churches, religious communities and religious groups exist and are registered in the Republic of Macedonia:

1. Macedonian Orthodox Church
2. Catholic Church
3. Islamic Religious Community
4. Jewish community
5. Evangelical-Methodist Church
6. Christian-Adventist Church-The Seventh Day Adventists
7. The Head Office of the Main Board of the Christian-Adventists Church
8. Baptist Church
9. Christian Community of the Jehovah's Witnesses
10. Evangelical Congreshian Church
11. Islamic Taricates Religious Community
12. New Apostolic Church
13. Satya Sai Baba Center
14. Evangelical Church
15. Vishna Religious Community
16. Pra-Christian Community-Universal Life
17. Christian Pentecostal Church
18. The Church of God
19. The Christian Religious Group- New Life
20. Bectash Community
21. The Christian Church-Sermon of Hope

22. The Religious Group Christian Church-Voice of God

23. The International Church of Christ

24. Independent Church of Christ

25. The Church of Christ –Mild News

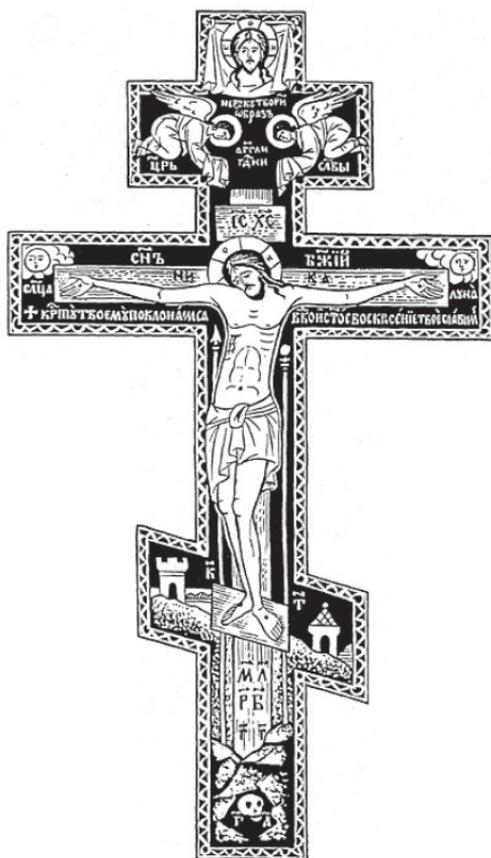
Macedonia is a religious pluralistic country, where side by side with the Macedonian Orthodox Church; there coexist other Christian confessions, Islam, and Judaism. In the period from 1945- 1991, the religion in Macedonia was formally allowed to some extent, but it was always under control, while after 1991, the religious communities gained their total freedom.

In that period the religious liberty in the Republic of Macedonia, as well as in other republics of Yugoslavia differed comparing with the other Eastern European socialist. However, changes that have taken place in the Eastern and Western parts of the world, with the liberation from the political oppression, liberty of conscience and religion, freedom, integration processes and other church contacts are now reality not only in Macedonia, but also in other countries.

After the democratic election on September 8, 1991, and after bringing of the new Constitution of the Republic of Macedonia, the religious life and the religious freedom got a constitutional basis of existing and acting. Thus, according to the Article 19 of the Constitution:” The freedom of the religious confession is guaranteed and the right to express one’s faith freely and publicly, individually or with others is guaranteed”.

It is also written in the Constitution that the Macedonian Orthodox Church and other religious communities and groups in the Republic of Macedonia are separate from the state and equal before the law. Also, the Macedonian Orthodox Church and other religious communities and groups are free to establish schools and other social and charitable institutions, by a way of a procedure regulated by a law.

There is an interconfessional coexisting and collaboration among the Christian churches in the state. Thus, the Holy Synod of the Macedonian Orthodox Church maintains good relations with all Christian churches and other religious communities. The translation of the New Testament into the standardized literary Macedonian language began immediately after the World War II, and appeared in 1951, published by the British and Foreign Bible Society. In 1990 the whole Bible was printed also in Macedonian language by the British and Foreign Bible Society. A new revised edition of the Bible is expected to come out this year.



MACEDONIAN ORTHODOX CHURCH-OA IN THE DIASPORA



In the 20th century, as a result of the love of Macedonia the idea was born to establish a church council in the Diaspora, in Melbourne more precisely. The first Macedonian Orthodox Church outside of the Macedonian borders, *St. George's*, was dedicated here. This is how this event was described in the newsletter of the Church Board in Melbourne: *“The Macedonian emigrants in Melbourne, led by the ideas of the glorious Ilinden fighters for national and church liberation, at the same time having this right in democratic Australia, to freely express their national feeling, a large meeting was held on the 14 May, 1956 and a decision was reached to build a church center...”*

St. George's Church in Melbourne was the first Macedonian church on the Australian Continent, and the Macedonian Diaspora in general, that was blessed by a Macedonian bishop in a joint service with Macedonian priests. For all the Macedonians in Melbourne and Australia this event was of particular importance and represents the foundation stone to the organized establishment and construction of a large number of Macedonian Orthodox churches in the Diaspora.

As a result of this their number has been increasing constantly so that at present there are about eighty active

churches and church communities and monasteries with the four eparchies of the Macedonian Orthodox Church: the American – Canadian, Australia - New Zealand, Sydney - Australian and the European eparchy. These eparchies provide conditions for an increasing affirmation of the entire national and cultural heritage and modern progress of the Church and the Macedonian nation in general. Through their activities the eparchies represent a live bridge of friendship between the Republic of Macedonia and the countries in which the Macedonian emigrants reside. The role and positive attitude of the Macedonian believers and the clergy in those Macedonian church institutions in the Diaspora are also of huge significance.

As soon as the *St. George's* Council was established in Melbourne, initiatives began for organization of Macedonian Orthodox churches and church councils on the North American Continent. Strong national feelings and awareness were aroused among the Macedonian emigrants in the USA and Canada. As a result of this in Columbus, Ohio, the first church council was established as early as 1958.

Later, on 14 October, 1962 the foundation stone was placed, and one year later, in June, the *St. Peter and Paul's Church* in Garry, Indiana was dedicated. On 5 April, 1964 in Toronto the foundation stone was placed for the *St. Clement Church*, dedicated on 15 April, 1965. This church is above all a beautiful sample of Christianity and at the same time one of the largest and most impressive churches the Macedonians have in the Diaspora.

The various clubs, such as the women's club, the folklore, literary, sports, and other clubs have developed numerous activities. The role of these church communities is of immense value in the enrichment of the overall activities of the Macedonian emigrants representing an inseparable part of the rich cultural

living of Macedonia, with which they maintain constant and permanent relations.

Thus, before the global public and in the communities where they live, the Macedonian emigrants show their Macedonian belonging with much pride. Even more so, thanks to the multicultural policy, the Macedonian emigrants nurture their national traditions with great enthusiasm and inspiration; they present their rich folklore; they sing their folk songs in public places, and dance their beautiful Macedonian folk dances. In fact, in their new environment they affirm the Macedonian name, cultural and historical past, and present. At the same time, the multicultural programs are themselves reason for expansion of the collaboration and emancipation of the emigrants in many areas of living. This especially applies to culture, literature, sport, education, radio and television, social and humanitarian aid, and other areas.

Therefore, it is rightfully said that the Macedonian Orthodox churches and church communities in the Diaspora are an expression of Macedonian unity and directly contribute to the affirmation of the Macedonian people.

Generally in the USA there are twenty one Macedonian Orthodox churches, church communities, and monasteries, these being the following: *St. Peter and Paul* in Crown Point, Indiana; *Assumption of Saint Mary* in Columbus, Ohio; *St. Prophet Ilija* in Cincinnati; *St. Clement of Ohrid* in Lorain; *St. Nikola* in Kenton; *St. George* in Syracuse, New York; *St. Martyr Dimitrija* in Rochester, *St. Clement of Ohrid* in New York, *St. Cyril and Methodius* in Buffalo; *St. Mary and St. George of Kratovo* in Detroit, Michigan; *St. Cyril and Methodius* in Cider Grove, *St. George Monastery* in Randolph, *St. Nikola* in Totowa, New Jersey; *St. Cyril and Methodius* and *St. Petka* in Chicago, Illinois; *St. Mary* in Los

Angeles, California; *St. Naum of Ohrid* in Philadelphia, Pennsylvania; *St. Dimitrija* in Miami, and *St. John the Baptist* in Tarpon Springs in Florida.

After the Macedonian Orthodox Church declared autonomy in 1958, many Macedonians from ethnic Macedonia felt the need to establish a new parish under its jurisdiction. Thus, on 7 August 1962, members of the United Macedonians Organization held a meeting in the King Edward Hotel in Toronto and the decision was made to build a new church in the Thorncliffe Park neighbourhood which will bear the name of the medieval Saint Clement of Ohrid. After this decision was brought forth, an assembly was also formed and a church delegation was sent by the Holy Synod in Skopje, Macedonia.

The first holy liturgy of the parish was carried out on 12 August 1962 in the “Zhelevo Hall”, a community centre established by Aegean Macedonians from the village of Želevo (Antartiko). On 12 December of the same year, the church received its license from the city of Toronto to officially operate religious services. On 5 April 1964, the foundations of the church were laid. On 18 April 1965, on the Orthodox holiday of Palm Sunday, the church was officially opened for service. Today, St. Clement not only tends to the spiritual needs of Toronto’s Macedonian community, but it is also home to several prominent educational, cultural and charitable organizations that actively preserve and promote the Macedonian ethnic and cultural awareness.

In Canada there are ten Macedonian Orthodox churches, church communities, and monasteries, of which the following: *St. Clement of Ohrid* in Toronto; *St. Prophet Ilija* in Mississauga; *St. Dimitrija Solunski* in Markham; *St. Nedela* in Ajax; *St. Naum Ohridski* in Hamilton; *St. Nikola* in Windsor; *St. Mary* in Cambridge, all in Ohio; while the following are being established

presently: *St. Nikola* in Unionville; *St. Ilija* (monastery) in Toronto, Ontario; and *St. Atanasij* in Faber Ville, Laval, Quebec.

In Australia there are about thirty Macedonian Orthodox churches, church communities and monasteries, of which the following: *St. George and St. Mary* in Epping; *St. Clement of Ohrid* (monastery) in King Lake; *St. Prophet Ilija*, in Foots Cray; *St. Nikola* in Preston; *St. Dimitrija Solunski* in Springville; *Assumption of St. Mary* in St. Albans; *St. John the Baptist* in Geelong; all in Victoria; *St. Cyril and Methodius* in Roseberry; *St. Nikola* in Cabramatta; *St. Petka* in Rockdale; *St. Prorok Ilija* in Queenbean; *St. Clement of Ohrid* in Port Kembla; *St. Mary* in Hamilton (Newcastle) all in New South Wales; *St. Mary* in New Farm (Brisbane) Queensland; *St. Naum of Ohrid* in Adelaide (Findom), South Australia; the centre of the united Macedonian community of *St. Nikola* in Northern Perth, and the Macedonian community centre of *St. Nikola* in Perth, Western Australia; *St. Mary's Church* in Sydenham; *St. Christ's Resurrection* in Carlton; The Macedonian Orthodox Monastery of *St. Clement of Ohrid* in Rocklin; *St. Zlata Meglenska* in Veriby; *St. Petka* in Mill Park; *St. John the Baptist* in Geelong; The Macedonian Orthodox Center of *St. Clement of Ohrid* in Port Kembla; *St. Petka* in Kembla Grange; The Macedonian Orthodox Center of *St. Holy Mother of God* in Brisbane; *St. Nedela* in Gold Coast; and the *Assembly of the Macedonian Saints' Church* in Auckland, New Zealand.

In the countries of the European Union and other countries the following Macedonian Orthodox churches and church communities have been established: *St. Cyril and Methodius* in Gothenburg, Sweden; *St. Naum of Ohrid* in Malme; *St. Clement of Ohrid* in Copenhagen, Denmark; *St. Spas* in Lacen, Hanover, Germany; *St. Holy Trinity* in Munich; *St. Gjorgi Kratovski* in Hamburg; *St.*

Cyril and Methodius in Stuttgart; *St. Nikola* in Mainz; *St. Cyril and Methodius* in Dortmund; *St. Clement of Ohrid* in Berlin; *St. Dimitrija* in Allen, *St. Archangel Mikhail* in Billefeld; *St. Atanas* in Nierenberg; *St. Mary* in Biblingen, Sindenfilgen; *St. Archangel Mikhail* in Eshvailer, Achen; *St. Nikola* in Ingolschtadt; and *St. Dimitrij* in Hurt. In Switzerland: *St. Naum of Ohrid* in Spreitenbach; and *St. Mary* in Tichino. In France: *St. Clement of Ohrid* in Paris. In England: *St. Archangel Mikhail* in London. In the Netherlands: *St. Stefan*. In Italy: *St. John the Baptist* in Torino. In Austria: *St. Naum of Ohrid* in Vienna, and there are ongoing efforts to establish Macedonian Orthodox churches in Belgium and the other countries of the European Union..

In Croatia: *St. Zlata Meglenska* in Zagreb; *St. Naum of Ohrid* in Split; and *St. Jovan Osogovski* in Pula. In Slovenia: *St. Clement of Ohrid* in Kranj and Ljubljana, and in the South African Republic: *St. Naum of Ohrid* in Cape Town.

Following the independence of the Republic of Macedonia and its becoming a sovereign and independent state, and the decline of the Enver regime, conditions became more favorable for greater closeness of the Macedonians mostly in Albania, and in the other neighboring countries. Thus, in Albania there was restoration and renovation of the Macedonian Orthodox churches in Mala Prespa, Golo Brdo, and other towns and villages where there is a Macedonian population. There was also massive christening of the Macedonian Christian population, as well as establishment of associations of the Macedonian Christians and Macedonian Muslims, the majority of which live in Prespa, Golo Brdo, Korcha, Tirana, and other places in Albania. In a large number of places that have a Macedonian population, particularly in Mala Prespa, the MOC plays an important role in everyday life.

Thus, a large number of churches and monasteries were restored and reconstructed with the help of donations from business owners, the Government of the Republic of Macedonia, and especially individuals and Macedonian Orthodox Churches and organizations abroad. The following are among the more significant churches: *St. Vasilij* in the village of Leska, *St. Gyorgi (St. George)* in Dolna Gorica, *St. Gyorgi* in Globochani, *St. Marena* in Tuminec, *St. Nestor* and *St. Gyorgi* in Vrbnik, *St. Arhangel Mihail* in Pustec, *St. Arhangel Mihail* in Cerje, *St. Arhangel Mihail* in Zrnovsko, and *St. Arhangel Mihail* in Shulin.

Construction of a Macedonian Orthodox church, *St. Zlata Meglenska*, began in the village of S'potsko, near Voden (Edessa), which is also where the founder, archpriest Nikodim Carknjas comes from. Construction of the church is supported by a large number of emigrants in the Diaspora, especially who come from Aegean Macedonia. In other places in Aegean Macedonia also efforts are being invested toward construction of churches which would be under jurisdiction of the Macedonian Orthodox Church.

In Bulgaria, too there are efforts to build new churches for the Macedonians in the Pirin part of Macedonia, which would be under the jurisdiction of the Macedonian Orthodox Church. Similar efforts are being made in Voyvodina, Serbia where a large number of Macedonians live.

It is expected that these intentions and age old desires of the Macedonians in the neighboring countries will be fulfilled with the emerging of the new democratic processes being transferred from the countries of the European Union. This will resolve the injustice inflicted upon the Macedonian people and MOC - OA by its sister Orthodox churches.

III

MACEDONIANS IN THE WORLD

*If I had an eagle's wings
I would rise and fly on them
To our shores, to our own places
Stambol to see, kukush to see
And watch the sunrise: is it
Dim there as it is here?*

Konstantin Miladinov

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- ❁ IMMIGRATION AS A DESTINY
 - ❁ ETHNIC ORGANIZATION
OF THE MACEDONIANS IN
USA AND CANADA BETWEEN
THE TWO WORLD WARS
 - ❁ ORTHODOX CHURCHES
OF THE MACEDONIANS
UNDER FOREIGN JURISDICTION
 - ❁ MACEDONIAN IMIGRANT
MEDIA BEFORE WORLD WAR II
 - ❁ MACEDONIAN VILLAGES
AND REGIONAL SOCIAL
AND CULTURAL FRATERNITIES
AND SPORTS ASSOCIATIONS
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IMMIGRATION AS A DESTINY



Macedonia is traditionally an emigrational region from which emigrational movement of the Macedonian people and movement to the transoceanic and other countries took place toward the mid 19th century. Such movements were especially emphasized during the second half of the 19th century and were known as “pechalba” (going abroad for economic reasons). With a ranging scale and intensity they have continued till the present day. Thus, according to some data, the first group of “pechalbari” (people who went to work abroad) reached the North American continent in 1885, and Australia in the 1920’s. However, individuals who had joined groups of *pechalbari* from the neighboring and other countries had crossed the ocean even before that.

The wave of emigration from Macedonia, mainly from the traditionally emigrational regions: Florina, Bitola, Prespa, Castoria, Edessa, Tetovo, Ohrid, Thessalonica, Struga, Prilep, and other parts of Macedonia, intensified following the Ilinden Uprising in 1903. Nevertheless, emigration of the Macedonians from their country gained greater dimensions during the period that followed the partitioning of Macedonia, throughout the

Balkan and First World Wars. This was above all, the result of the unbearable political, economic, social, and security position of the Macedonian population.

Therefore, according to some data during this period from all three parts of the partitioned Macedonia, about 60% of the emigrated Macedonians came from the Aegean part; 30 % came from the Vardar part; and 10 % from the Pirin part. According to the Special Commission of the UN for the Balkans, in its report of 13 May, 1949, a total of 232,000 Macedonians emigrated from Aegean Macedonia. In their place the Greek authorities brought Greek refugees (*prosvigi*) from Asia Minor and colonized the Aegean part of Macedonia.

Emigration to the Transatlantic countries intensified perceptibly following the Second World War, especially after the defeat of the Democratic Army in the Civil War in Greece, on whose side the Macedonian population from Aegean Macedonia had participated massively finally hoping to get its national and social rights. At the same time, the liberalization of the former SFRY policy on going abroad to work in other countries lead to emigration of a large number of citizens of what was then the Socialist Republic of Macedonia. However, the scale, dynamics, and character of the migratory movements from the beginning till the present day, vary in form and content and correspond to the phases of the social, economic, and political development of Macedonia, as well as to the changes in the migration policies of the countries to which they migrated.

The number of Macedonian migrants increases from year to year as a result of the migration movements, the growing birthrate, and other factors. There is no complete and more precise information regarding the number of Macedonians in the Balkans and the Macedonian emigrants in the transatlantic countries, the European Union, and other countries. Official statistical data, on

the other hand, regarding the number of Macedonian emigrants throughout the world, are unrealistic for many reasons.

Thus, according to them, in the USA there are 20,365 Macedonians (US Census Bureau, 1990,) in Canada there are approximately 54,000 Macedonians; in Australia there are 42,199 Macedonians (according to the Ministry of Foreign Affairs of the Republic of Macedonia); in the Federal Republic of Germany there are 49,400 legal residents (according to the central Statistics Bureau of SRG, 1999); in Switzerland 53,907 are legal residents; in Belgium 2,059 are legal residents; in the Netherlands there are 577 (according to the Dutch Bureau of Statistics;) in the Great Dukedom of Luxembourg there are 358; in Italy there are 21,988 (according to the Ministry of Foreign Affairs of the Republic of Macedonia;) in Austria there are 21 (“Statistic Austria”); in Poland there are 150 Macedonian families (according to the Ministry of Foreign Affairs of the Republic of Macedonia;) and in the Former Federal Republic of Yugoslavia there are 47,200 according to the official census.

On the other hand, according to an Austrian source, approximately seven million people lived in ethnic Macedonia at the beginning of the last, the twentieth, century. However, some more realistic estimates show that, in addition to the Macedonian population in the Republic of Macedonia (1,378,687 – according to the 1994 census) more than 300,000 live in Bulgaria, approximately 250,000 live in Greece, more than 150,000 live in Albania, and approximately 70,000 live in Serbia and Monte Negro. It has also been estimated that since the 19th century about 600 – 700, 000 Macedonians from every part of Macedonia migrated to various countries around the world. Without complete statistical and other information it is quite difficult to determine the exact number realistically.

Nevertheless, there are estimates that approximately 500,000 Macedonian immigrants live in the USA, Canada, and Australia. Of these, about 150,000 live in the USA, close to 150,000 are in Canada, and over 200,000 are in Australia and New Zealand. The majority of these come from Aegean Macedonia, and the Republic of Macedonia, while a small number come from the Macedonian part in Bulgaria and Albania. On the other hand, according to an Austrian source, approximately seven million people lived in ethnic Macedonia at the beginning of the last century.

It has been estimated that approximately 150,000 residents of Macedonian origin live in the European Union alone (Germany, Sweden, Denmark, Norway, France, Belgium, Switzerland, Austria, Italy, Great Britain, followed by Slovenia, Croatia, the Czech Republic, Slovakia, Poland, Hungary, Romania, the Ukraine, and Russia,) and other countries. There are also a large number of ethnic Albanians from Macedonia in the European Union. There is also a certain number of settlers of Macedonian origin who live in South America, Egypt, Israel, South Africa, Uzbekistan, and Turkey where there is a large number of Macedonian Muslims and ethnic Turks from Macedonia.

There are Macedonians who live in Pakistan that refer to themselves as descendents of the army of Alexander the Great. Namely, on the Himalayas in the easternmost part of Pakistan, there is a tribe that differs from every other tribe around it. They are tall and blond. They have their own autonomous country which they call *Hanza*, or *Hanza-kut*, and speak a *burushaski* language and consider themselves Macedonians, descendents of Alexander. The Constitution of this Himalayan country states that they are descendents of Alexander the Great and his generals. Their flag is red and has a golden eight-ray Sun. In recent times they adopted the Islamic religion but have retained their old traditions.

Modern economic emigration gained great intensity in the nineties of the previous century (XX) when more than 100,000 of the residents of Macedonia (including Macedonians, ethnic Albanians, and others) left the country. This can be seen from available data from the last census of the population of the Republic of Macedonia. According to it, in 1994 173,611 persons were abroad, of which about 50,000 left in the period 1989–1994.

There are a number of indications that show that these migratory movements continue with the same intensity even today. This is evident from the high level of negative net migration of 7,438 persons annually in the period 1994 – 1996, and the available data from foreign sources. For instance, according to data of the European Council, only in Germany, Italy, and Switzerland in the period 1996-1999 the number of Macedonian residents increased by approximately 41,000 people.

As regards the social and qualification structure of the Macedonian emigrants in the transatlantic countries we need emphasize that in the past the majority of them came from the villages, were of a difficult economic state, had a low level of education, and little skilled qualifications, unlike today's emigrants who mainly have completed tertiary education and are professionally skilled. Hence, in the past the main reason for emigrating was to provide for a living and save material reserves for the family.

A small number of emigrants left their native country due to political reasons, as well as the tradition of going abroad. However, with the last several generations, as well as the more recent emigrants, especially those from the Republic of Macedonia, there is an emphasized emigration of people with completed tertiary education and a higher cultural and social level, which in turn results in a new structural level of Macedonian

emigration. Thus, among them we find intellectuals from various fields, affirmed not only in Macedonia, but throughout the world.

Changes in the economic, political, social, educational, and qualification structure, and the accomplished material potential, also bring about a partial transformation of the living habits of the Macedonian emigrants in the Diaspora.

Nevertheless, their achievements in an economic, spiritual, educational, cultural, and sports scale increasingly contribute to their not being treated as second class citizens, but instead, as an integral and important factor in their new environments in the Diaspora, especially in the multi-ethnic societies.

Despite the differences in social structure which the emigrants of Macedonian origin in the Diaspora possess, and which are the result of the different levels of education and material status, they still have joint mutual characteristics in their everyday life. Thus, many of the emigrants from Macedonia are in a way assimilated or “melted in the assimilation pot.” On the other hand, the majority of the Macedonian emigrants only seemingly accept integration in those societies while in fact they remained faithful to their traditional way of life.

They continue to maintain close family ties, essentially based and nurtured in a traditional patriarchal spirit, keeping the folklore, language, customs, and traditions brought with them from Macedonia. Providing for and completing the family is one of the priority aims in the life of the Macedonian emigrants in their new environment.

For this reason the most part of their social life takes place mainly within the Macedonian ethnic communities. At the same time, some of them resist the demands of the new environment and find it difficult to adapt to the new way of life, afraid of losing their

personal and national identity. Therefore, the majority of Macedonian emigrants continue staying close and gathering into the Macedonian ethnic communities located mainly in the larger industrial centers, where they initially began their organized life.

The first forms of meeting among the Macedonian immigrants date back to the time of their massive arrival in the new environments, when they brought with them their culture, traditions, religion, customs... As a result of this at the very beginning they established groups from the same village for helping each other, and later cultural, church associations, and other forms of meetings in all of the major centers, such as Detroit, Gary, Chicago and Cleveland in the USA; Toronto, Hamilton, and Windsor in Canada; Perth, Adelaide, Melbourne, and Sydney in Australia; Goteborg and Malme in Sweden; in Copenhagen in Denmark; in Paris, France; Munich, Berlin and Hanover in Germany; Zurich in Switzerland, and other industrial cities. The aim of these associations was to maintain the Macedonian culture, customs, and religious traditions, and to provide material aid to those Macedonians in need.

At the same time they collected funds for construction of churches and other buildings in their new environments and in their native places in Macedonia. Thus, as early as 1919 they built the first church in Toronto, the Macedonian – Bulgarian church of *St. Cyril and Methodius*. Here also, in 1912 the first bank of the Macedonian emigrants from Aegean Macedonia was established. In those early years they also established a number of village societies of emigrants from the whole of Macedonia.

Macedonians in the Diaspora began more widespread organization as late as after the First World War. In the period between the two world Wars there was a noticeable movement and activity on a national scale. In

the beginning many Macedonian emigrants, especially from Aegean Macedonia, had joined the Macedonian Patriot Organization (“Makedonska patrioticheska organizacija”) known as MPO. However, after the change in its political orientation, and its shift toward the Great Bulgaria assimilatory policy, a certain number of Macedonians began establishing independent progressive groups in a number of cities in the USA and Canada. They basically supported the affirmation of the realistic ways and paths which could be followed by the Macedonian revolutionary ideological struggle, which was an inseparable part of the struggles of the other progressive forces in the Balkans.

After the first conference in 1930 these progressive groups united into one Soyuz, or association, i.e. the Macedonian People’s Association (Makedonskiot naroden sojuz, MNS.) The main objective of the MNS was to fight for the freedom of Macedonia with the desire of establishing a Balkan federation which would guarantee wide national, political, and social rights and freedom of the Balkan peoples, including the Macedonian people of the three parts of Macedonia. In realizing this political platform the MNS had counted on the support and mutual action of every progressive force and everyone in the world, especially those of the Balkans.

There is a lot of data which clearly shows that during the Second World War the MNS, together with the other progressive organizations in USA and Canada, directed its forces toward an active anti-fascist battle. The members of this organization struggled to liquidate fascism and were also supporters of the establishment of a life that promises greater democratic freedom and permanent peace. Their assistance was also huge during the period of the establishment and renewal of what was then the People’s Republic of Macedonia until they were

stopped in the 1950's as a consequence of the Inform bureau.

At the same time, the Macedonian emigrants in the Transatlantic and other countries manifested a positive attitude and great loyalty toward the National Liberation War in Macedonia and offered organized assistance in the renovation and construction of the country after the war. Nevertheless, the campaign for construction of part of the hospital in Skopje was by far the greatest and most valuable in its effect and significance. Activities began in 1946, and in 1948 the hospital was officially opened.

This was at the same time both pride and encouragement for the connections with Macedonia. During those stormy times the liberal national and social development and penetration of the truth about the People's Republic of Macedonia, strongly induced the organized life of the emigrants on a national basis. At the same time this was a most effective protection against every foreign propaganda and enemy activity in the communities of the Macedonian emigrants.

On the other hand, when speaking of the organized activities in the Transatlantic countries, we need mention that it includes the majority of Macedonian emigrants. Furthermore, an important component in this kind of organization is the fact that they have joined into independent associations, churches and church communities above all, where the members are Macedonians regardless of the part of Macedonia they come from. At the same time the religious and national structures, emigrant organizations, and their memberships continued to grow constantly, while their activities spread and improved in quality. Hence, in this period evident results were achieved in the spiritual and cultural and educational life. Numerous Macedonian churches and societies were established, as well as sports clubs and other forms of activity in which

Macedonian emigrants gathered massively. However, the establishment of Macedonian Orthodox churches and church communities are of special significance for the activities of the Macedonian emigrants.

The Macedonian Orthodox Churches - Ohrid Archbishopric (MOC-OA) and communities in Australia, Canada, and the USA, and recently in the countries of the European Union, are the most significant and most massive gathering places of the Macedonians from every part of Macedonia. In addition to the church services, the Macedonian language, the authentic mother tongue brought from the native land can be heard freely at these Macedonian shrines.

At these cultural, educational, and spiritual centers there are Macedonian schools, and the Macedonian mother tongue, national history and geography are studied. Scripture is also taught at many churches. Thus, there is an open process of establishing cultural and arts societies, entertainment, literature, and sports associations, publishing of newspapers, bulletins, and magazines, and opening of Macedonian radio programs and TV shows.

Therefore, the Macedonian Orthodox churches survive among the emigration as an invincible reality and important factor in the emigrant communities. The churches exist as a permanent trace, acknowledged by the domestic factor, and they act freely in the environment in which Macedonians live and work.

Macedonian Orthodox churches and church communities in the Diaspora are quite appreciated by those societies above all because of the results that the Macedonians achieve in their work, and because of their attitude and high level of loyalty toward their new fatherland.

In fact, they are the bridge of collaboration between the Republic of Macedonia and Australia, New Zealand, USA, Canada, countries of the European Union, and

other countries throughout the world. Many times it has been stressed that the Macedonian emigrants and their associations, with special emphasis on the Macedonian Orthodox churches and church communities, have grown into a quite significant positive factor in the establishment of good mutual relations between the countries in which they live and the Republic of Macedonia.

Unlike the USA, Canada, and Australia, Macedonian emigration toward countries of the European Union intensified after the Second World War and have continued till the present day. Initially Macedonians began emigrating to find temporary work and as the years passed it gained a permanent character. This is especially true of the 1970's when pressure increased regarding the organized demands for workers in various European agencies and companies. Such demands were also accepted by the employment bureaus, which even made lists of workers who were interested. There were also various agencies and agents who referred our people directly to the Western European countries, especially to Germany, Switzerland, France, Denmark, and Sweden.

It is characteristic that in the beginning of the temporary work in these countries the people who left in an organized manner were mainly single young people. They practically all left with a signed agreement in their pocket. This meant that they would remain there for one to five years to earn some money and return to their fatherland. It later turned out that only a small number of the Macedonian citizens who had left at the end of the 1960's and beginning of the 1970's had actually returned to the country.

The majority of them had adapted to their new working and living environments. They took their families with them, and thus began the new wave of emigrational movement from Macedonia toward

Europe. Hence, Macedonians who had come to Europe, especially to Germany and Sweden in the seventies to what was then referred to as temporary work, began organizing themselves at the very beginning of their massive arrival to the new world.

Macedonian clubs and associations established as a need to alleviate nostalgia, grief for their families from which many had been separated a long time, as well as the need for mutual socialization and communication, and easier realization of their specific mutual needs.

Thus, gradually new forms of activity in sport, folklore, culture, and other fields began appearing. In time these grew into a rich mosaic of activities in many fields depending on the conditions, needs and opportunities of the Macedonians in their new environments.

Similarly, a certain number of Macedonians in the Diaspora attend churches such as the Catholic Church, the Anglican, Russian, Ukrainian, Serbian, Greek, and Bulgarian, especially the Bulgarian – Macedonian, and several Protestant churches.

Such is the case with those churches that are under the jurisdiction of the Eastern Orthodox Church in North America (Toronto, Detroit, Fort Wayne, Indianapolis, and other cities); with the Greek Orthodox Church in Canada (Toronto, Hamilton, Windsor); and Australia (Melbourne, Adelaide, Perth, and Sydney); the Serbian church in USA (Detroit) and Canada (Toronto); of the Bulgarian Orthodox Church (Melbourne); the Evangelist – Methodist church, and the Seventh Day Adventists' Church in Australia, as well as other churches.

At the same time, in Melbourne there is a Macedonian Evangelist – Methodist Church whose members are mostly Macedonians from the Strumica area. On the other hand, in USA there are churches named *Macedonian Baptist Church* whose members are the Afro-American population. This church adopted

the Biblical name of Macedonia and has no connection with Macedonia or the Macedonian people. Among the clergy of these churches, especially the Catholic, the Anglican, and the Evangelist – Methodist Church, there are Macedonians who represent respectfully the name and the truth about Macedonia.

The issue regarding the Macedonians of Muslim religion is a significant chapter in the historical development of the Macedonians in the Diaspora. There are several hundred thousand of them in Istanbul, Ismir, Bursa, and other cities in Turkey, as well the countries of the European Union. These people mainly came from the areas of Debar, Reka, the village of Gorno Vranovci, Skopje, Tetovo, Gora (Former Federal Republic Yugoslavia) and other areas. Characteristically, this Macedonian population adopted the Islamic religion but retained the Macedonian language, culture, customs, and traditions brought with them from Macedonia.

As a result of the desires and efforts of the Macedonians of Muslim religion to maintain their origins in the new environment, there they established cultural and artistic, and other clubs and associations of Macedonian character. Their love of Macedonia and the links with their ancestors' hearths are truly great. It is also a similar or perhaps identical case with the ethnic Turks from Macedonia who are nostalgically connected to the birth places of their ancestors. This contributes to the strengthening of relations between the Republic of Turkey and the Republic of Macedonia on a spiritual, cultural, and especially economic scale.

Since the 1970's the number of newly established churches and church communities, clubs and other associative forms of gathering, has continued to grow constantly in the Transatlantic countries and countries of the European Union. The majority of Macedonians are members of, or regular visitors to these numerous

associations, where they organize religious, national, folk, sports, cultural, and other manifestations.

This was in fact where initial gathering and socialization took place. Initiators emphasized the obvious needs and intentions that the Macedonians open their own places for mutual correlation in widespread agreement and to activate all of their potentials in collaboration with their fatherland. There they had the chance and opportunities to develop various activities and in a most respectful manner to affirm the Macedonian name, the Macedonian state, and the Macedonian Orthodox Church – Ohrid Archbishopric.

Through the establishment of above all the Macedonian Orthodox churches and church communities, as well as other kinds of associations, conditions were also created for the nurturing of the native cultural heritage, religion, tradition, and customs, all with the aim of maintaining the Macedonian identity and Macedonian truth.

In the publication “The Macedonians in USA and Canada”, “Makedonska iskra”, Skopje, 2002, 1-380 (in Macedonian and English) by the author of this text, it is said that the Macedonian migration basically coincided with developments in the Balkans and it depended, even more, on the developments in Macedonia. As a result, the rate of moving away and going abroad to earn a living was conditioned, above all, by difficult economic hardships, and in very few cases of national and political character. The miserable, difficult, and often impossible conditions of living and the constant struggle for survival forced many Macedonians to opt, among other things, for leaving their own country in order to settle somewhere else.

The process of going abroad to earn a living and moving away from Macedonia to the United States and Canada respectively was characteristic of the traditional migration areas: regions of Lerin, Bitola, Prespa, Kostur,

Ohrid, Voden, Prilep, Struga, Solun, Tetovo and other parts of Macedonia.

The immigration waves from these parts increased after the 1903 Ilinden Uprising, but they became more intense after the Balkan Wars and the First World War, which, instead of bringing liberation from the five-century old slavery, led to the triple partition, oppression, assimilation, denationalization and physical destruction of the Macedonian identity and culture. All this was done by Macedonia's just liberated neighbours: Bulgaria, Kingdom of Yugoslavia, Greece and Albania.

Consequently, according to a report dated May 13, 1949 of the UN Special Committee for the Balkans, 232,000 Macedonians from Aegean Macedonia moved away, and the Greek authorities populated and colonized Aegean Macedonia with refugees from Asia Minor in their place.

The period after 1960 was also specific. As a result of the opening of SFR Yugoslavia to the world and its inclusion in the international division of labor, along with the creation of an urban population in cities and liberalization of the policy of going to work abroad, many workers and intellectuals from the former SR Macedonia moved away and settled in North America. Immigration waves from Macedonia to all corners of the world continue even today, but the intensity varies depending on the economic and political moments in Macedonia and the Balkans.

Some more realistic estimates indicate that, from the mid 19th century to the present, more than one million Macedonians from all parts of Macedonia have moved to different countries. In the absence of complete statistical and other data, it is very difficult to accurately determine the exact number, but it is estimated that about 500 thousand Macedonian immigrants live in the U.S., Canada and Australia, out of whom about 150,000

live in the United States of America, approximately 150,000 in Canada, and more than 200,000 in Australia and New Zealand.

It is estimated that more than 150,000 Macedonians live in Europe and other countries. It is also estimated that about 50,000 immigrants of Macedonian origin live in South America, Egypt, Great Britain, Africa and Eastern European countries, as well as in Turkey, where there are more than 300,000 Macedonian-Muslims and ethnic Turks from Macedonia.

The main purpose of immigration was to provide a basic livelihood and earn money for their family. The number of immigrant who left their homeland for political reasons and just for the sake of tradition to go abroad to earn a living was very small.

However, among recent generations, as well as among the newcomers from more recent times, especially from the Republic of Macedonia, there are more and more highly educated immigrants with a higher cultural and social status that has set a new structural level in the Macedonian Diaspora. Thus, there are intellectuals among them from different areas of activity that have established themselves not only in Macedonia but also worldwide.

The lifestyle of Macedonian emigrants in the Diaspora has gone through a partial transformation due to changes in their economic, social, education, qualifications and increased monetary potential. Moreover, many of them, especially from the Aegean part of Macedonia made their way into higher society where they live.

But in regard to political life in their new environments and societies, the Macedonian settlers lag way behind other ethnic groups, as is the case with immigrants from other Balkan countries. However, their achievements on an economic, spiritual, educational, cultural and sports level contribute more and more so they are not treated

as second-class citizens, but as an integral and important factor in the new communities in the Diaspora, especially in multiethnic societies as it is Canada.

The largest population of Macedonians came to the former Soviet Union during the Civil War in Greece and settled in the Caucasus regions. The number of Macedonians from Belomorska Macedonia was about 7-8,000 in only Tashkent and surrounding areas from 1949 onwards. That number later dropped rapidly due to the large number of returnees to Greece, Macedonia and other countries.

Today several thousand Macedonians, mostly from Aegean Macedonia, live in the former Eastern European countries: Romania, Hungary, Czech Republic and Slovakia, Poland, Ukraine, Russia and other countries. In addition, there are numerous immigrants coming from mixed marriages of Macedonians from all parts of Macedonia.

In addition to the overseas countries, European Union and other countries, the Republics of Croatia and Slovenia, are countries where all rights are guaranteed to Macedonians as a national minority. They are countries where their governments, through material and financial assistance, help the development of minorities to promote their national, cultural and linguistic values. Thus, the Macedonians serve as a bridge for developing friendly relations among Croatia, Slovenia and Macedonia, promoting these two countries as democratic and civil society.

The destiny of Macedonians in Serbia and Montenegro is similar if not identical to that of Macedonians living in Croatia and Slovenia. But here, due to the problem with the Serbian Orthodox Church, Macedonians don't have their own religious temples; but they are organized in cultural and artistic societies and other associations.

There are Macedonians who live in Pakistan as well and who consider themselves descendants of the soldiers

and generals of Alexander of Macedon (the Great)”. This we stated in the Himalayas, in Pakistan, there is a tribe which differs from the others. They are tall with a white complexion.

They have their own autonomous territory which they call Hunza or Hunzicut, they speak Burushaski, and identify as Macedonians. The sun on their red flag has eight gold rays. Recently they accepted Islam but retained the old Macedonian traditions.

In addition, there are Macedonians in Israel whose fate is similar to that of the Jews. Their hard life, overall conditions, strong love for their religion, nation, country, past and future have made Macedonians and Jews establish their sovereign and independent states. One of them is me who has learned from the Jews how painstakingly difficult is and how much sacrifice is needed to establish a state: how it is even more difficult to achieve freedom, and how the newly established state, Republic of Macedonia, is to be defended, built, protected and developed loftily, with strong faith, great love and best hope.

ETHNIC ORGANIZATION OF THE MACEDONIANS IN USA AND CANADA BETWEEN THE TWO WORLD WARS



Like the other ethnic groups in the USA and Canada, the Macedonian emigrants also established a number of ethnic organizations. These provided them the feeling of security and became a place for ethnic organization on a national scale, developing in them patriotic faith, love, and hope for their fatherland, Macedonia.

Prior to the Second World War the associations of the Macedonian emigrants had been under strong foreign influence, especially the Bulgarian propaganda. Regardless of this they nevertheless retained their Macedonian ethnic belonging because their societies and associations created opportunities for regular mutual contacts and faster integration in the new society.

In USA and Canada the Macedonians were connected through numerous charitable, social and cultural, religious, political, informative, and other organizations and associations. In the period between the First and Second World Wars the Macedonian emigrants, among other things, were also organized in the following ethnic associations:

“MACEDONIAN PATRIOTIC ORGANIZATION” (MPO)

The first political organization to gather the Macedonian emigrants in USA and Canada was MPO – the Macedonian Political Organization. However, due to the attitude of the American government which did not allow political organization of the emigrants it changed its name from “political” to patriotic organization (MPO) and as such continues to function today.

The MPO was established on 30 September, 1922 in Fort Wayne, Indiana, where they held the First Congress of the Macedonian Political Organizations, that is, the village and regional societies. This organization emerged as a result of the Macedonian emigrants’ desire to have their own ethnic organization.

At first it had a correct attitude towards the Macedonian issue. It fought before the world, the Macedonian public, and the emigrants, for national and social freedom of the population in Macedonia. Thus, the MPO approached the governments and other institutions in Bulgaria, Serbia, and Greece whenever there were pressures or killings of Macedonians.

They reacted by sending their resolutions and other documents and articles. The MPO also frequently appeared as a donator at charities organized by Macedonian emigrants providing various kinds of aid for Macedonia.

At the beginning for MPO Macedonia was equal among the equal countries in the Balkans. However, in the period 1927 – 1929 the organization fell under strong Bulgarian influence when a process of disorientation and disorganization appeared among the Macedonian emigrants. The MPO then began to negate the national originality of the Macedonian people, supporting the thesis on some kind of Bulgarian character of Macedonia.

During the period after the Second World War, i.e. 1945 till the independence of the Republic of Macedonia

in 1991; it also negated the Macedonian state, nation, language, and the Macedonian Orthodox Church. For this reason, in the Macedonian state the MPO was presented as a pro-Bulgarian organization which was mainly active among the Macedonian emigrants in USA and Canada, and so it was devoted only modest scientific and social attention.

On the other hand, Bulgarian science devoted special attention to the MPO using it as a Bulgarian emigrant organization of the “Macedonian Bulgarians” supporting the interests of the Bulgarian propaganda among the Macedonians in USA and Canada.

This was particularly emphasized through the MPO newspaper “Macedonian Tribune” which continues to be published nowadays as a monthly. However, due to the decreased number of members who mainly belong to the elderly generation from the Aegean part of Macedonia, the organization is slowly dying out.

However, after the declaration of independence and sovereignty of the Macedonian state in 1991, especially since 1991, a new process began in the MPO’s attitudes toward Macedonia. Namely, a number of moves were made toward recognition of Macedonia’s independence, and numerous visits and meetings with politicians and Macedonian government officials, and other activities were conducted.

Despite the fact that the MPO continues to follow its previous determinations, nevertheless there are certain noticeable positive changes in MPO’s management and in relation to the attitude toward the Macedonian national issue, the Macedonian Orthodox Church, and towards the Macedonian people in general. Nowadays, the generations of the older members of MPO, who feel as Americans and Canadians, look favorably upon the progress of the Republic of Macedonia.

MACEDONIAN – NATIONAL SOYUZ (MNS) (MAKEDONSKI - NARODEN SOJUZ)

The first Macedonian independent progressive group whose number later increased to six in USA and Canada was established in Pontiac, Michigan, in 1929. The organization of the collaboration and general coordination of activities among the progressive groups was entrusted to the Initiative Committee which organized the First Conference held in Toledo, Ohio, on 22 and 23 March, 1930.

A Resolution was adopted at the conference which obligated every Macedonian independent progressive group to coordinate their activities among themselves and to provide conditions for a most successful expansion of their ideas among the Macedonian emigrants.

This Resolution speaks of the battle that was to be fought against the MPO organization which, as it was stated, was a weapon of the Great Bulgarian state policy. Other documents of the conference also treated the MPO as one of the biggest opponents to the progressive movement of the Macedonian emigrants, especially from Aegean Makedonia. The progressive groups accepted only the workers class as their allies with whom they were prepared to fight against fascism and imperialism through the unique revolutionary front.

The aim of the Macedonian independent progressive groups was to unite the Macedonians misled by the MPO, and to develop political activity among the Macedonian emigrants. One of the greatest desires and demands of these groups was to make a Balkan federation which would guarantee wide national, political, and social rights and freedoms for the Balkan peoples, including the Macedonian people of all three parts of Macedonia. In their realization of this policy the new Macedonian National Soyuz (MNS) counted on the joint action and support of every progressive power

and person in the world, especially those of the Balkans. The MNS organization began publishing and affirming its activities in numerous newspapers, including the “Narodna Volja” (People’s Will).

Otherwise, the Macedonian National Soyuz (MNS) got its name with the uniting of the progressive groups into a “Soyuz” at the First Congress held in Garry, Indiana during 24 – 26 April, 1931. Later, after the Fourth Congress of the MNS held in Detroit, Michigan, in 1934, two organizations were made from the one Macedonian National Soyuz (MNS). These were: the Macedonian American National Soyuz (MANS) in USA, and the Macedonian – Canadian National Soyuz (MKNS) in Canada.

The members of MANS and MKNS supported greater togetherness among the progressive powers of all the Balkan peoples. They felt especially strong about supporting the National Liberation movement of the Macedonian people together with the other nations, Thus, one of the more remarkable activities of the MANS and MKNS was the “Memorandum for Resolution of the Macedonian issue,” which on 11 February, 1945 the National Committee addressed to the American Ministry of Foreign Affairs, the international community, numerous institutes and institutions, and to the Macedonian emigrant population.

However, a campaign against the progressive organizations and supporters of the left wing at the beginning of the cold war began in USA after 1947. Many organizations at the time were declared subversive. MANS was also labeled as such and was declared a transformational organization. Later, in 1949 the decision of the State Attorney of the USA took effect, thus forbidding any further activities of the Macedonian - American National Soyuz. In the period between the two World Wars the MPO and MNS organizations proved to

be most active. The majority of members in their branches were Macedonians from the Aegean and Vardar parts of Macedonia.

The MPO was particularly present through its branches in every community where Macedonian emigrants lived. Hence, the following are organizations and associations of the Macedonian emigrants from their arrival till the Second World War, individually by state:

NEW YORK STATE

The first ethnic organization of Macedonian emigrants was registered in New York State, USA. Thus, earliest information dates back to 1899 when the “Levski” society was established in the city of Nord Adams and had both Bulgarian and Macedonian members. The society had its own constitution which was sent to Sofia the same year for the approval of the Supreme Macedonian Committee.

In 1903 the “Levski” society had 16 branches in various cities throughout USA. IT was of social character whose basic aim was to help its members in case of illness or unemployment, to organize English language courses, to acquaint the newcomers with the characteristics of American living, etc.

The society also raised funds to help Macedonia and Audrain. After 1904 the “Levski” society broke up. On 27 March of the same year, a Bulgarian – American – Macedonian committee was established, i.e. a Macedonian Soyuz which discontinued its activities in 1905. A Bulgarian mutual aid society by the name of “Drugar” (“Friend”) was also founded in 1902 in Philadelphia, Pennsylvania. The aim of this society is obvious from its name and it mainly concentrated on providing material aid to newcomers, acquainting them with the habits and customs of their new fatherland, helping them learn the English language, finding employment, etc.

Gradually other societies of a social nature began emerging on the American Continent. Thus, on 4 November, 1906 a Bulgarian – Macedonian society by the name of “Priselec” (“Dojdenec” – “Newcomer”) was organized in New York. Later, in 1912, emigrants from Bitola living in the city of Syracuse organized a Bitola charitable society.

Also in Syracuse in 1917 emigrants from the village of Gornichevo, near Florina founded the charity association named “Orel” (“Eagle”) which had a branch in the neighboring city of Rochester. In 1932 emigrants from the village of Bapchor in Rochester founded their own branch of the “Vich” society in Fort Wayne.

At the beginning of 1922 a group of Macedonian emigrants from the city of New York founded the “Ilinden” organization. This organization adopted a resolution regarding the signing of the agreement for friendly relations between Serbia and Bulgaria.

One of the oldest members of the MPO organization was the Macedonian organization known as “Independent Macedonia” from the city of Syracuse, founded in 1923. Initially it was named “Autonomous Macedonia” but was later renamed into “Independent Macedonia.”

In 1928 a mutual aid society named “Prespa” was established as one of the biggest Macedonian societies of the MPO in USA. It was based in Lackawanna, in the immediate vicinity of Buffalo. In addition to its significant social activities, this society also developed numerous cultural activities among the Macedonian emigrants, thus organizing its own drama club which performed several dramas of which one of the first was “Macedonian Bloodshed Wedding.”

The “Jordan Gyurkov” organization was founded by the Macedonian emigrants in the city of Lackawanna on 26 April, 1931. On 2 August, 1932 a women’s association

was established, and as part of this organization a Macedonian – Bulgarian school was opened, too.

The “Simeon Eftimov” organization was founded on 11 October, 1933 in the city of Rochester. Later, on 30 January, 1938 the “Argir Manasiev” organization was founded in the city of Albany. Members of this small organization were mainly Macedonian emigrants from the Gevgelija region.

OHIO

The Macedonians in Ohio were among the first to organize themselves ethnically. Thus, in 1917 in Springfield the emigrants from Gumendga united into a charitable organization known as “Gumendga.” In 1918 emigrants in Cleveland who came from the village of Aitos, near Florina united in the Macedonian – Bulgarian society known as “Saint Dimitrija.”

On 1 March, 1922 there was a Macedonian fraternity in the city of Dayton. In 1929 this fraternity changed its name to the “Macedonian Political Organization – Pirin.” Later, women’s and youth clubs were established as part of the organization, and a school was opened.

On 22 April, 1922 the Macedonian emigrants in Springfield founded the “Solun” (Thessalonica) organization. Initially it was named “Machenik” (Martyr) but later changed its name to “Solun.” A women’s club was established within this organization.

On 21 November, 1923 the Macedonian emigrants in the city of Kenton founded the “Boris Sarafov” organization. The foundation assembly of the “Pelister” organization in the city of Akron was also held in 1923. A women’s and youth clubs were established. In May, 1939 members of the “Pelister” organization built their own building. The majority of Macedonian emigrants living in Akron came from the areas of Florina, Bitola, Prilep, and a somewhat smaller number from Ohrid and Gevgelija.

The “Todor Aleksandrov” organization was founded in 1923 in Kingstown following the breakup of the Macedonian – Bulgarian society known as “Prilep.” This organization had developed many humanitarian activities so that from many of its members it collected and sent a large amount of money for the Macedonian refugees in Bulgaria. The majority of Macedonian emigrants living in this city came mostly from the areas of Prilep, Kriva Palanka, Bitola, Prespa, and Florina.

The Macedonian organization of “Alexander the Great” was founded in the city of Loraine in 1924. Later in Loraine, in March, a public assembly was held, and in June 1924 the “Alexander the Great” organization had been founded. The majority of members of this organization came from Dolna Prespa and the area of Resen. At the same time, on 13 May, 1924 one of the biggest societies, the Bulgaro-Macedonian mutual charity organization of “Pelister” was organized in Loraine.

On 10 February, 1926 the “Vardar” organization had been founded in Cleveland. A women’s club and a youth club also functioned as part of the organization. Later, on 6 August, 1926 the Macedonian emigrants in Mansfield established the “Ohrid” organization which also contained a women’s club. In 1928 the “Bistrica” organization was founded in Cincinnati. It had its own school and drama club which performed the drama titled “Macedonian Bloodshed Wedding.”

The “Hristo Matov” organization was founded in the city of Maslon on 2 June, 1931 as a branch of the MPO. The majority of the members of the organization in Maslon came from the regions of Prespa, Florina, and Castoria.

The Macedonian political organization “Sloboda” (Freedom) was founded on 18 July, 1939 in Columbus. The “Vasil Cekalarov” organization from Toledo was also a constituent member of the Macedonian Political

Organization and was one of the members of the 34 Macedonian ethnic organizations in USA, two in Canada, and three in Australia.

INDIANA

The industrial centers in the state of Indiana were places to which a large number of Macedonians from the Aegean part of Macedonia had migrated and organized themselves into their own ethnic organizations. Thus, in 1911 in Granite City the emigrants from Patellae, near Florina had united in the “Orel” (Eagle) society which also had branches in Indianapolis, Indiana, and Dayton, Ohio.

In the same year the emigrants from the village of Visheni, near Castoria, who lived in Fort Wayne, established the “Napredok” (Progress) charity organization. Here too in 1912 the emigrants from the village of Chereshnitsa, near Castoria, established the “Sveti Gyorgi” (St. George) charity organization.

At the same time in Fort Wayne the emigrants from the village of Bapchor united in the “Vitch” charity organization, as one of the most powerful Macedonian village societies in USA.

In 1917 a number of charity organizations were established including the educational and relief society by the name of “Napredok” (Progress) in the city of Gary established by the emigrants from the village of Kuratica, near Ohrid. Later, in 1918 in Gary the emigrants from the village of Velgoshti, near Ohrid organized the mutual aid society named “Progress.” In 1918 the emigrants from the village of Tiolishta, near Castoria established the relief society named “Zashtita” (Protection) in Fort Wayne.

In 1924 a Bulgarian – Macedonian educational course of an emphasized social and educational character was established in Indianapolis. Initially, this society was named “Leon Club” but in 1930 its name was changed.

The “Alexander the Great” society in Gary was founded in 1927. It united the Macedonian emigrants in this city and the neighboring suburbs in the state of Indiana. According to the constitution of the “Alexander the Great” society its members were only persons of Macedonian origin and their sons and daughters in USA.

One of the more powerful Macedonian organizations within the Macedonian Political Organization was the “Kostur” (Kastoria) organization in the city of Fort Wayne, founded on 21 November, 1921. The first congress of the MPO held on 1 October, 1922 was organized by the “Kostur” branch. A women’s and youth club was established as part of this branch. Presently the Central Committee of the MPO for USA and Canada is located in Fort Wayne.

The Macedonian organization named “Dame Gruev” in the city of Indianapolis was one of the oldest members of the MPO. It was established in 1922 and until 1923 it was known by the name of “Lerinsko Bratstvo” (Lerin (Florina) Brotherhood.) This organization had a women’s and youth club as well. Every member of the “Dame Gruev” organization was also a member of the church community and maintained the St. Stefan Church. The organization had their own hall which held about 300 people, and it too, had a women’s and youth club.

One other ethnic organization in the state of Indiana was also “Rodina” (Fatherland) which the Macedonian emigrants in the city of Gary founded on 14 December, 1930.

MICHIGAN

Michigan was and is one of the most significant states for the Macedonian emigrants. Here, the Macedonians began organizing themselves as soon as they had arrived. Thus, among the village societies in 1918 in Jackson, the

emigrants from the village of Armensko, near Florina had organized the charity and educational society named “Napredok” (Progress).

Later, in 1924 one of the largest Macedonian societies, “Buff” whose members were the emigrants from the village of Buff, near Florina, was established in Detroit.

This society expanded its activities in Windsor, Canada where many emigrants from Buff lived. The “Buff” society continues to exist in both cities even today.

The Bulgarian – Macedonian women’s relief society of “Soedinenie” (Unity) was established in Detroit in 1923. By 1939 it no longer existed and the women’s mutual aid society of “Milosrdie” (Charity) emerged as its successor.

In 1926 the Macedonian emigrants living in Battle Creek founded the mutual aid and educational society known as “St. Cyril and Methodius.” Later, in 1932 they established their own mutual aid neutral society once again.

In 1927 emigrants from Tetovo living in Detroit founded a charity organization named “Shar Planina” (Mt. Shar). Nowadays the emigrants who come from the Tetovo area are organized within the “Polog” society whose activities also spread to Windsor.

The “Tatkovina” (Fatherland) organization was founded in Detroit toward the end of May and beginning of June 1922. It helped the St. Clement of Ohrid church community in Detroit financially and developed wide educational and cultural activities.

The Macedonian organization named “Balkanski mir” (Balkan Peace) was founded in the city of Lansing in 1923. Later, on 1 June, 1934 the Macedonian organization named “3rd August” was founded in the city of Jackson as part of the MPO.

ILLINOIS

One of the first Macedonian village societies ever organized on the American continent in 1906 was the “Lazo Pop Trajkov” society whose members came from the village of D’mbeni, near Castoria. This society had two seats: in Madison, Illinois, and Himond, (Indiana), i.e. places where the majority of emigrants from this village lived.

This society expanded its activities among the D’mbeni residents in Canada as well. This same year residents from the village of Kosinets, near Castoria organized their own village society seated in the city of Madison. In 1906 emigrants from the village of Smrdesht, near Castoria established the “Pando Klyashev” educational charitable society.

One year later, in 1907 in Madison the emigrants from the village of Oshchima also established their own charitable society named “Sv. Nikola” (St. Nikola).

Similarly, in 1909 emigrants from the village of Breznitsa, near Castoria established their own charitable society in Madison. Emigrants from the village of Aposkep, near Castoria founded the “Uspeh” (Success) charitable society. On the basis of their village belonging the emigrants from the village of Ekshi-Su, near Florina, who lived in Indianapolis, also established their own charitable society. Later, in 1913 emigrants from the Bitola area who had moved to Granite City founded the Bitola charitable organization named “Zora.”

In 1917 emigrants from the village of Setoma, near Castoria founded the charitable organization named “Sonce” (Sun). Later, in 1926 the “Potkrepa” (Support) mutual aid society emerged in Granite City and the city of Madison in Argon. The mutual aid women’s society named “Makedonskata Bugarka vo Amerika” (The Macedonian Bulgarian Woman in America) was also established in these cities.

One of the more significant Macedonian emigrant organizations within the MPO was the “Bashtin kraj” or “Tatkov kraj” (Father’s Country) organization. It was founded in Granite City in 1924. A women’s club, and later a theatre group were established within this organization.

The MPO also had its organizations in other states of the US, two in Canada, and three in Australia. On 27 January, 1935 the Macedonian emigrants living in Los Angeles, California founded the “Brakja Miladinovci” (Miladinov Brothers) organization which continues to be active today. Later, on 13 September, 1934 the Macedonian emigrants in the city of St. Luis, Missouri held the inaugural assembly for the “Belica” organization. The “Makedonija” (Macedonia) organization was founded on 2 May, 1930 in Seattle, Washington.

ONTARIO

MPO in Canada was active in Toronto and Windsor which engaged the majority of Macedonian emigrants most of whom had come from Aegean Macedonia. On 14 May, 1922 the “Pravda” (Justice) branch of MPO was founded in Toronto consisting of members the majority of which were emigrants from the village of Gabresh, near Castoria, and other places. A women’s club was established and it developed wide cultural and educational activities.

At the same time, members of the “Pravda” organization were active in the church field and were at first members of the Bulgarian – Macedonian Orthodox Church of St. Cyril and Methodius in Toronto, and later in the *St. George Church*.

The MPO branch in Windsor was named “Vlado Chernozemski” and was established on 1 November, 1934. A people’s school and women’s club functioned within this organization.

ORTHODOX CHURCHES OF THE MACEDONIANS UNDER FOREIGN JURISDICTION



Macedonians have always been subject to various kinds of foreign religious, national, and influence, wherever there were conditions for such activity. The most active of all in this respect were the Bulgarian, Greek, and Serbian propaganda, which fulfilled their goals successfully. This was enhanced by the lack of organization of the Macedonian emigrants, who unfortunately had neither a state of their own nor Macedonian Orthodox churches.

For this reason during the period from their arrival to USA, Canada, Australia, and other countries till the constitution of the Macedonian state the Macedonians were subject to Bulgarian, Greek, and Serbian propaganda. The Catholic, Anglican, and certain Protestant Churches also imposed their propaganda and influence upon the Macedonian emigrants. Thus, many of them joined these churches. Even today a certain number of Macedonian emigrants continue to attend Serbian, Russian, Ukrainian, Romanian, and other Christian churches.

During the period between the two World Wars when the MOC had not yet been established as an institution, the Macedonian emigrants in USA and Canada not only participated in the organization and construction of the

so-called Macedonian-Bulgarian Orthodox churches, but they also supported, financed and attended them. These churches were initiated, built, and controlled by MPO.

ST. CYRIL AND METHODIUS IN GRANITE CITY (Sv. Kiril i Metodij)

The first Macedonian – Bulgarian church in USA was established and built in Granite City, Illinois in the summer of 1909. It was built in what was then the suburb of “Lincoln” which had a large Macedonian emigrant population, the majority of which had come from Aegean Macedonia, and some from Bulgaria. The church *Sts. Cyril and Methodius* was blessed by the Bulgarian archimandrite Teofilakt who held the first service on 14 September 1909. As early as June 1908 he had been sent by the administration of the Holy Synod in Sofia to serve the Bulgarians. However, his aim was to “gather” the Macedonians around to the Bulgarian Orthodox Church, which had a strong influence over the Macedonians at the time, particularly over those who had come from the Aegean part of Macedonia.

During the period 1913 – 1922 the church was practically closed since it did not have a permanent priest. After 1933 it became more active. However, after World War II its activities declined. Thus, in 1954 it was sold to the Armenian Apostle Church.

ST. HOLY TRINITY IN MADISON (Sv. Trojca)

The Bulgarian Orthodox Church of *St. Holy Trinity* in Madison, Illinois was founded in 1910. It was built using the funds of Macedonians from the Aegean part of Macedonia and some Bulgarians. As was the case with the other Macedonian Bulgarian Orthodox Churches, the Bulgarian archimandrite managed this, too.

In 1919 the church was set on fire and was extremely damaged. Ten years later the church was reconstructed

and restored. It consisted of the church premises and a small hall. In 1975 the church was expanded and services were conducted in English. This was the only church built mostly by Macedonians, which was not controlled by the MPO till 1938. Till about ten years ago every other Macedonian Bulgarian or Bulgarian Orthodox Church had been controlled by the MPO.

ST. ANNUNCIATION IN STILTON (Sv. Blagoveshtenie)

The second Macedonian Bulgarian Orthodox Church in USA is the St. Annunciation Church in Stilton, Pennsylvania. It was established in 1909 several months after the foundation of the *St. Cyril and Methodius Church* in Granite City. The same Bulgarian archimandrite, who was also elected to be the first enoric priest of the church, too devoted this. Mostly MPO members of the “Prilep” branch attended it. This branch was established in 1921, and in fact owned the house which had a hall immediately next to the church. The church, on the other hand, had been built in 1927 using the funds of Macedonian emigrants who came mostly from Prilep, and the region. The church was completed in 1949. However, at the beginning of 1975 the church was set on fire and was largely damaged. This church continues its activities into the Bulgarian Eastern Orthodox Church in USA, Canada, and Australia.

ST. STEFAN IN INDIANAPOLIS (Sv. Stefan)

One of the larger Macedonian colonies in USA after the Ilinden Uprising was in Indianapolis. Hence, about a thousand people from the areas of Florina, Edessa, and other places in Western Macedonia, and about a hundred Bulgarians joined in organizations known as: “Ekshisu,” “Ostrovsko,” and “Patelsko.” They had decided to establish a Christian church in Indiana.

At the time the same Bulgarian archimandrite had come to their community and continued his mission “helping” them establish the Bulgarian Orthodox Church of *St. Stefan* on 1 January 1915. Funds raised mostly by the Macedonians were used to purchase the building, which was renovated and adapted into a church. 1918 had already paid off the church premises.

This church still stands today. It is attended by a certain number of families who originally came from Aegean Macedonia and Bulgaria. The integration process in the new environment had its effects on them, too. Church services are conducted only in English at this church as well.

ST. RESURRECTION IN TOLEDO (Sv. Voskresenie)

The Macedonian - Bulgarian *St. Resurrection Church* served the Macedonian and small number of Bulgarian emigrants in Toledo, Loraine, Mansfield, and Cleveland. The church was built and opened on 18 June 1923. The MPO had a strong influence in this church.

ST. PETER AND PAUL (Sv. Petar i Pavle)

The *St. Peter and Paul* Macedonian Bulgarian Church was founded in Mason City, Iowa. It was built and opened in May 1928 and was attended by emigrants from Iowa and Minnesota.

ST. CLEMENT OF OHRID IN GARY (Sv. Kliment Ohridski)

The *St. Clement of Ohrid* Macedonian – Bulgarian Orthodox Church was founded in July 1929 in Gary, Indiana. Initially a Serbian Orthodox Church had been purchased which engaged and was attended by a large number of Macedonians and Bulgarians. The church had problems with the property owner and was

therefore closed down. Later a new church was built on new premises but its activities decreased until it stopped functioning.

ST. NIKOLA IN FORT WAYNE (Sv. Nikola)

The seat of the MPO is found in Fort Wayne. It was here that church life began at first in private houses and stores, and in Butler's Hall between 1940 and 1948. Church services were conducted in Bulgarian. A decision was brought to raise funds for a new *St. Nikola' Church* in 1946. Two years later, the newly constructed church was devoted in November 1948. It is one of the most beautiful Macedonian Bulgarian Orthodox churches on the North American continent. As was the case with other Macedonian Bulgarian Orthodox churches in USA and Canada, this church was also a place for conducting religious instruction, and it helped many newcomers of various nationality and denomination. It was also a place from which the Orthodox religion spread and it maintained the Bulgarian – Macedonian heritage. Throughout the period of about forty years priests conducted services in Bulgarian, but recently services are conducted in English.

Macedonian – Bulgarian and Bulgarian churches in which the majority of members were Macedonians were also built in USA in the period before and after World War II. This was the case with the following churches: *St. George* in Toledo; *St. Prophet Ilija* in Akron, Ohio; *St. Sofia* in Chicago, Illinois; *St. Spirit (Sv. Duh)* in Youngstown, Ohio; *St. Nikola* in Flint, Michigan; *St. Clement of Ohrid* and *St. George*, both in Los Angeles, California; *St. Spirit* in Cincinnati, Ohio; *St. Dimitrija* in Cleveland, Ohio; *St. Nikola* in Buffalo, New York; *St. Andrej* in New York City; and *St. Spas* in Bottle Creek, Michigan, founded in 1947.

After World War II till the restoration of the Macedonian Orthodox Church, the Macedonian emigrants built, supported, and attended Macedonian-Bulgarian, Serbian, Greek, Russian, Romanian, and other churches, including the following:

ST. CLEMENT OF OHRID IN DETROIT **(Sv. Kliment Ohridski)**

By all means the largest Macedonian colony in USA is Detroit, where the majority of Macedonian emigrants arrived at the beginning off the XX century. They came for various reasons and with various national, political, and religious beliefs. Hence, they began various forms of organization and connection both culturally and spiritually. Thus, a certain number of Macedonians together with the small number of Bulgarian emigrants joined on a religious scale. Till 1927 they satisfied their religious needs at various Christian churches. After this year they got together in the Macedonian Bulgarian Orthodox Church which today bears the name of *St. Clement of Ohrid*.

In 1928 in Dearborn two houses were bought using funds from the Macedonians, the majority of which came from the Aegean part of Macedonia. On 17 February 1929 on these premises the foundation stone was placed for the new *St. Trinity Church*.

The church was soon built although not finished, and on 2 May the same year the first church service was held. This marked the beginning of joint church attendance of the Macedonians and Bulgarians lead by the Bulgarian priest – “missionary” who had been sent for this purpose directly from Sofia.

However, during the crisis (1930 – 1934) problems of a financial character emerged so the church was closed and put up for sale. This forced the members of the “Tatkovina” branch of the Macedonian Patriotic Organization (MPO) in Detroit to pull down the *St. Trinity Church* in Dearborn, and invest in a new church. Thus, in March 1935 foundations

were placed to a new church community that was named *St. Clement*.

The new church was ready in three years and served till 1964 when a division among the members appeared. One fraction remained at *St. Clement of Ohrid*, built in 1964 and blessed in June 1966 by the Bulgarian metropolitan Andrej. It was a three-section church attended nowadays by a large number of Macedonians from every part of Macedonia as well as a small number of Bulgarians and other Christians. The other fraction built a new church in Dearborn Heights named *St. Paul (Sv. Pavle)*.

This state came as a consequence to the division of the Bulgarian Orthodox Church, the effects of which were seen on the emigrants, too. For this reason, since 1963 in USA and Canada there are two administrations. One consists of those loyal to the Bulgarian Orthodox Church, joint with the Eastern Orthodox Church Eparchy for North and South America, and Australia, having seat in New York City, and controlling eight churches. The other consists of the Eparchy of the Bulgarian Orthodox Church for USA and Canada with seat in Toledo, Ohio, which controls and has under its jurisdiction nine churches.

ST. LAZAR “RAVANICA” IN DETROIT

A certain number of Macedonians in Detroit, who came from the Tetovo area attended the Serbian Orthodox Cathedral Church of St. Lazar “Ravanica.” They helped it financially and are presently among its most numerous and active members. They came from the villages of Vratnica, Belovishte, Rogachevo, Odri, and others. Since the building of the new church in the 1970’s a large part of the Macedonian emigrants participated in the cultural, educational, church and sports activities. Otherwise, the old or original church began its activities on 20 May 1917 when the land was purchased. Ten years later, in 1927, construction of the church began. It was registered with

the authorities in Lansing, Michigan on 27 September 1932 as a church corporation.

The church was blessed on 17 June 1934. Throughout the next few decades the church was built three times. The foundation stone of the present day building of “Ravanica” was placed on 27 June 1965. The church was blessed on 25 and 26 November 1967. The *St. Lazar Ravanica Church* has collaborated with the former Yugoslav authorities since 1963 when the shizma emerged in the Serbian Orthodox Church. This gave the Macedonian emigrants reason and motive to attend this church.

At the same time, a certain number of Macedonian emigrants used to attend both Macedonian and Serbian churches, while a small number continue to do this even today. This is the case with the Serbian Orthodox Churches of *St. Stefan* in Lackawanna, *St. Mary* in Windsor, *St. Sava* in Toronto, and other cities.

ST. PETKA – VRATNITSA MEMORIAL HALL IN DETROIT (Sv. Petka – Vratnichka)

According to some evidence the majority of Macedonian emigrants in Detroit come from Vratnica, near Tetovo. They also attend the following churches: Macedonian Orthodox Church of *St. Mary*; Serbian Orthodox Church of *St. Lazar Ravanica*; and *St. Petka* of Vratnica. This village community which owns a large hall used for organization of various manifestations also has a small church. The building was constructed in 1979 and includes the church which is under the jurisdiction of the Serbian Orthodox Church. Presently, the emigrants from Vratnica are raising funds for construction of a new church.

ST. CYRIL AND METHODIUS IN LORAINE (Sv. Kiril i Metodij)

The city of Loraine, Ohio was also center of the Macedonian emigration in the beginning years. It also had a church community, but it was founded in 1932, one year after the closure of the church in Mount Union, Pennsylvania, which was attended by Russian and Macedonian emigrants. Thus, on 24 September 1933 an assembly was held at a Slovak community center. At this assembly a committee was formed which began collecting funds for construction of a church. On 29 October 1933 foundations were placed to the *St. Cyril and Methodius* community. This church became the center of a large number of activities of the emigrants from the Balkans. Nowadays it is still active although attended by very few.

ST. THOMAS IN AKRON (Sv. Toma)

St. Thomas' Church, like the *St. Clement of Ohrid Church* on Detroit, is also registered as an Eastern European Orthodox Church. It was founded in 1959 after a certain number of believers of what was then the *St. Prophet Ilija Church* in Akron refused to acknowledge control of the MPO. On 8 November 1959 they decided to found a new church which would be served by the Bulgarian priest from the *St. Prophet Ilija Church*. The part of the name that stated "*Macedonian - Bulgarian*" was removed and the name "*St. Thomas - Eastern Orthodox Church*" was accepted. Land for construction of a church was bought and blessed on 20 February 1960 by the Bulgarian bishop, Andrej Velicki. A certain number of Macedonian emigrants from Akron, Kenton, and Maslon, attended the Serbian Orthodox Church of *St. George* in Kenton, as well as the Romanian and Syrian churches. At the same time a large number of Macedonians from the Florina and Castoria areas support and attend the Greek Orthodox Church.

ST. CYRIL AND METHODIUS IN TORONTO (Sv. Kiril i Metodij)

The first organized community of the Macedonian emigrants in Canada is by all means the Macedonian – Bulgarian Orthodox Church of *St. Cyril and Methodius* in Toronto. Initiatives for establishment of this community began in 1910. A group of Macedonians from Aegean Macedonia gathered at the “Nevolska kukya” (Nevoljani House) of the villagers from Nevoljani, near Florina, and decided to establish their own church community. A committee was formed comprising of about twenty members, all from Aegean Macedonia.

The second half of August 1910 is in fact the beginning of the establishment of the church community and the time when they began raising funds for construction of the church. On 24 November of the same year they purchased a property which they adapted into a church. This was a meeting place for members of the “Pravda” branch of the MPO in Toronto and other emigrants from the Balkans. The foundation stone of the present day church was placed on 24 May 1948. It was completed in 1949 and on 19 June of the same year the Bulgarian metropolitan Andrej Velicki devoted it. The church was completely finished in 1954.

Despite the fact that this church was built mainly from the funds of Macedonian emigrants, it nevertheless found itself under jurisdiction of the Bulgarian church and served Bulgarian propaganda the whole time. Even now the majority of believers who attend it are Macedonians. Most of them feel as Macedonians, but the tradition nurtured for several generations is quite an important factor that links the Macedonian emigrants with this church. Today it is a monument to the past, which has no believers, no young generations, but instead it is rented to people of other nations and religions in order to survive.

ST. GEORGE IN TORONTO (Sv. Gyorgi)

The *St. George Church* in Toronto is the second Macedonian-Bulgarian Eastern Orthodox Church. It was established following the separations within the first Macedonian-Bulgarian Church of *St. Cyril and Methodius* in 1940. As a consequence of this a group of Macedonian emigrants the majority of which had come from the Castoria area, who had been under the influence of Bulgarian propaganda, founded the *St. George Church* on 1 June 1941. On 26 October of the same year the foundation stone was placed, and the church was blessed on 14 November 1943. This church continues to be active presently and its members belong to the elderly Macedonian generations. It is under the jurisdiction of the Bulgarian Eastern Orthodox Church – USA and Canada Eparchy.

HOLY TRINITY IN TORONTO (Sv. Trojca)

A certain kind of division among the members of the MPO at the church of *St. George* emerged in the 1970's. Some Macedonian families who mainly came from the Castoria area withdrew and established the *Holy Trinity Church*. In 1971 they purchased an Anglican church and adapted it into a Christian home. In 1986 the Bulgarian bishop blessed the church and it came under jurisdiction of the Bulgarian Eastern Orthodox Eparchy for USA, Canada, and Australia. This church continues to be active.

The following are Macedonian – Bulgarian Orthodox Churches under jurisdiction of the Eastern Orthodox Church which are attended by Americans and Canadians of Macedonian descent: *Holy Trinity (Sv. Trojca)* in St. Luis; *St. Cyril and Methodius* in New York; *St. George* in Los Angeles; as well as *St. Cyril and Methodius* in Melbourne; and *St. Petka* in Adelaide, Australia.

ST. DIMITRIJA IN TORONTO (St. Dimitrija)

This is a Greek Orthodox Church whose construction was helped financially by Macedonians from Aegean Macedonia. It is located in the immediate vicinity to the Macedonian Orthodox Church of *St. Clement of Ohrid* in Thorncliff Park. The purpose for building this church in 1967 was to win over the believers from *St. Clement of Ohrid* especially those from the Aegean part of Macedonia.

Despite the fact that the Macedonians did not understand the Greek tongue, there are still a large number of those who got trapped in the web of the Greek propaganda of the so-called “Pan Makedoniki” (All Macedonian) organization and left their herd.

A similar or identical history, faith, and intention are shared by the following Greek Orthodox churches in Toronto: *St. George* built in 1938, *St. Nikola* built in 1970; *St. Nikola* in Cincinnati; the Greek Church in Windsor, and others. Their members are mainly

emigrants of Macedonian origin but under strong influence of the Greek propaganda and the so-called “Pan Makedoniki” organization. This period of construction and support of Macedonian – Bulgarian Orthodox churches throughout the world has ended now since the Macedonian Orthodox Church is growing strong and numerous churches were and continue being built under its jurisdiction. These are spiritual centers to the majority of Macedonians from every part of Macedonia including the young generations of families which belonged to the MPO, the Macedonian – Bulgarian, and Serbian churches in USA and Canada.

MACEDONIAN IMIGRANT MEDIA BEFORE WORLD WAR II



Printing of the newspapers as papers of the Bulgarians and Macedonians in America was for the reason that prior to the Second World War, according to American laws, clubs, societies, and other forms of organization and activity could only be based on and developed by those nationalities that were constituted as states. To the American administration at the time it was much more important what country the people came from rather than what nationality they belonged to. To them information in passports regarding national belonging was decisive. In this context we need add the large and extremely unscrupulous Greek, Serbian, and especially Bulgarian propaganda. The newspapers of the Macedonian emigrants in USA and Canada prior to the Second World War were shared with the Bulgarian emigrants, which included the following:

BORBA (Battle)

The first newspaper in USA that treated the Macedonian issue was the “Borba” newspaper which began to be published in January 1902. This was the first newspaper of the Macedonian and Bulgarian emigrants in America. Till its eighth edition it was a means of the

Macedonian – Odrin society but was later taken into the hands of the Bulgarians. In fact, until the eighth edition the “Borba” newspaper treats the Macedonian issue with its essential thesis being the autonomy of Macedonia. After this edition there was a dominance of topics relating to Bulgaria. It came out in 15 editions of which the last is dated 15 October 1902.

MAKEDONIJA (Macedonia)

The first edition of this newspaper was published on 7 December 1907, and the last in August 1910 in Granite City as an organ of the emigrants in America. It was published by the “Makedonija” society.

NARODEN GLAS (People’s Voice)

The “Naroden glas” daily newspaper (1907 – 1944) is one of the largest joint newspapers of the Macedonian and Bulgarian emigrants in USA. Till 1913, i.e. till its sixth Anniversary, it came out once, and then twice a week, until it became a daily newspaper published in Granite City and printed in its own printing office.

MAKEDONSKA TRIBUNA (Macedonian Tribune)

After the First World War there was more intensive emigration from Macedonia throughout the world, and so national organizations and societies were established. As a result of this in 1922 these societies united into the *Soyuz of the Macedonian Political (Patriotic) Organizations* in USA and Canada known as *MPO*. The “Makedonska Tribuna” newspaper was an organ of the *Soyuz of the Macedonian Political Organizations* in USA and Canada and appeared in Indianapolis. At first it served the interests of the revolutionary movement of the Macedonian people, but later supported the Bulgarian assimilatory policy in Macedonia and in the world.

“Makedonska tribuna” as an organ of the MPO came out continually, once a month, starting 10 February 1927. From its beginning till the 1990’s it was published in Bulgarian, whereas presently it is published in English with a certain number of articles in Bulgarian, and Macedonian from time to time. This newspaper has the longest history of publishing in the Diaspora. During its history of 75 years it has played a significant role in the affirmation of the aims and interests of the MPO organization and of the Bulgarian propaganda. Despite the fact that the paper carries the attribute “Macedonian” it is nevertheless a far cry from the Macedonian truth. Because of this only a certain category read this newspaper and it is not popular among the Macedonian emigrants who came to USA and Canada after the Second World War.

MAKEDONIJA (Macedonia)

This newspaper was devoted to the Macedonian liberation and independence movement. Its first edition was published in 1923; it came out once a month in English and was published by the Central Committee of the Macedonian political organizations in USA and Canada.

MAKEDONSKI BJULETIN (Macedonian Bulletin)

The first and only edition of this paper was issued on 1 March 1930 in the city of Pontiac, Michigan, published by the Macedonian initiative committee. Its motto was: For a free Macedonia within a Balkan Federation.

MAKEDONSKI BILTEN (Macedonian Bulletin)

“Makedonski bilten” appeared in USA in March 1930 and only three issues were published. The newspaper was an organ of the Initiative Committee of the VMRO (united) organizations. The aim of “Makedonski

bilten” was to inform the emigrants of the Macedonian issue from VMRO’s point of view. This attitude was particularly stressed in the appeal to the Macedonian emigrants which appealed that they fight against the supremacists and called upon the Macedonians for an uncompromising struggle against the fratricides and their servants.

BALKANSKO ZDRUZENIE (Balkan Association)

After establishing the Initiative Committee of the independent progressive groups, in April 1931 they held the First Congress of all the progressive Macedonian groups that united in the Macedonian People’s Soyuz. As a result of the awakening of the Macedonian consciousness, on 1 June 1931 the “Balkansko zdruzenie” newspaper appeared as an organ of the Macedonian People’s Soyuz in America whose seat was in Detroit, as a continuation of “Makedonski bilten.” It was published till 1934.

SOZNANIE (Realization / knowledge)

The first Macedonian independent progressive groups in Canada and USA, and later in Australia, began forming between the two World Wars as part of the Macedonian national *soyuz* whose long lasting and fruitful progress was expressed through the “Soznanie” newspaper. This newspaper was an organ of the Bulgarian branch of the Communist party in USA, and it also included Macedonian progressive emigrants. It appeared in Detroit on 15 December 1932 and came out every Friday in 2,000 copies. Printing stopped on 29 October 1937, and it was replaced by the “Narodna Volja” (People’s Will) newspaper as an expression of the progressive Bulgarian and Macedonian emigrants in USA and Canada.

NARODNA VOLJA (People's Will)

The first edition of this newspaper was published in Detroit in 1938. It was published once a week in the Cyrillic alphabet with a large part of the materials being published in the regular articles in English. After the constitution of the People's Republic of Macedonia numerous texts were published in the Macedonian literary tongue. The "Narodna Volja" newspaper was published as an organ of the MANS till 1944, consisting of six pages and a total of 127 editions.

NOVO VREME (New Age)

The "Novo vreme" newspaper was published in Toronto at the time of the foundation of the Macedonian – Canadian People's Soyuz (Makedonsko-kanadski naroden sojuz – MKNS) as its organ. The contents of this newspaper were identical to the contents of the "Narodna volja" newspaper. The aims and objectives of the MANS in USA were also identical to the aims and objectives of MKNS in Canada.

MACEDONIAN VILLAGES AND REGIONAL SOCIAL AND CULTURAL FRATERNITIES AND SPORTS ASSOCIATIONS IN CANADA BEFORE WW II

◆

The earliest organized charitable fraternities in Canada were fraternities of the following villages: Oshchima, Banitsa, Smrdesh, D'mbeni, Buff, and Trsje. These fraternities were established during the period 1905-1907. After 1910 there was massive organization of Macedonian village charitable societies. Till the Second World War these Macedonian village societies were basically fraternities from Aegean Macedonia, whereas after the 1960's they were basically from the Republic of Macedonia.

Recently, telephone books containing addresses of every resident of a certain village, regardless of their present place of living, have become very popular. The villages of Buff, Oshchima, Brajchino, and others have such telephone books.

“OSHCHIMA” CHARITABLE SOCIETY, from the village of Oshchima, near Florina, was established in 1905. It is one of the oldest societies organized by the Macedonians from Aegean Macedonia living in Canada. The main reason why this society was established at the time was for its members to help each other, especially to receive the newcomers from their village.

In the past and the present the “Oshchima” society has always been closely related to those residents who remained and continued living in the village, especially during the period between the two World Wars and after the Civil War in Greece when the village suffered the greatest tragedies. It also developed publishing activities and published a monograph of the village includes telephone numbers and addresses of every Oshchima resident regardless of their present place of living.

THE RELIEF FRATERNITY OF “ZHELEVO”, near Florina, was established in 1907, whereas the present “Zhelevo” charitable fraternity was established on 1 October 1921. It developed a wide range of activities among which in 1928 they initiated the construction of the well-known “Zhelevski dom” (Zhelevo Hall).

In 1929 they founded the “Rodina” youth society. The Zhelevo Hall was once again initiated in 1946. On 26 August of the same year they purchased the land. The home was officially opened on 10 July 1948. The home owns weekend house lots, golf terrains, and other properties. The meeting regarding the construction of the Macedonian Orthodox Church of *St. Clement of Ohrid* in Toronto was held at the Zhelevo Hall.

THE “GABRESH” CHARITABLE ASSOCIATION was founded on 1 March 1911 in Toronto. The original society was of a charitable character. Its main aim was to help newly arrived emigrants from the village, and to help those who wished to return to their native village in Macedonia.

The society was officially registered and had its own Statute. It has approximately 250 members who organize a picnic every year together with the society from the village of Drenoveni.

“OTECKERASIM” (Father Gerasim) CHARITABLE SOCIETY FROM TRSJE was most probably the oldest society of the Macedonians in Toronto. Unofficially it began functioning in 1890, but was officially registered in 1933 when the number of emigrants from the village of Trsje, near Florina, increased significantly. It was well known for its cultural activities among its members and the entire Macedonian emigrant population in Toronto. The society has its own park in which they have built a small monastery named “Otec Gerasim.”

“BUFF” CULTURAL AND EDUCATIONAL SOCIETY. The first “Buff” charitable society from the village of Buff, near Florina, was founded in 1959 in Detroit, USA. In 1959 a society bearing the same name was established in Toronto, too. Initially the Buff residents in Toronto were members of the society in Windsor, which was well known for its activities. Members of the “Buff” society took active participation in the construction of the Macedonian Orthodox Churches.

The “Buff” societies maintained good relations with their native village of Buff, and at the same time the three societies continue to maintain mutual friendly relations. They invite each other to their picnics, dances, and festivities.

THE “BANITSA” CHARITABLE SOCIETY from the village of Banitsa, near Lerin (Florina), was founded on 26 June 1911 in Toronto. Presently there are two societies that bring together Banitsa residents. The first “Banitsa”, which is the biggest in number, is of clearly Macedonian orientation. The second society was established in 1929. Its name is “Vevi” after the Greek name of the village and it is pro-Greek oriented.

THE “BESVINA” CHARITABLE ORGANIZATION from the village of Besvina, near Castoria, is one of the earliest Macedonian village societies founded in Canada. It was organized in 1916. Its original name was “Dva vrvovi” (Two Peaks) Charitable Society, and later changed this to its present name. The society was registered and functions according to the regulations of its statute.

THE “D’MBENI” CHARITABLE SOCIETY. The original “D’mbeni” society from the village of D’mbeni, near Castoria, was founded in the city of Gary, Indiana, USA. It brought together D’mbeni village residents living in USA and Canada. The society was then named after Lazar Pop Trajkov, the famous fighter against Turkish slavery who came from this village. In 1940 members of the society who lived in Toronto broke away and organized their own society naming it “D’mbensko selsko spomagatelno drustvo Lazar Pop Trajkov” (D’mbeni Village Charitable Society – Lazar Pop Trajkov.) The “D’mbeni” society is registered and functions according to a statute. Among the emigrants this society is known for its humanitarian activities. It has its own farm known as “D’mbensko selo” (D’mbeni village.)

THE “V’MBEL” CHARITABLE SOCIETY from the village of V’mbel, near Castoria was founded in 1940. However, from an originally active society in its beginnings, in the 1980’s it gradually turned passive with a tendency of disappearing.

THE “SKOPJA (Nevoljani)” CHARITABLE SOCIETY from the village of Nevoljani, near Florina was founded on 5 February 1956. With the aim of retaining unity among the residents of the village of

Nevoljani, they named the society by the two names: the Macedonian and the Greek.

THE “DRENOVENI - KRANIONA” CHARITABLE SOCIETY from the village of Drenoveni, near Castoria, was founded in 1940 and consisted of two wings: of Macedonian and pro-Greek orientation.

MACEDONIAN OPEN GOLF TOURNAMENT IN TORONTO. This tournament has existed in Toronto since 1942 and was founded by a well-known Macedonian emigrant and businessman. Main participants in this sports and recreational manifestation are Canadian businessmen of Macedonian descent whose families came to Canada before the Second World War. Participants in the tournament receive from the organizer prizes such as caps, shirts with the Macedonian flag, and other things. The winner of the tournament receives a special cup. The tournament takes place in June every year.

IV

MACEDONIAN ASSOCIATIONS IN USA



*Ask not what your country
Can do for you
Ask what you can do
For your country*

John F. Kennedy

-
-
- ❁ AMERICAN-CANADIAN-
MACEDONIAN
ORTHODOX EPARCHY
 - ❁ MACEDONIAN CHURCHES
AND NATIONAL CENTERS,
NEWSPAPERS AND
ASSOCIATIONS IN INDIANA
 - ❁ MACEDONIAN CHURCHES
AND NATIONAL CENTERS,
NEWSPAPERS AND
ASSOCIATIONS IN OHIO
 - ❁ MACEDONIAN CHURCHES
AND NATIONAL CENTERS,
NEWSPAPERS AND
ASSOCIATIONS IN MICHIGAN
 - ❁ MACEDONIAN CHURCHES
AND NATIONAL CENTERS,
NEWSPAPERS AND ASSOCIATIONS
IN NEW JERSEY AND NEW YORK
 - ❁ MACEDONIAN CHURCHES
AND NATIONAL CENTERS,
NEWSPAPERS AND ASSOCIATIONS
IN ILLINOIS, CALIFORNIA,
PENNSYLVANIA AND FLORIDA
-
-

AMERICAN-CANADIAN- MACEDONIAN ORTHODOX EPARCHY



ccording to the decisions of the Synod of MOC, G. Kiril, who was then vicar bishop of Tiveriopol, was chosen to be the first archpriest of the entire eparchy. On 10 August 1969 he was enthroned as its authorized eparchy archpriest. The act of enthronement was conducted in Toronto, the biggest Macedonian emigrant colony and church and cultural center of the Macedonians from every part of the world. It was carried out by Bishop Metodij, who was the metropolitan of Debar and Kichevo at the time.

The service during the enthronement was conducted by priests in the presence of a large number of Macedonians from every Macedonian colony in Canada and USA, numerous guests and officials of the Macedonian organizations and associations, as well as representatives of the Canadian government and the media.

Thus, at that day tens of thousands of members and followers of *St. Clement Church* who live in Canada and the USA, definitely found their spiritual pastor. Under his wise leadership and very important and broad, the diligent Macedonian emigrants on the North American continent have built a dozen of Macedonian Orthodox

churches in a relatively short period through their handwork and self-sacrifice.

In compliance with the decision of the MOC Synod, Kiril, who was Bishop's Vicar of Tiveriopol at the time, was enthroned the first Metropolitan of this Diocese on 10 August 1969.

The ceremony of enthronement was performed at the Church of *St. Clement of Ohrid* in Toronto – the largest Macedonian community and church-cultural center of the Macedonians from all parts of Macedonia, by the then-Metropolitan of Debar and Kičevo Metodij, in a joint service with members of the clergy: Atanas Popovski, Spiro Tanaskovski, Ilija Kaninski, Boško Kiproviski, Boris Popovski, and Aleksandar Candovski, in the presence of a large number of Macedonians from all Macedonian communities in Canada, the USA, and Australia, numerous guests and officials from the Macedonian organizations and associations, as well as representatives of the Canadian government and society.

On this day, a 'river of people' flowed from many cities and places, like it was a few days earlier for the Ilinden Picnic. Some of them had arrived even two days earlier to find place for this very important event.

The Holy Bishop's liturgy, which was performed in a joint service with entire clergy of the Macedonian communities in the USA and Canada, and which was concelebrated by Metropolitan Metodij of Debar and Kičevo and by Bishop Kiril, was most formal. Then, in the name of the Holy Bishops' Synod of the MOC, Metropolitan Metodij led the enthroned Diocesan Metropolitan into the Metropolitan's throne.

Upon his enthronement, Metropolitan Kiril held an inspiring and warm speech. Thanking everyone for the faith and task entrusted upon him, he said:

"This is a day of joy and challenge. Nevertheless, like every other joy, our joy today also obligates us. All of us

– me as your pastor, and the clergy in my large Diocese, and all of you, my dear spiritual brothers and sisters, need to be aware of the tough and serious assignments that lie ahead of us.

The responsibility and difficulties we will encounter will be even greater for the Macedonian communities that consist our God-given Diocese, are separated by vast oceanic waters. Nevertheless, I will never lose faith and hope in God that, with your sincere support and the support of our more than one million Macedonian brothers and sisters and of the Macedonians living in the United States of America, Canada and in Australia, which are also constituent parts of our Diocese, we will manage, with an even faster pace, to continue making even greater achievements both in our cultural-educational national field, and in our church-patriotic field. I do not lose my faith that we will certainly go towards full affirmation of our rightful church and national holy deed.” These were the words with which Metropolitan addressed the believers.

Upon the enthronement, an official banquet in the large hall of the *Church of St. Clement* of Ohrid was organized the same evening. In addition to 400 Macedonians, there were also numerous dignitaries from the church and the government, both from Toronto and from the Province of Ontario.

Among them there were two Members of Parliament, representatives of the Anglican and Catholic Church, delegation from the *Matica na iselenicite od Makedonija*, from the communities of Canada and the USA, the Mayor of Toronto, the first president of the *Church of St. Clement of Ohrid* in Toronto, Spiro Sanders, the then president Prof. Jim Juglov; and of course many other important persons whose company only elevated the celebration.

Welcoming speeches followed that sent strong messages, many promises and assurances that with the Metropolitan Kiril new victories would be achieved in

a more courageous and decisive way. These words of encouragement and motivation were met with great approval by those present in the large hall.

The joy was immense, as was the celebration, and of course the achievements and successes – but the challenges were certainly the greatest. This was yet another strong motive to work more successfully and wisely, and to contribute to the good of one's people, and to the good of them all.

Among the decisions of the church-people's assembly held in Ohrid during 17-19 July 1967, when the autocephaly of the Macedonian Orthodox Church within the Ohrid archiepiscopate was declared, was also the decision of the Holy Archpriest Synod to establish an American-Canadian-Australian Eparchy.

One of the aims of this significant church institution is to deepen relations and to strengthen love, faith, and hope among the Macedonian emigrants in the Trans-Atlantic countries with their fatherland and with the church, and to be the bridge that will bring Macedonia closer to the countries where they lived. Initially there was one Eparchy for USA, Canada, and Australia. Later there was a decision to establish an Australian-Macedonian Eparchy for Australia, which broke away as a separate institution. This was followed by the establishment of a European Eparchy.

For the first time an Eparchy Assembly as the most supreme body of this eparchy was founded on 4 October 1969 at the premises of the MOC of *St. Clement of Ohrid* in Toronto at which numerous delegates and guests participated. They also elected an Diocesan Eparchy Board, Diocese Ecclesiastical Court, and Diocesan Church – Educational Council.

Twelve years later the American-Canadian Eparchy was officially registered with the authorities of New York State. This act was a historical moment for the

Macedonian emigrants and one of the most significant events in the life and activities of the MOC on the North-American continent. The registering of this supreme governing body of MOC in USA and Canada strongly influenced the future affirmation of the Macedonian name and spiritual values of the Macedonian immigrants in their new environment.

The 12 September 1981 was a happy day for the Macedonians in USA and Canada when metropolitan Kiril signed the documents and marked the legal registration of the Eparchy at the MOC of *St. Dimitrija* in Rochester, New York State, in the presence of priests and prominent people of the Macedonian communities.

Namely, after prayer at the *St. Dimitrija Church*, for the first time beyond Macedonian borders, at the “Americana” hotel, the signatures of the archbishop and his depute meant legalization and recognition of the Macedonian Orthodox Church. At that time the Eparchy consisted of about fifteen church parishes and about ten parish priests. The Eparchy had now become an inseparable part of *St. Clement’s Church*, the mother church in Macedonia.

News of the registration of the Eparchy quickly spread through the media in Macedonia, USA, and Canada. However, special attention was devoted to this event by the New York daily newspaper “Times Union” which announced the legal registration of the Eparchy, the existence of the Macedonian Orthodox Church, and of the Macedonian nation in general.

One of the most important activities of the American-Canadian Eparchy is the work of the church-people’s assembly held every year since 1975. By 2002 this Eparchy had held a total of 28 church-people’s assemblies. The last assembly in 2002 was held in Cleveland and was hosted by the Macedonian Orthodox Church of *St. Clement of Ohrid* in Loraine.

The idea to hold church-people's assemblies of the Macedonian emigrants who live in USA and Canada came from the Macedonian ethnic community in Gary, Indiana, more precisely the church of *Sts. Petar and Pavle*. The idea was accepted by the church members and later by the other Macedonian Orthodox churches in Northern America. Hence, on 19 and 20 May 1975 a meeting was held at the *Assumption of St. Mary Church* in Columbus, Ohio.

A decision was reached that a church-people's assembly would be held every year in different cities in Northern America where there are Macedonian Orthodox churches. The basic aim of this meeting would be to strengthen unity of the Macedonian emigrants, and to improve and advance activities of the Eparchy. It was decided that the meeting would take place every first Saturday and Sunday of September during the American "Labor Day" holiday, and that it would last two days.

They also decided to determine the seat of the Eparchy, and if possible, to provide conditions for permanent residence of the authorized bishop of the Eparchy. They also discussed ways of strengthening moral support of the Macedonian emigrants in the other cities so that they, too would establish church parishes, build churches and cultural and educational centers, and create conditions and a tradition for the Macedonian emigrants to meet once a year at a joint spiritual and patriotic manifestation. This speeded the process of elimination of the influence of foreign propaganda from one part of the Macedonian migrants who had arrived before the Second World War.

The second meeting of the representatives of all Macedonian Orthodox Churches and church parishes was held at the *Birth of St. Mary Church* in Detroit. Here they made the first concrete program for the meetings

and decided to begin preparations for the first assembly. Hence, the first church-people's assembly of the American-Canadian-Macedonian Orthodox Eparchy was held in Toronto in 1975. Since then these assemblies have been hosted several times by the Macedonian Orthodox churches in Toronto, Columbus, Hamilton, Gary, Rochester, Detroit, Passaic, Chicago, Buffalo, Windsor, Syracuse, Mississauga, and Cleveland.

During this assembly there is a central meeting of the Eparchy committee. This church-people's assembly contributes toward affirmation of the national and cultural values of the Macedonian emigrants in USA and Canada. Different kinds of performances, sports, musical, and cultural, are held during this manifestation. Thus, the first evening is devoted to the Eparchy Assembly where there are discussions of the conditions, opportunities, and issues related to the church and spiritual living of the Macedonian migrants.

The second evening, Saturday, is devoted to the folklore so there are numerous performances by cultural and artistic clubs, folk dance groups, and folklore clubs from every church and church parish. The folklore dancers perform without competing. The third day, Sunday, is devoted to the spiritual and sports living. In the morning there is a joint service usually held by a Macedonian bishop assisted by every Macedonian priest in the American-Canadian Eparchy.

Throughout the day there are football matches which have a winning character. Here the most is seen of the young Macedonian generations who show great engagement and joint living throughout the entire Assembly. In the evening there is a collective, all Macedonian banquet, which ends the Assembly.

The American-Canadian Eparchy has a Statute which it follows. It was adopted at a regular meeting of the Eparchy Assembly held on 1 September 1995

in accordance with the Constitution of the MOC. The Statute was approved and acknowledged by the American church-people's assembly in full presidium at its meeting held on 15 December 1995, decision no. 1/95. The Statute predicts all the rights and responsibilities of the Eparchy, its members, and management of the Eparchy.

Metropolitan Kiril, whose Christian name is Nikola Popovski, is the first authorized archpriest of the newly established American-Canadian-Australian Eparchy during the period 1967-1985. He was born on 23 June 1934 in the village of Carev Dvor, near Prespa. He finished primary school in his native village, and theology in Prizren. In 1964 he entered a monastic order at the monastery of *Sveta Precista* near Kichevo. For some time he worked as an employee for the Macedonian Archiepiscopate. In 1965 he began studying at the Moscow Spiritual Academy. Two years later he was called back to his fatherland. In 1967, prior to the restoration of the autocephaly, he was enthronised to archpriest of Tiveriopol. He completed his theological studies at the Faculty of Theology, *St. Clement of Ohrid*, in Skopje, Republic of Macedonia.

Following the restoration of the autocephaly he was appointed authorized archpriest of the American-Canadian Eparchy, which he managed till 1985. In 1971 the Polog-Kumanovo Eparchy was established and he was appointed its first administrator. Later he became its metropolitan, his present position.

Archbishop Stefan, whose Christian name is Stojan Veljanovski, and who is the present head of the Macedonian Orthodox Church, was the second authorized archpriest of this eparchy for a short period after 1985. He was born on 1 May 1955 in the village of Dobrushevo, near Bitola. He finished primary school in his native place. In 1969 he enrolled at the school of Macedonian Orthodox Theology *St. Clement of Ohrid*

in Drachevo, near Skopje, which he finished in 1974. He immediately enrolled at the Belgrade Orthodox Faculty.

After graduating in 1979, the Holy Archpriest Synod of the Macedonian Orthodox Church appointed him professor at the theology school in Drachevo. In 1980 he was sent to do post-graduate studies at the Ecumenical-patrolological institute of "St. Nikolaj" in Bari, Italy. At his return from Italy he was appointed lecturer at the *St. Clement of Ohrid* Faculty of Theology in Skopje, teaching Holy Scripture of the Old Testament and Patrology. While attending this position he was elected archbishop.

He entered monastic order on 3 July 1986 at the monastery of *Sveti Naum Ohridski Chudotvorec (St. Naum of Ohrid Miracle Worker)* in Ohrid. He was enthronised to metropolitan of Zletovo and Strumica, or Bregalnica, on 12 July 1986 at the *St. Dimitrij Church* in Skopje. Later, on 9 and 10 October 1999 he was elected and enthroned as fifth in order Archbishop of Ohrid and Macedonia. As archbishop of the MOC, Metropolitan Stefan continues to be authorized archpriest of the American-Canadian Eparchy.

For a certain period of time the following heads of churches of the MOC had been elected by function as archpriests of this Eparchy: g.g. Dositej, g.g. Angelarij, g.g. Gavril, and g.g. Mihail.

Archbishop Dositej, whose Christian name is Dimitar Stojkovski (Sojkovik) was the first, archbishop and creator of the restored Ohrid Archiepiscopate within the Macedonian Orthodox Church. He was enthroned to the archbishop's throne of *St. Clement of Ohrid* in October 1958. He was born on 7 December 1906 in Mavrovo. He entered monastic order in 1924 at the monastery of *St. Mary-Precista*, near Kichevo. During his 23 year-long position of archbishop between 1958 to 1981, he managed the MOC wisely, sincerely, and with a lot of self sacrifice.

The church was then renewed thoroughly including all of its vital organs - the episcopate, clergy, eparchies, church parishes in the fatherland and the Diaspora, churches and monasteries, education, and the name and work of Christianity and the MOC in general. His name is inscribed in golden letters in the history of the Macedonian Orthodox Church-Ohrid Archbishopric. He died in 1981.

Archbishop Angelarij, whose Christian name is Cvetko Popovski, stood at St. Clement's throne between 1981 and 1986. During his five years as archbishop he continued building the Macedonian Orthodox Church with a lot of enthusiasm and great hopes. He believed deeply in the unity of orthodoxy and he saw the church which he managed as only one more star in the string of Orthodox churches. Led by these deep Christian impulses, with unlimited self-sacrifice, he affirmed the work of our holy church as a dignified among the dignified churches, by spirit and life.

Archbishop Gavril, whose Christian name is Gjorgji Miloshevski, began preparations for publishing the New Testament in the distant year of 1949. He spent almost his entire life investing his knowledge and energy in the education activities of the Republic of Macedonia as a state official, but he was never far from the church. Instead, he was a close collaborator of the archbishops and church authorities.

The projects which archbishop Dositej began – construction of *St. Clement's Church* in Skopje, and publishing of the Bible in the Macedonian literary tongue – will remain as diamonds in his archbishop's crown. However, his old age and fragile health were too much a burden, so he retired from the throne in 1993. He died in 1995.

Archbishop Mihail, whose Christian name is Mihail Gogov, was elected head of the Macedonian Orthodox

Church on 4 December 1993. Archbishop Mihail is a living page in the most recent history of the Macedonian people and the holy Church. Archbishop Mihail took the burden of the archbishop's dignity upon himself as a brave clergyman, who had devoted his entire life to religious service. For many years archbishop Mihail had also been professor and dean of the Faculty of Orthodox Theology in Skopje. During his appointment as archbishop the necessary changes and additions were made to the Constitution of the Macedonian Orthodox Church, the Statutes of the three eparchies in the Diaspora, and other church laws and legal norms.

During his time the publishing field was enriched and many religious books were issued, translations and originals were published. His time will especially be remembered by his magnificent sermons as a talented church orator. His presence in the electronic and printed media in Macedonia and abroad contributed toward the affirmation of the Macedonian Orthodox Church. He died on 6 July 1999 at the age of 87.

Metropolitan Metodij, whose Christian name is Metodij Zlatanov, was born in Berovo on August 24. 1963. Primary and secondary education ends in Skopje. Then the first two years of study at the Faculty of Philology "Blaze Koneski, Department of General and Comparative Literature, and then abandoned these studies and enrolled at the Orthodox Theological Faculty of St. Kliment Ohridski in Skopje. Since the beginning of September 1995, the foundation of male monastic community in Strumica diocese, first at the Monastery of *St. Mary Eleusa* - Veljusa, and later in St. Leontie - Monastery, he begins his life. In 1996 was ordained Hieromonk and several months later, the feast of *Saints Fifteen Tiberiopolis* martyrs, the abbot of the monastery of *St. Elijah* in Strumica. In early 1998 he graduated at the Theological Faculty of St. Kliment Ohridski in Skopje.

Soon after she enrolled in graduate studies at the Department of Macedonian Literature and began working as a full professor and vice chancellor at the Theological Seminary St. Kliment Ohridski in Skopje. In 2004. was produced in the dream act, and the next 2005th was consecrated Bishop of Velika. In March 2006 defend the master's thesis titled "Koco Racin Bogomil (reading of traditions) that acquires the title of Master in Philology. That same year he was appointed, first administrator, and then responsible for metropolitan US-Canadian Macedonian Orthodox Diocese.

MACEDONIAN CHURCHES AND NATIONAL CENTERS, NEWSPAPERS AND ASSOCIATIONS IN INDIANA



Indiana is a federal state of USA. Its capital city is Indianapolis, one of the famous world centers. The city of Gary is the biggest metallurgical center. It is located in the North-Western part of this state and is directly linked to Chicago in Illinois. Rectangular shaped Indiana stretches north to Lake Michigan and south to the Ohio River. The first immigrants here were the French, who arrived in 1735. It has been a federal state of USA since 1816. A large number of Macedonian emigrants who arrived at the beginning of the last century now live in Indiana.

SV. PETAR I PAVLE, (STS. PETAR AND PAVLE) IN CROWN POINT

The first Macedonian Orthodox Church, which was named *Sts. Petar and Pavle*, was built in Gary, Indiana. It has a population of over one hundred thousand people. Emigrants from various parts of Macedonia began migrating to Gary at the beginning of the previous century. Since then their number has increased constantly. According to some estimates about seven thousand Macedonians live there at present, the majority of which is employed in the heavy industry. They come

mostly from the areas of Bitola; Ohrid, particularly the villages of Velgoshti, Draslajca; Struga; D'mbeni; Kostur (Castoria); Demir Hisar; Prespa; Prilep; Struga; Kichevo; Skopje; and other areas in Macedonia.

The restoration of the Ohrid Archiepiscopate and the foundation of the Macedonian Orthodox Church in 1958 strongly encouraged the emigrants in Gary and its surrounding area to undertake actions toward construction of their own Macedonian Orthodox Church. Soon afterwards, in September 1960, several Macedonian patriots from Gary, who had come to United States of America before the Second World War, were initiators of the action.

Namely, about a hundred families requested permission from the American authorities for construction of their own Christian, Macedonian church. The initiative for construction of a church was greeted and accepted by a large number of Macedonian emigrants. In 1961 the church parish was registered and a request was made to the Macedonian metropolitan in Skopje for a priest to be sent. In the meantime, for the very first time this priest held a service for the Orthodox emigrants in the Macedonian mother tongue at a Syrian Orthodox church.

The *Sts. Petar and Pavle Church* was built with relatively modest funds and voluntary work of church members. The foundation stone of the church was placed on 14 October 1962. The church, which is the first Macedonian building on the North American Continent, was devoted on 14 July 1963 by Archbishop Dositej.

At the end of 1971 the Synod of the Macedonian Orthodox Church appointed a new priest in the place of the previous priest who had broken away with several members of the church committee and acknowledged the jurisdiction of the Eastern Orthodox Church in USA.

The situation with the Macedonian colony changed in a positive sense with the arrival of the new priest. Numerous religious, cultural, church, educational, and other activities began, and many clubs such as the folk dance, theatre, choir, youth, and other clubs were activated. In 1972 a church choir was formed, which began performing compositions in the church-Slavic and Macedonian tongue.

With the arrival of the new emigrants from Macedonia, especially in the 1970's and 1980's, the number of believers rose significantly, which contributed positively toward the church being financially well provided. However, it was relatively too small to fit the activities of the Macedonian emigrants. For this reason in 1986 they decided to purchase land on which on 16 October 1988 they placed and blessed the foundation stone of the present church of *Sts. Petar and Pavle* in Crown Point.

At the decision of the Holy Archbishop Synod of the MOC the new church and additional buildings were blessed on 21 July 1991. Metropolitans Timotej and Stefan conducted the dedication ceremony. The *Sts. Petar and Pavle Church* has the capacity to hold 400 believers. It satisfies all of the church needs of the Orthodox Macedonians and includes a hall that can fit about a thousand people. There are also other rooms where everyday activities are conducted. The whole picture of the complex of church buildings is enriched by a sports building and the large car park.

The folk dance group "Kitka," made up of young Macedonians born in USA, has functioned within the church since 1979. Clubs such as the women's, youth and sports club, theatre group, church choir, Macedonian Sunday school, "Vardar" football club, library, and humanitarian organization, all show a wide variety of activities.

MACEDONIAN NEWSPAPERS AND RADIO PROGRAMS

After the Second World War the Macedonian newspapers played a huge role for the Macedonians throughout the world. They were an expression of the long and enduring struggle of the Macedonian immigrants, regardless of which part of Macedonia they came from, for affirmation of their national identity, religion, language, folklore, and traditions of their fatherland Macedonia in their new environments.

The proven presentation of all the accomplishments of the Macedonian emigrants was fully expressed particularly after the restoration of the Ohrid Archiepiscopate within the Macedonian Orthodox Church. St. Clement's mother church enabled a wide process of creating Macedonian Orthodox churches in which, in addition to God's word, the Macedonian truth is also expressed.

Hence, authentic Macedonian organizations, cultural and artistic societies, supplementary Macedonian schools, literary, entertainment, sports, village, and other associations were founded. In most cases they bear the name "Macedonia" or the adjective "Macedonian" which clearly shows the deep connections of the emigrants of every part of Macedonia with their motherland the Republic of Macedonia.

Emigrant newspapers are mainly preoccupied with the cultural and historical events, and the church-national life. Through their contents they try to awaken the reader's patriotic feeling, and most important of all, to experience it as a kind of support of their land Macedonia and all that is related to its name.

Therefore, we can rightfully conclude that the newspapers, magazines, bulletins, radio shows, and other means of information have special significance for the emigrants. They play a huge role in the maintenance

of the Macedonian language, and especially in deepening the cultural and other national and spiritual traditions of the Macedonians in the new environments. Most important of all they strengthen the unity among those that have been torn away from their native land.

To a large extent they try to familiarize the reader, the listener, and viewer with the Macedonian language, culture, religion, history, folklore, customs, and so on. Macedonian newspapers also express the cultural activities and life of the Macedonian ethnic communities. They affirm the overall scientific, social and political activities and progress of the Macedonian state, the Republic of Macedonia. To a certain extent they serve as a barrier to the foreign propaganda among the Macedonian emigrants. At the same time in there new environments the emigrants enrich their national values an in so doing they enrich the mosaic of multinational cultures.

The following newspapers have been published as part of the activities of the Macedonian Orthodox Church of *Sts. Petar and Pavle* in Crown Point:

“CRKOVEN BILTEN 1974” (Church Bulletin)

First edition of this church bulletin was published in February 1974 as a newspaper of the Macedonian Orthodox Church of *Sts. Petar and Pavle* in Gary Indiana. It was printed on 26 pages, with a format of 21.5 x 28 cm, in Macedonian using Latin alphabet, and had some articles written in English. The bulletin was of internal character. It was published from time to time. On the occasion of the Petrovden holiday in 1986, and the 23rd Anniversary of the MOC *Sts. Petar and Pavle*, the last edition of the bulletin was printed on 68 pages and was identical in form and content with the previous issues.

“BILTEN 1978” (Bulletin)

It was published on the occasion of the Fourth Church-People’s Assembly held on 2 and 3 September 1978 in Gary, Indiana. It had 36 pages and a format of 21 x 29.5 cm. It was printed in Macedonian using the Cyrillic Alphabet but also has articles in English. On the front page there is a photograph of the icon of *Sts. Petar and Pavle*, followed by photographs of g.g. Dositej and g. Kiril, and articles about the church.

“BILTEN 1987” (Bulletin)

The thirteenth in order bulletin was published on the occasion of the Thirteenth Church-People’s Assembly held on 5 and 6 September 1987. It was a very significant publication. It consisted of 82 pages, it had the same format as the previous editions, and was printed in Macedonian using Cyrillic alphabet. The bulletin was prepared in collaboration with all of the parish priests in the Eparchy.

“MESECEN BILTEN (1988)” (Monthly Bulletin, 1988)

The arrival of the new priest in 1988 also meant the beginning of a bulletin which continues to be published today and to present and affirm the activities of the *Sts. Petar and Pavle* church and of the Macedonian commune in Gary.

“BILTEN 1999” (Bulletin)

This bulletin was published on the occasion of the Jubilee Church-People’s Assembly held in Crown Point during 3-6 September 1999. This special edition is of great importance for increasing the publishing activities of the Macedonian emigrants in USA and Canada. On the other hand, the radio and TV shows for the Macedonians in USA, with few exceptions, are mostly amateur, with commercial aims, and insufficient organization.

They carry a deep message: they strengthen the patriotic spirit; they manage to maintain the national identity, language, culture, and the rich musical and folklore achievements of the Macedonian people. From a musical aspect, unlike the other radio and TV shows in USA and Canada, with only a few exceptions they carry a Macedonian character above all.

The first attempts to begin a radio program among the Macedonian emigrants in USA appeared in the 1950's. Thus, in October 1954 a Macedonian radio program began in Gary, titled "Amerikansko-makedonski radio-cas" (American-Macedonian radio-hour). This was the first radio hour among the Macedonian emigrants in the USA.

On the occasion of the two-year Jubilee on 21 October 1956 during this radio-hour a celebration was conducted and a brochure was printed.

The 3 March 1972, when the Macedonian radio program began and continued till 1980, was of special significance for the information of the Macedonians in Gary. This program broadcast news, advertisements, messages, folk songs, pop music and other numerous supplements. This radio-hour began broadcasting programs again on 6 August 1980 and has continued doing so till the present day.

This Macedonian radio-hour celebrated its 13-th anniversary on 11 May 2002. This marked an important period in the information activities of the Macedonians in Gary. In 1977 a radio hour began in Gary which broadcast numerous shows that affirmed the Macedonian truth. The owners paid for the time of the radio hour, but due to financial reasons it stopped broadcasting towards the end of 1983.

In Gary, the iron city, there is an Association of Macedonian drivers as there are about one hundred and fifty Macedonian truck drivers living there.

MACEDONIAN CHURCHES AND NATIONAL CENTERS, NEWSPAPERS, AND ASSOCIATIONS IN OHIO



hio is one of the more important federal states of USA. Its Capital is Columbus, which has the third largest population next to Cleveland and Toledo, and covers the largest area in the country. Ohio is an industrial and agricultural state, and as one of the older federal states in dates back to 1803. Ohio stretches to Lake Erie, which is connected through a channel to the Ohio River, the largest tributary to the Mississippi. This part of USA was a great challenge for the Macedonians. Here they built four Macedonian churches, which are at the same time spiritual and national centers. These are the following:

USPENIE NA SV. BOGORODICA (ASSUMPTION OF ST. MARY) IN COLUMBUS

The first Macedonian Orthodox Church founded on the North American Continent was devoted to the *Assumption of St. Mary*. It is located in Columbus, the Capital of the state of Ohio. Since 1810 this city has been an administrative, trade, cultural, and political center. The first migrants arrived there at the beginning of the XX century. Presently there are more than 250 families

most of which came from the areas of Bitola, Prespa, Lerin (Florina), Skopje, Kostur (Castoria), Prilep, Ohrid, and other places in Macedonia.

Initiators for the foundation of the *Assumption of St. Mary Church* were a small group of emigrants who expressed their unlimited love of Macedonia through the Macedonian Orthodox Church. These progressive emigrants of the older generation organized themselves into a Committee for construction of their own Macedonian Orthodox Church, despite the activities of the strong propaganda of the emigrants of the Macedonian neighboring countries. They decided that this church would be under the protection and jurisdiction of the Church in Macedonia.

One of the most important dates noted in the history of this Macedonian colony, and in history of the emigrants in USA and Canada in general, is 29 September 1958. On this day, for the first time ever on the American continent, a service was held in the Macedonian mother tongue. This important act and patriotic deed took place at the hall of the “Aleksandar Makedonski” (Alexander of Macedonia) society, founded in 1938. This society had acquired the hall in 1949, and on 4 March 1973 it allowed the church to use it. On this same day the “Macedonia” football club came under the protection of the Church. Following this, a wide activity and action to raise material funds was developed. In 1961 a small number of families purchased the property. On 30 August 1964 foundation stones were placed and construction of the *Assumption of St. Mary Church* began. Many Macedonian emigrants from every part of Macedonia, all having different political beliefs and belonging to different ethnic and religious associations, took part in the construction of the church with resources and labor. As a result of this, on 9 May 1965, on the day known as “Tomina Nedela,” the first church was devoted by

Dositej, who was then archbishop of Skopje and first metropolitan of Macedonia, in a joint service with other clergymen, in front of hundreds of believers, friends, and representatives of American society and the media.

This significant Macedonian church and cultural and educational center, which includes a hall that can hold seven hundred people, plays an important role in gathering the Macedonians from this part of USA. The majority of activities of the Macedonian emigrants in Columbus now take place at this Macedonian home, which celebrates more than three-and-a-half decades since its construction. Throughout this period the church has undergone numerous changes in both its external and internal appearance. However, it is important to note that when the new hall was built in 1978 and linked to the old one, the result was a huge and beautiful hall supplemented with all the additional rooms.

This church parish includes a women's club, and a Sunday school where the young generations learn their Macedonian mother tongue, geography and history of Macedonia and the Macedonian people, and religion. There is also a very successful football club, the "Makedonski Tanec" cultural and artistic club, choir, youth song and recital, and other clubs. Many of these club members, headed by the women's club, participate in the Ethnic festival held in Columbus every year.

The *Assumption of St. Mary Church* has hosted the Macedonian church-people's assembly many times. During the assembly in 1985 the city mayor of Columbus at the time received the MOC delegation. With a special medallion he declared Metropolitan Kiril, the American-Canadian archpriest, citizen of the city of Columbus. At the same time this meant a tribute to the MOC, the Macedonian people, and emigration in general.

The following publications have been issued within this church parish:

“BILTEN 1976” (Bulletin 1976)

Upon the occasion of the Second Church people's assembly of the Macedonian Orthodox Churches in USA and Canada, held on 4, 5, 6, September 1976 in Columbus, a “Bilten” was published in Macedonian and English, having 36 pages, hard cover, and medium format of 21x 27.5 cm.

“BILTEN 1985” (Bulletin 1985)

The Eleventh Church people's assembly was held in Columbus between 31 August and 1 September 1985. Upon this occasion a 78-page bulletin was published having similar form to the previous ones but with many interesting articles.

“BILTEN 1985” (Bulletin 1985)

The Fifteenth jubilee Church people's assembly of the American-Canadian-Macedonian Orthodox Eparchy was held in Columbus on 2-3 September 1989. Upon this occasion once again a bulletin was published having similar form as the previous issues, on 80 pages, with a somewhat smaller format (20 x 26 cm.)

**“CRKOVEN BILTEN”
(1985) (Church Bulletin, 1985)**

An appropriate bulletin was issued upon the 25th Anniversary of the church. It was filled with articles and photographs of the life and activities of the *St. Mary's Church* in the period of 25 years.

In addition to their church living the Macedonians in Columbus are also active on a national level. As early as 1938 they had already established the “Aleksandar Makedonski” (Alexander of Macedon) society. At the same time, as the “Obedineti Makedonci” (United Macedonians) National Organization spread its activities from Toronto to emigrant colonies in USA,

the Macedonians in Columbus also got the desire to take part in the movement. Hence, a representative of the *Assumption of St. Mary Church* participated in the work of initiative conference on 16 November 1968 in Toronto, and in the meeting held on 7 June 1969 in Detroit. In 2001 a “Macedonian-American Friendship Association” (MAFA) was registered in Columbus.

SV. PROROK ILIJA

(ST. PROPHET ILIJA) IN CINCINNATI

The only Macedonian spiritual and cultural home in its part of USA is the Macedonian Orthodox Church parish of *St. Prorok Ilija* registered in Cincinnati, Ohio. Several dozen Macedonian families from every part of Macedonia migrated to the huge metropolis. Most of them came from the village of Mokreni, near Florina, from Castoria and other places in the Aegean part of Macedonia, from the Bitola and Prespa regions.

Very early in the past the Macedonians in Cincinnati had a strong desire to establish their own Macedonian church society. In the beginning the emigrants in Cincinnati came to Columbus and met with the competent bishop. As a result of the moral religious support and help of the MOC *St. Mary* in Columbus, they began raising funds and organizing initial activities to establish their own Macedonian Orthodox Church parish in this city.

One of the brightest days for the Macedonians in Cincinnati is 7 February 1977 when the initiative committee for organization of the *St. Prorok Ilija Church* was formed. With the funds raised in 1978 a 3000 m² property was purchased and a hall was built which also served as a church. The same year, under decision of the Holy Synod of the MOC, this church was taken under the wing of the mother church. In May 1980 the foundation stone was placed for construction of a new church hall.

On 26 August 1982, when the hall was finished and put into use the first religious service in Macedonian was held in Cincinnati. This was a special experience for the Macedonians in this city. A new church with a large hall and other rooms has now been built there, which enables the Macedonians in Cincinnati to feel as though in their native Macedonia.

The new building of the *St. Ilija Church* was fully completed in 1996 and was blessed by Archbishop Mihail. The church was built in several architectural styles and is 16 meters tall. This is one of the tallest Orthodox churches in USA. It was constructed in an amphitheater style, which is unique of its kind, and can seat 500 people. The church also possesses a hall which can receive about 300 visitors, where tombola is played and various manifestations are held. There is also a smaller hall that fits about 80 people, which is used by the church members. In addition to the women's club, the church also has a bingo club and a successful folk dance group, which nurtures Macedonian song and dance and also represents a place for meeting and socializing for the young generations.

SV. KLIMENT OHRIDSKI

(ST. CLEMENT OF OHRID) IN LORAINÉ

The Macedonian ethnic group represents a large part of the 55 nationalities from the whole world who live and work in the city of Lorainé, Ohio. *St. Clement of Ohrid*, St. Clement's lighthouse to the Macedonian generations, was built in the small town of Avon in the northwestern side of the shores of Lake Erie. This important church and cultural and educational center is a meeting place of the Macedonian emigrants who live and work in the cities of Avon, Lorainé, Cleveland, Iliria, Emerst, and the wider region. There are several thousand Macedonians living in these cities. The first emigrants from Macedonia

came here as early as 1920 most of which coming from Prespa and the Aegean part of Macedonia. They now come from other places, too, mostly from Bitola and Ohrid. However, it seems that the majority come from Dolna Prespa.

In the past many Macedonian emigrants from this part of Ohio used to satisfy their spiritual needs in churches under foreign jurisdiction, including the Serbian Orthodox Church of *St. Sava* in Cleveland. By 1996 the new church had been built. On 16 September of the same year Archpriest Mihail, who was then head of the Macedonian Orthodox Church at the Macedonian-Bulgarian Orthodox Church of *Sv. Kiril i Metodij (Sts. Kiril and Metodij)* in Loraine, blessed it. Although it had been built using the funds from the Macedonians, it fell under jurisdiction of the Bulgarian Orthodox Church, and is presently under jurisdiction of the Eastern Orthodox Church. Unable to accept this, and led by the activities of their compatriots in Columbus, Toronto, Gary, Buffalo, Windsor, and other places, they also began organizing themselves on a national basis. As a result of this what was then the “Makedonsko-amerikanski spomogatelen club” (the Macedonian-American aid club) had now grown into the Macedonian Orthodox Church Parish of *St. Clement of Ohrid*, under the jurisdiction of the Macedonian Orthodox Church of Macedonia.

The idea to construct the MOC of *St. Clement of Ohrid* in Avon was realized on 9 April 1978 when the first assembly was held. The Macedonians then approached the Holy archbishop Synod of the Macedonian Orthodox Church with the request that it be taken under its patronage. The first religious service in Macedonian in this Macedonian colony was held at the Ukrainian church of the *Assumption of St. Mary* in August 1978. Encouraged by the numerous activities, donations and

sponsorships, the Macedonians first purchased a large property in Avon on which they built a hall with only a temporarily adapted altar.

The 14 August 1983 is one of the most significant dates for the Macedonians in this region. On this day, the competent archbishop blessed and opened the church hall in the presence of several thousand guests. Later, on 11 August 1985 Metropolitan Kiril blessed the foundations of the new church in a joint service with five other clergymen in the presence of numerous believers and the mayors of Loraine. The hall was completed and blessed on 17 July 1986. The first service at the church was also conducted at the time. In addition to the folk dance group and women's club of which the majority of Macedonian women are members, the church parish also included an active church choir, football team, Sunday school, and tombola club. One of their activities includes their regular participation in the Festival of the Nations held in Loraine.

The following newspapers were published within this church parish:

“BILTEN 1992” (Bulletin 1992)

Upon the occasion of the 18th Church people's assembly held in Cleveland on 5-6 September 1992, organized by the MOC of *St. Clement of Ohrid* in Avon, a church bulletin was published in Macedonian, in the Cyrillic alphabet, and in English. It represents an important contribution to the publishing activities of the Macedonians.

“GLASNIK” (1996) (Herald/messenger, 1996)

“Glasnik”, the religiousnewsletter(?) was published as part of the activities of the *St. Clement of Ohrid* church in Avon in 1996. Consisting of 16 pages on a format of 28 x 21.5 cm it abounds in religious articles.

“SVET KOPNEZ” (1996)

A church edition of “Svet Kopnez” was published in 1996. It was printed on 12 pages and a small format of 21.5 x 14 cm. It was of a religious character.

SV. NIKOLA (ST. NIKOLA) IN KENTON

One of the oldest Macedonian colonies in USA, organized within the MOC of St. Nikola can be found in Akron, Kenton, and Moslon, Ohio. Macedonians from every part of Macedonia came to this region. They mostly came after the First World War. At first there were only a few families. The majority came from the Aegean part of Macedonia and Prespa, but today they come from almost every part of Macedonia. Lacking a Macedonian Orthodox Church the first immigrants from Macedonia satisfied their religious needs at other Orthodox churches, mostly the Macedonian-Bulgarian or Serbian church.

However, wishing to have their own Macedonian church for free expression and democratic living, on 10 June 1977 they established the Macedonian Orthodox Church of *St. Nikola*. Later, on 14 August 1977 they held the first conference, which was attended by many Macedonians interested in building a Macedonian Orthodox Church that would be under jurisdiction of the MOC.

In the history of this church it is noted that on 19 October 1977, in accordance with an Act of the Holy Synod of MOC, the parish was received under the wing of the holy *Church of St. Clement*. On 25 August 1979 on the several hectares of land they had purchased they placed and blessed a cross for the construction of a church and cultural and educational center.

A service in the Macedonian mother tongue was conducted for the first time that year. On 16 August

1981 Metropolitan Kiril placed the foundation stone for construction of the church hall. With a lot of voluntary work, funds, and numerous days of hard work of many Macedonians, the hall was finished within a short period of time. On 21 December 1985, on St. Nikola's Day, the hall was officially opened in the presence of several hundred Macedonian emmigrants and guests.

Picnics and various forms of socializing are organized for 500 people on this sacred Macedonian place in Ohio, immediately next to the *St. Nikola Church*. On 17 September 1989 the act of blessing the foundation stone of the church was conducted by Gavril, archbishop at the time, while bishop Kiril blessed it on 13 September 1998.

The new building of the church is a copy of the architecture of the *St. Bogorodica Church* (St. Mary's Church) in Kaliste, near Struga. In addition to the icons it has a picturesque carved iconostasis made in Ohrid, which is a unique copy and one of its kind on the entire continent. Icon painting of the church is ongoing. The church has an active women's club. It is particularly active during the organized ethnic festival in Kenton in which every ethnic group living in this region takes place. The ethnic festival took place every year in September.

The "Pelister" folk dance group, which used to perform at the ethnic festival, was active at the church until recently. The church also has a Macedonian Sunday school, which is well equipped with text books. The bingo, opened in 1989, is also of great financial assistance to the *St. Nikola Church*.

"VESNIK" (2000) (Newsletter)

In March 2000 a monthly "Vesnik" church newsletter was published within the *St. Nikola Church*. It presents articles on religion and activities of the church.

“BILTEN 2001” (Bulletin 2001)

Upon the occasion of the 28th Church people's assembly held in Cleveland, organized by the MOC of *St. Nikola* in Kenton, a bulletin was published which was similar to the previous Eparchy editions. It was an appropriate edition containing abundant information concerning the life and activities of the Macedonian Orthodox Churches in USA and Canada.

For quite a while in Maslon there also used to be a Macedonian radio-hour. This was one of the more successful ethnic radio shows in that part of America. This radio program abounded in beautiful Macedonian folk song and dance music, pop music, news, and information on life in general of the Macedonian emigrants in Maslon, Kento, and Akron. It also included numerous marketing and propaganda contents.

MACEDONIAN CHURCHES AND NATIONAL CENTERS, NEWSPAPERS, AND ASSOCIATIONS IN MICHIGAN



ichigan is a federal state of USA located between Lake Michigan, Lake Huron, and Lake Erie. Lansing is its Capital, and Detroit is its biggest megalopolis. It is the seat of the “Ford”, “Chrysler”, and “General Motors” companies, and also one of the biggest centers of the Negro population. Michigan was an English colony beginning 1763; it became a US territory in 1805, and it has been a federal state since 1837.

SV. BOGORODICA (ST. MARY) IN DETROIT

Detroit is a huge city harbour at the mouth of the river that shares the same name in the state of Michigan, which has the most numerous Macedonian colony in USA. As early as the end of the 19th century Macedonians from every part of Macedonia began migrating to Detroit. According to some data there are now more than thirty thousand mostly from the areas of Castoria, Skopje, Prilep, Florina, Ohrid, Gostivar, and most of all from Tetovo, Prespa, and Bitola. They say that Vratnica, near Tetovo, and Ljubojno, near Prespa, have moved to Detroit because more of their residents now live in Detroit than there are in the Republic of Macedonia. Macedonians

are the most numerous in this million size city - first in Hamtramck, and now in Sterling Heights and other parts of the metropolis. Here they opened many bakeries, restaurants, agencies, and factories, and built beautiful homes for living in. They are also organized into two church communities and a large number of regional societies and other kinds of associations.

Activities for organization of the Macedonians in Detroit and the surrounding areas began before the war, with the establishment of the MPO and MANS. However, as a result of the Great Serbian and great Bulgarian propaganda, Macedonian church living of the emigrants began as late as the 1970's. In December 1973 the initiative board decided to take concrete steps toward the construction of a Macedonian church. In 1974 they decided to establish a Macedonian Orthodox Church. On 14 January 1975 the "Raganje na Presveta Bogorodica" Church (*Birth of St. Mary Church*) was founded in Warren, a part of Detroit, which was received under the wing and the jurisdiction of *St. Clement's Church*. The first archpriest's service in this colony was conducted by Metropolitan Kiril at a Roman Catholic Church in August 1975. Later a picnic was organized, which was attended by several thousand emigrants, who also raised a large amount of financial funds.

On 13 August 1978, during the celebration of the 75th Anniversary of the Ilinden Uprising, the Eparchy archpriest blessed the land that had been purchased and placed the foundation stone for construction of a church. In the meantime, more precisely on 24 December 1978, the old church building was purchased and blessed on 20 July 1980 in the presence of numerous clergymen and Macedonian emigrants from USA and Canada. The church consisted of a church building, hall that fit more than 500 visitors, assisting rooms, priest's home, and a large car park.

The old church building has now been sold, and a new church was built, which is the biggest building of the MOC in USA. Large halls and other buildings were built next to the church building, which all represents one beautiful architectural complex of buildings. The place was blessed on 25 September 1995, and the foundation stone was placed on 21 September 1998. The new building of the *St. Bogorodica Church* was built together with the whole complex and it is now finished and already being used. The church is the biggest and one of the most beautiful ones that the Macedonians have in North America. Archpriest Stefan and Metropolitan Kiril blessed the hall on 21 September 2000 during the *Bogorodica* holidays.

The new church has an interesting altar made of marble, which is unique of its kind in the Macedonian Orthodox Churches in the Diaspora. Besides the icons on the altar, other parts of the church were also painted, which makes it a beautiful example of an Orthodox church.

The church has an active women's club, the "Tanec" folk dance group, a Macedonian radio program, Macedonian Sunday school, choir, pensioner's society, and other associations.

Also in Detroit blessing of another temple was performed in the past. Thus, the name of *St. Petka* was devoted to part of a hall in Detroit and the blessing was performed by a Macedonian bishop. Despite efforts of the Macedonian immigrants to activate this home that was blessed by a Macedonian archpriest of the MOC, nevertheless they did not succeed. Many dances and other manifestations were organized at the church, but it was mainly used for playing tombola.

SV. GORGI KRATOVSKI (ST. GEORGE OF KRATOVO) IN DETROIT

Farmington Hills is part of the metropolis of Detroit and a pleasant place for living. Here a group of Macedonians mostly from the Bitola and Prespa area founded the Macedonian Orthodox Church of *St. George of Kratovo*, which is the second Macedonian Orthodox Church on the entire territory of Detroit. It was founded, above all, to satisfy the religious, spiritual, and cultural needs of the numerous Macedonian emigrants in that part of Detroit. The church was founded on 19 December 1993. The first organizational assembly was held on this day, and a decision was reached to name the new Macedonian Orthodox Church after the Macedonian saint, *St. George of Kratovo*. They also elected a church initiative committee who proposed the everyday organizational activities.

Initial activities began with the first church service held at a Lebanese Orthodox Church which they had used temporarily for conducting other church activities for a year-and-a-half. The need to establish and build their own Macedonian Orthodox Church arose from the fact that very large numbers of people attended services and other activities. For this reason, members of the church maintained regular contacts with Archbishop Mihail of whom they requested that their church be blessed and taken under the jurisdiction of the Macedonian Orthodox Church. With this aim, they had several fruitful meetings at a number of places in USA and Canada. A year and a half later, on decision of Archbishop Mihail, the church committee and priest were confirmed. In the second half of 1995, a house was purchased which was adapted into a church. On 27 August 1996 archbishop Mihail conducted a small blessing ceremony. The church was fully devoted on 8 September 1997, once again by archbishop Mihail.

The church of *St. George of Kratovo* was adapted into a Macedonian Orthodox Church with an adapted altar which had previously been used at another Macedonian Orthodox Church. The church can fit hundreds of believers, while the basement has been adapted into a small hall to satisfy the church and other needs.

**“MAKEDONSKI ZBOR” 1977
(Macedonian Word, 1977)**

The “Makedonski zbor” (Macedonian Word) magazine in Detroit was the first Macedonian magazine of its kind in Northern America. Printed in Macedonian, it was an important affirmer of the Macedonian name and nation, and was closely related to the reality in the Republic of Macedonia.

The first issue of the magazine was published on 1 August 1977 during the celebration of the Ilinden Uprising in Detroit. It consisted of eight pages written in the Latin alphabet with a format of 28 x 22 cm, which it retained for future issues. This edition was devoted to the 74th Anniversary of the Ilinden Uprising, and the 33rd Anniversary of the constitution of the Macedonian state. It was an event that was of special interest to the information of the Macedonian colony and beyond that. This newspaper was published by the Macedonian-American publishing house of “Ilinden” in Detroit.

The first edition of this magazine emphasizes that “Makedonski zbor” was planned to come out once a month as an informative and educational paper which would spread Macedonian culture, literacy, and history among the Macedonians in Northern America, i.e. USA and Canada. It continued being published for fifteen years with varying intensity. In its last years, in 1990, ten editions were published, all on 16 pages, of which two were double issues, with one more issue printed in September 1991. These editions of the “Makedonski

zbor” newspaper were similar to the previous ones in form, technical design, and content.

**“MAKEDONSKA ISKRA” 1977
(Macedonian Spark, 1977)**

The “United Macedonians Organization” released the first issue of the “Makedonska iskra” newspaper upon the occasion of the Macedonian picnic held on 14 August 1977 in Detroit. This newspaper was printed in Macedonian and in the Cyrillic alphabet, but it also contained articles written in English.

“MAKEDONCE” 1979 (Little Macedonian, 1979)

In May 1979 the Macedonian-American publishing house of “Ilinden” from Detroit issued the children’s magazine titled “Makedonce”. It was printed in Macedonian on 28 pages of small format, 13.5 x 21 cm. The front page attracts attention with its illustration of a small child from the village of Trabotiviste, near Delcevo, who performed with his drum at the manifestation of folk instruments at the village of Dolneni, near Prilep, in 1977, and who was a real attraction. The magazine is edited with much good taste and is written in the Macedonian literary tongue. It includes a selection of children’s songs, patriotic articles on the historical past, and at the end it presents the Macedonian alphabet. This was the first children’s magazine published on the North American Continent, of which only one issue was released.

“CRKOVEN BILTEN” (1981) (Church Bulletin)

The “Crkoven bilten” began being published in 1981 within the activities of the *Sv. Bogorodica Church* (St. Mary’s Church). It is printed on 12 pages of small format, 13.5 x 21 cm, and contains articles related to the church life. An “Apologetic Reader” is also published within this church.

**“CRKOVEN BILTEN” (1982)
(Church Bulletin, 1982)**

Starting in 1982 a church bulletin began being published at the *Sv. Bogorodica Church* (St. Mary’s Church). It is usually issued about ten times a year, representing activities of the church parish.

“BILTEN 1990” (Bulletin, 1990)

The Sixteenth Church people’s assembly was held on 1-2 September 1990 and was organized by the MOC of *St. Mary* (Bogorodica). A 68-page bulletin of small format (21 x 27 cm) was published upon this occasion.

“MAKEDONSKI FESTIVAL” (Macedonian Festival)

On 11 June 1995, upon the occasion of the Second Macedonian Festival organized by MPU “*Sv. Bogorodica*” an appropriate edition was published. It includes the sponsors of the festival. Similar editions are released every year. The year 2002 marked the 9th Macedonian Festival.

“BILTEN” (1995) (Bulletin, 1995)

The church of *Sv. Gorgi Kratovski* (St. George of Kratovo) publishes a church “*Bilten*”. It is printed on 32 pages of small format, 21.5 x 27.5 cm, and abounds in useful materials on religion and social living.

“BILTEN 1995” (Bulletin, 1995)

Upon the occasion of the 21st Church people’s assembly held during 1-4 September 1995 a bulletin was published containing much information regarding activities of the Macedonians in USA and Canada.

MACEDONIAN ETHNIC RADIO PROGRAMS

One of the first ethnic radio programs in Detroit began in 1967 titled “*Jugoslovenski program*” (Yugoslav Program). During the early years this radio-hour

broadcast music programs from every Yugoslav center. However, Macedonian song and dance music mostly predominated. In January 1969 this radio-hour changed both its owner and name.

Similarly, starting 1980, the first Macedonian TV one-hour show in the region was broadcast on Channel 62. Later it was broadcast irregularly, especially during religious and state holidays or other events in the Macedonian colony.

Music shows dominated in both the radio-hour and TV program. Macedonian song and dance music were regularly broadcast in Detroit and the surrounding area, in Windsor, Canada, and beyond that. They also included news from the fatherland and the Diaspora, children's and humoristic shows, greetings, and marketing advertisements of businessmen who sponsored these shows. On 19 January 1992 this Macedonian radio-hour changed its name to the "Oro Makedonsko" radio program. It was broadcast every Saturday from 5 p.m. to 6 p.m. till the year 2001.

In 1972 the "Jugoslovenski radio-cas" (Yugoslav Radio-Hour) was broadcast for one hour every Sunday with a wide range of music. In April 1977 a TV show called "Balkan TV Show" began. Later, in 1980 it became the "Yugoslav-American TV Program."

The radio-hour called "Glas od Makedonija" (News/voice from Macedonia) began its missionary activities in May 1975. At first it was broadcast every Sunday for one hour, but later this changed to every Thursday evening on "The Station of the Nations" together with about thirty other ethnic radio programs.

At almost the same time as the "Glas od Makedonija" radio-hour, another Macedonian radio-hour began being broadcast on the "Station of the Nations" in Detroit. This continued till 1983. The program included folk song and dance music, greetings, talk shows, and

shows taken from the Macedonian radio. A radio-hour titled “Makedonski glas” began in Detroit in 1985 within the Macedonian Orthodox Church Parish of the *Sv. Bogorodica*” (St. Mary’s Church). Presently this radio-hour broadcasts news, announcements and information relating to church life, Macedonian song and dance music, marketing, greetings, and other materials.

A radio-hour titled “Jugoslovensko-varbarska radio programa” began in Detroit in May 1986. Since it was Yugoslav somewhat fewer programs were in the Macedonian tongue. Presently this program is known as the Macedonian radio-hour titled “Od srce za srce” (From Heart to Heart) and is broadcast every Saturday for more than two hours.

A new radioprogram titled “Makedonija” (Macedonia) began in August 2001. It is broadcast every Saturday for an hour-and-a-half and includes numerous shows that attract the listener’s attention.

MACEDONIAN INSTRUCTORSHIP (Makedonska katedra)

With the huge support of professors from the University of Michigan in Ann Arbor, together with the tremendous efforts and interest of the Macedonians of the MOC of *Sv. Bogorodica* in Detroit, a Macedonian instructorship was opened in September 1991. Macedonian students enrolled and finished the four-semester studies, thus becoming the first Macedonian language graduates, or “Makedonisti.”

A Macedonian instructorship also functioned successfully for many years in Portland, Oregon, Seattle, Washington, and Tempe, Arizona. In 1982 a Macedonian language instructorship was opened at the State University in Portland, Ohio. “*Potkrepa*” (*Support Macedonian society (from the areas of Tetovo, Castoria, and Florina, 1938)*). An instructorship in Macedonian

began at the university in Seattle, Washington, in 1988. In 1991 the Macedonian language was first lectured at a summer course at the State University in Tempe, Arizona, a sister city of Skopje. In 1995 there was a summer course at Pittsburg University, Pennsylvania.

The following associations exist in Detroit:

**“OBEDINETI MAKEDONCI VO DETROIT”
(United Macedonians in Detroit)**

The idea to establish a branch of the United Macedonians National Organization was born on 16 November 1968 in Toronto. It was realized at the meeting held on 7 June 1969 in Detroit. This branch of the United Macedonians organization in North America was the only one among the Macedonian emigrants that was active in USA. The new United Macedonians organization was established on 5 May 2000, also in Detroit. It is independent but closely collaborates with the present United Macedonians organization in Toronto. The main objectives of this organization are to work toward national unity of the Macedonians throughout the world regardless of their religious beliefs and political opinion.

“VARDAR” FOOTBALL CLUB

The “Vardar” Football Club was established on 23 January 1973 by a group of sports enthusiasts in Detroit. It was named after the “Vardar” Football Club in Skopje. The club began competing in the First Detroit amateur league. It is one of the first Macedonian football clubs in USA that achieved impressive results during its time.

“POLOG” CULTURAL SOCIETY

This association was founded in September 1988 in Detroit. It was named after the Polog area near Tetovo from which numerous emigrants had come. It started

out with about 350 members. It is officially registered with the local American authorities in Detroit.

In its first year the “Polog” society began organizing a traditional picnic which was attended by Macedonian emigrants from all parts of Macedonia. It also organized numerous dances at which they raised funds for humanitarian needs. One of the activities of this society includes the construction of the *St. Naum Monastery* on Popova Shapka. Recently members of the “Polog” society conducted activities for restoration and construction of Orthodox churches and monasteries in the Tetovo area, especially for the restoration of the *Sv. Atanasij Monastery* at Leshok.

In its first years the “Polog” society developed numerous activities which somewhat died out later. In recent years it has strengthened once again and is developing numerous activities. Since the year 2000 the “Polog” society has organized the golf tournament which has become traditional. A Macedonian radio-hour has worked successfully within this society since 2001. In addition to this it organizes various social meetings for the large number of Macedonian emigrants from the Tetovo region.

AMERICAN-MACEDONIAN ASSOCIATION

This association was established by a group of well-known and renowned patriots and businessmen. These Macedonian emigrants, the majority of which came from the Tetovo region, registered this association in November 2001. One of its main aims is to bring the USA and the Republic of Macedonia closer politically and economically. A “Macedonian aid fund” has functioned successfully within this association. It organized peaceful gatherings, numerous meetings, discussions, tribunes, and visits of the dispersed Macedonians from the Tetovo area, which took place in October 2001 in the Republic

of Macedonia. The American-Macedonian Association exerted strong pressure among the Macedonian and American authorities regarding the ethnic cleansing of the Macedonians and their return to their homes in the Tetovo region. This association has made great efforts to bring different donations to the Republic of Macedonia.

“PRESPA” SOCIETY

This society was established in 1988 as a cultural and educational organization whose members were Macedonian emigrants from Prespa. According to its regulations, anyone who comes from Prespa can be a member and be elected among the management of the society. Macedonians from other parts of Macedonia can also be members, but without the right to be elected members of the management. The “Prespa” society organized the “Days of Macedonian Culture” manifestation, but this no longer exists. It added to its financial funds by organizing dances, concerts, and similar activities. Part of the funds was donated to the *Sv. Bogorodica Church* and part to the *Sv. Gorgi Kratovski Church* in Detroit.

“LJUBOJNO” SOCIETY

In addition to the “Prespa” society the emigrants from Ljubojno also organized themselves within their own “Ljubojno” village society, established in 1992. About 100 families from Ljubojno live in Detroit, but there are also many in other American cities, about 20 families in Chicago for instance, in Ohio, California, and in Canada. It is believed that there are about 300 families from the village of Ljubojno living in this part of North America. The society takes special care of the village of Ljubojno. Their funds are used for maintenance of the churches and graveyard. In 1993 a special humanitarian activity was conducted to raise funds for the purchase of medicaments

for the village clinic. The same year the idea was born to raise funds for construction of a road from the village to the *St. Petar Monastery*.

Once a year on St. Atanas' Day on 15 May, or the closest Saturday or Sunday to this date, the "Ljubojno" society organizes a picnic in memory of the village festival, which used to take place at the St. Atanas Monastery.

"POMNI"

"POMNI" (Prerodba i obedinuvanje na makedonskite nacionalni interesi) (Renaissance and Unification of the Macedonian National Interests) was registered as a humanitarian association at the beginning of 2002. However, it is part of the "POMNI" political party in Skopje. This organization is active in New Jersey and Chicago.

BSC "BELOISHTA"

The Belovishte sports club is one of the oldest and most active in Detroit. It was established in 1972 by emigrants from the village of Belovishte, near Tetovo, who are among the most numerous in the metropolis of Detroit. They are the organizers of a picnic and celebration of the village festival devoted to St. Atanasij. The club also owns the land and hall at which numerous meetings and celebrations were held.

"MLADOST" SOCIETY FROM STARO SELO

The "Mladost" society is one of the bigger village societies in Detroit comprised of emigrants from Staro (Stare) Selo, near Tetovo. It was established in May 1976 for the village festival known as "Gurgovden." The "Mladost" society owns a farm on which they organize many picnics, cultural, sports, and other manifestations.

“ILINDEN” SOCIETY FROM ROGACHEVO

In the state of Michigan, USA there are about fifty families from the village of Rogachevo, with about thirty families in Detroit alone. The “Ilinden” society was established in 1979. This society also organizes celebration of the village festival of St. Spas in memory of their village festival. This is conducted at the *Church of Sv. Bogorodica*.

“KIRIL PEJCINOVICH” SOCIETY FROM TEARCE

This society is the meeting place of Macedonian emigrants that came from the village of Tearce, near Tetovo, who now live in Detroit and Windsor. It was established on 8 June 1986 when many people from Tearce and their friends from other villages in the Tetovo area organized a picnic. This society continues to be active and it organizes the picnic and festivals devoted to the holiday “Mitrovden” and “St. Nikola.”

“MAKEDONIJA” ORTHODOX CULTURAL CLUB

This association is a continuation of the “Shar” Cultural Club established in 1968. In 1988 the club was registered under its new name of “Makedonija” (Macedonia.)

“PELISTER” SOCIETY

This society was established in 1989 by a group of Macedonian migrants from the Bitola area. Its members are mainly people from the Bitola area who were quite active during the establishment of the society. Thus, they were organizers of picnics, dances, and other forms of socializing.

“SKOPJE” CLUB

This association was established in November 1999 by a group of newly arrived Macedonian emigrants and

their friends from Skopje and the surrounding area. It is one of the more recent clubs in Detroit.

“POLOG” YOUTH SOCIETY

The youth in Detroit whose roots go back to the Tetovo region of Macedonia established their own society. It was founded on 10 November 2001 with the organization of a large group of young people, mostly intellectuals. The “Polog” Youth Society organized numerous dances and other meetings.

“LESHOK” CLUB

“Leshok” is one of the most recent Macedonian clubs in the metropolis of Detroit. It was established in 2001 and was registered with the American authorities in January 2002. This club is the meeting place of emigrants from the village of Leshok, near Tetovo. It also organizes celebration of the village festival devoted to *St. Bogorodica*.

MACEDONIAN CHURCHES AND NATIONAL CENTERS, NEWSPAPERS AND ASSOCIATIONS IN NEW JERSEY AND NEW YORK

The state of New Jersey is across the other side of New York City, across the Hudson River, and stretches along the coast of the Atlantic Ocean. Its capital city is Trenton. It is one of the first federal states of USA to which numerous Macedonians migrated. Presently, the Macedonians in New Jersey belong to three Macedonian Orthodox Communities and numerous other associations, including:

SV. KIRIL I METODIJ (ST. KIRIL AND METODIJ) IN PASSAIC

The Macedonian Orthodox Church Parish of *Sv. Kiril i Metodij* (Sts. Kiril and Metodij) in Passaic was one of the more significant Macedonian Church parishes on the North American Continent. It conducted numerous activities that meant life to the Macedonians in the new environment. According to some data, several thousand Macedonians from every part of Macedonia live there and are members of this church. Most of them come from the Ohrid, Struga, Prespa, and Bitola area.

The idea to build a Macedonian home in New Jersey was very old. On 23 December 1972 an inaugural assembly

was held at which numerous decisions to establish the church were reached. In a letter dated February 1973 the Holy Synod of the Macedonian Orthodox Church informed the church parish in Passaic that the church had been accepted under jurisdiction of the MOC. On 15 March 1973 the Sts. Kiril and Metodij Church in Passaic was registered with the American authorities in New Jersey. On 27 May 1973 the competent archpriest conducted the first holy liturgy in Macedonian at a Russian Orthodox church. At the decision of members and the management a building was purchased in Passaic, which was redecorated and adapted for the needs of the Macedonian believers. On 24 November 1974 it was officially blessed by the competent archpriest at the time, Metropolitan Kiril, in the presence of several thousand Macedonians from a number of neighboring cities.

The church building was located in a somewhat older quarter of Passaic and represented a significant sample of old American architecture. Unfortunately, for unknown reasons, on 27 February 1992 it was burnt to the ground leaving the Macedonians without a building.

This church included a women's club, Sunday school, church choir, library, and the "Goce Delcev" cultural and artistic club.

"MACEDONIA CLIFTON" FOOTBALL CLUB

This is one of the oldest and best Macedonian football clubs that functions outside of the church parish. It was established in 1972 by a group of football enthusiasts. This football club has achieved best results in the competition and cup of New Jersey. The club possesses its own premises where numerous Macedonian emigrants meet.

"MACEDONIA" FOOTBALL CLUB

This club organizes the football tournament held every year in August in which about ten Macedonian

football clubs take place. The club regularly organizes New Year's and other celebrations, participates in numerous protests and manifestations, and donates to individual activities and Macedonian Orthodox Churches.

SV. KIRIL I METODIJ (STS. KIRIL AND METODIJ) IN CIDER GROVE

In 1993 the Macedonians in New Jersey decided to build a new Macedonian Orthodox Church in the city of Cider Grove as a continuation of the traditions of the burnt down *Sts. Kiril and Metodij Church* in Passaic. In 1994 they purchased 10 hectares of land and a temporary hall in Cider Grove, which they considered to be the most appropriate since there are several smaller towns in its vicinity that have a Macedonian population.

After purchasing the land they made plans for construction of a church in the style of *St. Bogorodica* in Kalishta. The church plan, with enlarged dimensions, was taken from the Macedonian Orthodox Church of *St. Nikola* in Kenton, Ohio. On 7 August 1993 its foundation stone was blessed by Mihail, who was archbishop of Ohrid and Macedonia at the time.

The formal event was attended by several invited guests including Kiro Gligorov, who was President of the Republic of Macedonia at the time, the Macedonian Ambassador to the USA, and other officials of the local authorities. The two church bell towers and parish house, car park, and sports center are all under construction. This church parish includes: "Goce Delcev" cultural and artistic club; "Makedonija" football club; a human rights committee; Sunday school; women's club; church choir; library; and several music groups. It has also published the following:

“BILTEN 1982” (Bulletin 1982)

One of the better bulletins on the Church People's Assemblies was bulletin number eight, published upon the occasion of the Eighth Church people's assembly of the American-Canadian-Macedonian Orthodox Eparchy, held on 4-5 September 1982 in Passaic, New Jersey. The bulletin was printed on 68 pages and format of 21x27.5 cm.

“BILTEN 1998” (Bulletin 1998)

The Macedonian Orthodox Church of *Sts. Kiril and Metodij* of Cider Grove hosted the 24th Church people's assembly. Upon this occasion they published a bulletin which was a contribution to the activities of the members of this church parish. It is similar to the other Eparchy bulletins.

“MAKEDONSKI MESECHNIK” (Macedonian Monthly)

The Macedonian community in New Jersey published the “Makedonski mesechnik” on 14 pages of small format, devoted to the current problems of the Macedonians in the region with special emphasis on the youth organization in New Jersey. For this reason it is considered to be the first youth newspaper in the region. The newspaper was initialized and realized by the Macedonian Youth Organization which began publishing it in 1999.

MOVEMENT FOR MACEDONIAN HUMAN RIGHTS

This association is part of the *Sts. Kiril and Metodij Church* in Cider Grove. The reason for organizing this movement was related to the violation of the 25 years since the signing of the Bucharest Agreement in 1988. ON this day they also organized a protest meeting before the United Nations in New York, as well as an assembly to which official guests of the political and social life in

the Republic of Macedonia were invited.

The movement for Macedonian human rights dates back to Easter of 1988 when members met and decided to send a letter to the emigrants. The movement was later registered in the states of New Jersey and New York, and it began functioning officially in 1990.

ST. GYORGI (ST. GEORGE) MONASTERY IN RANDOLF

The first Macedonian monastery in USA and Canada, devoted to St. George, the great martyr, which is also a picnic and meeting ground, dates back to 1977. The idea was first initiated by the well known Macedonian emigrant - donator from Resen. The monastery was named *Sv. Gorgi (St. George)* after him. The *St. George Monastery* is outside of the central city district and is located in the Randolph area, a clean, expensive, and perspective area with a river and numerous trees. The monastery consists of a church that fits about 300 people, two smaller halls, and other assisting rooms. At the entrance of the monastery there is a large icon devoted to St. George. The monastery altar is enriched with a number of icons brought from Macedonia and donated by numerous emigrants.

The foundation stone of the monastery was placed in 1978. Construction work began two years later and lasted four years. However, it seems that the most significant date for the St. George Monastery is 16 September 1984.

After the *Sts. Kiril and Metodij Church* in Passaic had been burnt down, and the construction of the *Sts. Kiril and Metodij Church* in Cider Grove, for a long time the *St. George Monastery* satisfied the religious and cultural needs of the Macedonians in Randolph, Cider Grove, Passaic, and other surrounding areas with Macedonian population.

In addition to this, the members of the *St. George Monastery*, together with members of the *Sts. Kiril and*

Metodij Church in Cider Grove are regular participants of the parade held every year on Independence Day of USA, 4 July. At the same time, folk dancers of the “Goce Delcev” Cultural and Artistic Club, together with a large number of Macedonian emigrants, are winners of several prizes for best fleet at the parade held in Randolph.

ST. NIKOLA (ST. NIKOLA) IN TOTOWA

Totowa is one of the string of towns joint one to another into one city in New Jersey. People from all over the world live there, including Macedonians. Most of them came from the areas of Ohrid, Bitola, Prilep, and more recently the number of emigrants from the Negotino, Kavadarci, Skopje, and other

areas has increased. The Macedonian Orthodox Church of *St. Nikola* in Totowa was established after the *Sts. Kiril and Metodij Church* in Passaic was burnt down, and as a result of the increasing number of emigrants and the distance to the places where they lived. Namely, a group of Macedonian emigrants decided to build the new Macedonian church of *St. Nikola* in the city of Totowa, located in the vicinity of Cider Grove. For this purpose at the beginning of 1992 they purchased a piece of land on which there was a hangar which was to be renovated and adapted into the object of the church.

Funds were provided and construction of the church began on 14 August 1992. The same year it was registered with the local authorities in New Jersey. On 14 August 1994 the church was completed and archbishop Mihail blessed it.. Later, construction of a hall as an expansion of the existing building began. On 14 August 1999 the hall was blessed. It was fully completed for the Easter holidays in 2000. The church now has a beautiful huge hall named *Macedonian Cultural Center “Aleksandrija”*.

This church also has a women’s club, the folk dance group “Makedonka”, and a Macedonian Sunday school.

NEW YORK

New York state is the territory to which most Macedonians migrated. In fact, in the past New York City used to be the entrance gate to all of the European migrants. New York State spans along the Atlantic coast all the way to Hudson Harbour. New York is the biggest city followed by Buffalo, Rochester, Syracuse, and other smaller towns with a Macedonian population from every part of Macedonia. New York State stretches from Long Island to Lake Erie and Lake Ontario across the St. Lawrence River to the Canadian border. The large Macedonian population here is organized within four Macedonian church national centers and a large number of cultural, sports, and national associations, including:

SV. GEORGI (ST. GEORGE) IN SYRACUSE

The third Macedonian Orthodox Church in USA was built in Syracuse and was named *Sv. Velikomachenik Gorgi (St. George the Martyr.)* This North American city was founded in 1825 and numerous Macedonian families have made it their home since the beginning of the last century. It is a cultural, educational, and spiritual center to the Macedonians who came here mostly from the Bitola, Prespa, Florina, and other areas in Macedonia, most of which came from the village of Velushina, near Bitola.

The Macedonian colony in Syracuse was among the first to organize themselves on a religious scale. With a strong desire to have their own religious home, the Macedonians joined funds to build the *St. Bogorodica Church*. However, under the circumstances, instead of the Macedonian it found itself under jurisdiction of the Bulgarian Orthodox Church. As a result of this the Macedonians left the church and it broke down and was sold.

Having no other choice, about fifteen Macedonian families from Syracuse got together in August 1963 and

raised funds for construction of a church. In April 1965 a important church delegation arrived led by Dositej, the head of the Macedonian Orthodox Church and archbishop of Ohrid and Macedonia, who conducted the first holy archpriest liturgy in Macedonian at a Protestant church. The Macedonians laer purchased this building and adapted it into an Orthodox church. Metropolitan Kiril, who was competent eparchy archpriest at the time blessed the church on 21 July 1967.

As the membership of the church parish increased during the sixtees and seventies, so the need arose to expand the church hall and the church itself. Therefore, in 1978 the Macedonian emigrants from Syracuse purchased 20 acres of land. On 21 August 1979 they erected a cross for construction of a church, and on 16 August of the following year they placed the foundation stone. Finally, the present church of *St. George* was built and is now a significant contribution to the family of Macedonian churches in USA.

In October 1984 construction of the new building of the *St. George Church* was completed. One year later, on 15 September 1985, the building was blessed by Kiril, the competent archpriest. The church has an iconostasis, numerous icons, car park, and parish house. Presently, the church hall has been expanded and includes rooms, a platform, and two classrooms. In the front section of the building, whose appearance was changed significantly, there is now a kitchen and two offices.

In the beginning there was a successful folk dance group known as “Makedonija” established in 1966. Presently, this is the “Kitka” folk dance group which has participated in the Festival of the Nations 23 times. The church also has active clubs such as the church and educational board, the “Kitka” orchestra, sports club, tombola club, church choir, and the women’s club, which is the most active of all. The church members were among

the most active at the Festival of the Nations, which had participants from 53 nations. Handicrafts with Macedonian motifs and Macedonian specialties were prepared for this occasion. Short films on Macedonia were shown and the rich folklore was presented.

The following newspapers were published within this church parish:

“PRVO SLOVO” (First Letter) (1977 - 1978)

This bulletin was an organ of the Macedonian Orthodox Church of *St. George* in Syracuse. The first edition was released as a six-monthly bulletin for the period of January - June 1977. The church bulletin was printed on 24 pages of small format, 14 x 21.5 cm, in Macedonian using the Cyrillic alphabet. The front page shows a photograph of the *St. George Church*.

In 1978 the “Prvo slovo” bulletin was released as a jubilee publication upon the occasion of the 10th Anniversary of the church (1968 - 1978). It is printed on 64 pages of small format, 14 x 21.5 cm, in Macedonian using the Cyrillic alphabet, but with some English articles.

“BILTEN 1991” (Bulletin 1991)

Upon the occasion of the 17th Church people’s assembly held during the period 31 August - 1 September 1991 and organized by MOC of *St. George*, a special edition of the church Bulletin was released. It was printed on 98 pages, in Macedonian using the Cyrillic alphabet.

“BILTEN” 1993 (Bulletin, 1993)

An appropriate bulletin was published upon the occasion of the 25th Anniversary of the *St. George Church* in Syracuse. It contains numerous articles on the activities and life of this Macedonian community. In fact, it is a mirror image of the successes of this church. It was printed on 70 pages on format of 21.5x28 cm.

“DUHOVNA ISKRA” (1996) (Spiritual Spark, 1996)

The first edition of “Duhovna iskra” was released in Syracuse for the months of October, November, and December, 1996. The edition was published within the American-Canadian Macedonian Orthodox eparchy. The second edition was published in May - June 1997.

Similarly, during 1973 in Syracuse a Macedonian radio-hour began being broadcast once a week within the MOC community of *St. George*, which lasted till 1978. The program included Macedonian song and dance music, news, and information on church life.

ST. DIMITRIJA (ST. DITRIJA) IN ROCHESTER

The *Sv. Velikomachenik Dimitrija* is a successful Macedonian Orthodox Church parish in Rochester. The first Macedonians arrived here between the two World Wars. Presently there are more than four hundred families mostly from the areas of Bitola, Florina, Prilep, Prespa, Castorie and other places.

The majority however, come from the villages of Bukovo and Dihovo, near Bitola, and they often say that these two villages have moved to Rochester so that here one may feel as though beneath Mount Pelister.

The Macedonian emigrants in Rochester began massive organization toward the end of 1966 by establishing the “Macedonian – American Club, whose members were emigrants from every part of Macedonia. As a result of their numerous activities on 22 March 1967 they elected an initiative committee. The committee members clearly expressed their wish to establish and organize a Macedonian Orthodox Church. The club continued to exist till 1969 when it grew into a Macedonian Orthodox Church parish.

On 9 November 1969 the member’s assembly decided to register the church parish as the Macedonian

Orthodox Church of *Sv. Velikomachenik Dimitrija* and that it would be under jurisdiction of the Macedonian Orthodox Church.

The 11 May 1969 was a significant date for the *Sv. Velikomachenik Dimitrija Church* when, among the first in this region, it was registered with the American authorities in New York state. Numerous activities took place in the period that followed. Two years later, using donated funds, the church management purchased 2 hectares of land. On 12 May 1974 they placed and blessed the foundation stone for construction of the present monumental Macedonian Orthodox spiritual, and cultural and educational home. The center was opened two years later. It was blessed on 19 August 1978 in the presence of numerous emigrants, guests, and representatives of American society. Soon afterwards they built a parish house, school, car park, and assisting rooms. The little church of *St. Nedela* was built later as a chapel located on the western side of the church. The church has a large hall that fits more than 600 people and many manifestations were held here. The appearance of the church has now been altered with the construction of a three domed bell tower, and expansion of the hall which includes assisting rooms and a kitchen. Next to the church there is a parish house, candle production room, football field, and a large car park.

This church has a successful Macedonian radio-hour, the “Tanec” folk dance group which is one of the most active in USA, and the “Makedonija” football club which was established in 1972 and has performed in the Republic of Macedonia on numerous occasions. The Macedonian Sunday school of *Sts. Kiril and Metodij*, the cultural and educational board, sports society, and the women’s club founded in 1971, all play an important role. The church also includes a tombola club, cooking club, church choir, and library. Church members, especially

the young generations, organize cultural and artistic performances, picnics, sports, and other manifestations.

This church has hosted the Macedonian Ethnic Festival held on church premises on the last weekend of July. In fact, this is a presentation of Macedonian folklore, cuisine, and other Macedonian customs and traditions.

Several editions have been published within the church, including:

“BILTEN 1979” (Bulletin, 1979)

The Fifth Church people’s assembly was held on 1 and 2 September 1979 in Rochester. Upon this jubilee they printed a fifth publication on 40 pages of small format, 20 x 26 cm, in Macedonian.

“ALMANAH” 1988 (Almanac, 1988)

Upon the 10-year jubilee of the blessing of the Macedonian Orthodox Church of *St. Dimitrija* in Rochester (1978 – 1988) on 21 August 1988 they published an annual “Almanah” printed on 100 pages, in Macedonian using the Cyrillic alphabet, with some materials in English.

“BILTEN” 1996 (Bulletin, 1996)

The Macedonian Orthodox Church of *St. Dimitrija* from Rochester hosted the 22nd Macedonian Church people’s assembly held during the period 30 August 2 September 1996. An appropriate bulletin was released upon this occasion which is an important contribution to the publishing activities of the Macedonian church communities on the North American continent.

Furthermore, in Rochester on 4 November 1984, for the holiday known as “Mitrovdan”, the patron day of the Macedonian Orthodox Church of *St. Dimitrija*, they began broadcasting a Macedonian radio-hour. It

broadcast news and announcements regarding activities of the Macedonian church communities in Rochester, Syracuse, and Buffalo, as well transmission of news from the fatherland, greetings, and other activities in those, and other Macedonian colonies.

SV. KLIMENT OHRIDSKI (ST. CLEMENT OF OHRIS) IN NEW YORK

The Macedonian Orthodox Church of *St. Clement of Ohrid* was established in the biggest city in the world. Several thousand Macedonians from every part of Macedonia live and work in this city. Most of them came from the areas of Bitola, Prespa, Ohrid, Struga, Lerin (Florina), Tetovo, Skopje, Kichevo, Prilep, and other places.

Macedonian emigrants in New York City and its surroundings mostly used to meet at the Macedonian spiritual and cultural home of *Sts. Kiril and Metodij* in New Jersey. However, as their number increased and their living space grew, the need arose to establish a new Macedonian Orthodox Church parish in New York, as center of the activities of the majority of Macedonians living in this part of the world.

For this reason, on initiative of several Macedonian families, mostly from New York and its vicinity, an inaugural people's assembly was held on 17 May 1987. Here they decided to establish a church parish that would satisfy their spiritual and cultural needs. They decided to name the church after the miracle maker from Ohrid and patron of the Macedonian Orthodox Church, *St. Clement of Ohrid*.

On 31 July 1987 as a result of the activities undertaken by members of this church parish, the church was registered with the American authorities in New York State. On 22 October 1987 the Holy Synod of the Macedonian Orthodox Church decided that the *St. Clement of Ohrid* church parish would be taken under

canonical and spiritual jurisdiction of the Macedonian Orthodox Church. Thus, it would become a constituent part of the American – Canadian – Macedonian Eparchy.

The church parish has Regulations approved by the Holy Synod of the Macedonian Orthodox Church which it follows in undertaking activities for the spiritual unity of the Macedonian emigrants in this part of USA. In September 2001 the foundation stone was placed for a new church which is presently under construction.

The women's club of this church parish is by all means the most active. However, with the growing number of emigrants to New York in recent years, mostly intellectuals, it is expected that activities will increase on a spiritual, cultural, educational, scientific, sports, and other scale.

NATIONAL COMMITTEE FOR CONSTRUCTION OF A HOSPITAL

With strong desire to help its people and the new Macedonian state, the Hospital Initiative Committee of the Macedonians in USA, at a formal banquet held in New York in February 1946, decided to begin an initiative for construction of a hospital in Skopje. Later, in the summer of 1946 a conference was held with representatives of the Macedonian organizations in USA and Canada, as well as delegates of several Macedonian societies, and church charity fraternities.

A National Committee for construction and equipment of a modern hospital in Skopje, the Capital city of what was then the People's Republic of Macedonia, was elected. A hospital department within the State Hospital in Skopje was built and equipped using funds of the Macedonian emigrants in USA, Canada, and Australia. On 8 July 1958 it was officially opened.

A Macedonian radio-hour began for the first time in New York on 10 September 1971 and continues still.

The program broadcasts news from the Republic of Macedonia, from the Macedonian colony in New York and New Jersey, advertisements, greetings, reports, historical information, and other contents of a cultural and musical character.

The Macedonian and Serbo-Croatian TV program began in 1975 in New York and was broadcast for thirty minutes once a week. The TV show was one of the most watched shows among the emigrants from every end of Macedonia, Yugoslavia, and the Balkans. It abounded in various programs from the fields of culture, commerce, and history. It supported itself by advertising for various commercial organizations.

In addition to this, in the 1980's there was a TV show in New York that broadcast mainly shows on sport in Yugoslavia, including Macedonia.

“TOMOV” ENSEMBLE

The “Tomov” ensemble for folk song and dance has worked successfully in New York City since 1974. It was established with the aim of presenting Balkan, especially Macedonian songs and dances on the American Continent. It consists entirely of American enthusiasts, dancers, singers, and musicians, with only a Macedonian artistic director and choreographer. It is the only ensemble of its kind in the world. By profession the majority of its members were professors, engineers, and scientists who devoted their free time to the beautiful songs and dances of the rich Macedonian folklore tradition.

The Macedonian public was able to see the original dances of the “Tomov” ensemble back in 1979 when the American dancers performed successfully in the Republic of Macedonia for the first time.

During its time the “Tomov” ensemble achieved tremendous results in spreading Macedonian culture.

Every year it held from 6 to 14 concerts at the most famous halls in the world, including: Carnegie Hall and Lincoln Center in New York, in Boston, Washington, Chicago, and many other smaller and larger cities in USA and Canada; it performed for several TV channels in USA; it participated in the official opening and closing of the Winter Olympic Games in Lake Placid in 1984, and the specialist concert for the official opening of Alice Island in 1990; as well as numerous folk festivals in America.

The best known newspapers and magazines such as: “New York Times”, “Dance Magazine”, “Daily News”, “Riverdale Press”, “Dance Review”, “Balart News”, “The Times Herald”, “Arts”, and others without exception give highest grades for the choreography and perfect dance technique and the strong impression the ensemble leaves with its authentic Macedonian songs and dances, especially the “Nevestinsko” and “Kalajdgisko” dance.

The ensemble participated in every folklore festival in Macedonia and the former Yugoslav republics, such as: 1974, 1975, and 1983, the Balkan Festival in Ohrid; 1976, 1977, and 1979, the “Ilindenski denovi” (Ilinden Days) in Bitola; 1975 and 1976, the Folklore review in Zagreb; 1975, the Dubrovnik Summer games/dances; 1981 and 1989, the Skopje Summer in Skopje; and 1991, the Folklore Seminar in Struga.

WORLD MACEDONIAN CONGRESS

This association fights for and defends the Macedonian truth in the country and the world. It was registered in the metropolis of New York on 25 May 2000 and has a branch in New Jersey.

SV. KIRIL I METODIJ (STS KIRIL AND METODIJ) IN BUFFALO

The city of Homburg is located in the immediate vicinity of Buffalo. In fact, about 300 Macedonian families live in the metropolis of Buffalo. The first Macedonian emigrants arrived in Lackawanna immediately after the Ilinden Uprising. This number grew significantly after the Balkan Wars. Most of them came from Prespa and the Bitola area.

Among the members in Buffalo there are also Macedonians from the Aegean part of Macedonia, from Kostur (Castoria), Lerin (Florina) and other places.

In Buffalo there is a Macedonian Orthodox Church named after the educators *Sts. Kiril and Metodij*. Namely, the Macedonian emigrants in this city did not have their own church till 1968. They satisfied their religious needs mainly at other Orthodox churches especially the Serbian church of *St. Stefan* at which a certain number of Macedonian families continue to satisfy their religious needs. The idea to build a Macedonian Orthodox Church arose in 1968 when a group of Macedonians from Buffalo attended a wedding in Columbus, Ohio. Here, at the Macedonian Orthodox Church of *Uspenie na Sveta Bogorodica (Assumption of St. Mary)* they attended a service at a Macedonian church and conducted by a Macedonian priest for the first time.

At this meeting they decided that everyone present would donate funds, and that they would send letters to about one hundred and fifty families. Half of these replied positively. In November 1968 they decided to call an assembly. In March 1969 they elected the first church management. At the first meeting of the members of the church parish they decided to name the church *Sts. Kiril and Metodij*, and to begin its construction. More than 40 Macedonian families took active participation in the

construction of the hall first, and later of the church and other rooms.

The first religious service conducted by a Macedonian priest in Macedonia took place at a Ukrainian church, and the second at a Polish church in the presence of bishop Kiril. Prior to this the Macedonians used to come to the Polish church to have their meetings, dances, etc. Other ethnic communities also helped the Macedonians until they finished building their church.

The *Sts. Kiril and Metodij Church* was registered with the New York state authorities on 11 May 1969. This same year they bought 12 acres of land in Homburg. After long preparations, fund raising, and numerous meetings, on 24 May 1975 it was blessed and the foundation stone was placed for construction of the adjoining rooms. On 7 September 1975 the hall was blessed, and on 13 of September 1981 so was the church, which meant the beginning of a new spiritual and cultural life.

Next to the church, which abounds in picturesque icons, there is now a new hall at which they hold performances, banquets, weddings, and other manifestations. There is a parish home and beautifully decorated garden with a huge car park, football field, and picnic area.

In 1990 the *Sts. Kiril and Metodij Church* began organizing a Macedonian ethnic festival. Folklore groups from many ethnic communities take part in this festival that takes place every year at the church premises. It lasts three days and is attended by several thousand people.

The church has a successful women's club, "Balkan" football club, "Goce Delchev" folklore group, Sunday school, and choir. Every year they organize a joint picnic with the Macedonians from Rochester and Syracuse.

Within the organization of the Church People's Assemblies they published the following editions:

“CRKOVEN BILTEN” 1970 (Church Bulletin, 1970)

This bulletin was an organ of the American-Macedonian Orthodox Church of *Sts. Kiril and Metodij* in Lackawanna. It was published at the beginning of 1970 in both English and Macedonian, on hectograph, on 12 pages of format 21x29 cm.

“BILTEN 1984” (Bulletin, 1984)

A bulletin was published upon the occasion of the tenth jubilee church people’s assembly of the American-Canadian-Macedonian Orthodox Eparchy held in Buffalo in September. It was published on 84 pages of format 21.5 x 27.5 cm, in Macedonian and English. This bulletin is one of the bigger and better publications in content and technical aspect.

“MACEDONIAN ETHNIC FESTIVAL” (1990)

A publication was released upon the occasion of the ethnic festival held during the period 7-9 July 1995 and organized by the *Sts. Kiril and Metodij Church* in Homburg. It consists of numerous articles and advertisements.

“BILTEN 2001” (Bulletin, 2001)

An almanac was published upon the occasion of the 27th church people’s assembly held in Buffalo in September 2001. This assembly was organized by the *Sts. Kiril and Metodij Church* in Lackawanna. The bulletin was an occasional edition and was similar to the bulletins of previous years.

MACEDONIAN CHURCHES AND NATIONAL CENTERS, NEWSPAPERS, AND ASSOCIATIONS IN ILLINOIS, CALIFORNIA, PENNSYLVANIA AND FLORIDA



Illinois is a federal state located at the Illinois River basin. Its Capital is Springfield, but its biggest city is Chicago, which is in fact one of the most significant cities in USA. Illinois is one of the most developed states in USA and the world. Its first migrants were the French, who arrived in 1675. It became a federal state in 1818. Many Macedonians migrated to this region concentrating mostly in Chicago. They are organized into the following two Macedonian Orthodox Church parishes:

SV. KIRIL I METODIJ (STS. KIRIL AND METODIJ) IN CHICAGO

Many Macedonian families from every end of Macedonia live in Chicago, Illinois. Most of them come from the areas of Prespa, Bitola, Kostur (Castoria), Ohrid, Prilep, Lerin (Florina), Skopje, and other places. In addition to the numerous businesses the Macedonians in Chicago opened their own spiritual and

cultural home. This is the MOC devoted to the Salonika brothers, *Sts. Kiril and Metodij*, the first in the state of Illinois.

Influenced by the church and cultural living of the Macedonians in the near by colony in Gary, Indiana, organized meeting of the Macedonian colony in Chicago and its surroundings began as early as their arrival to this region during the period between the two World Wars.

However, one of the most significant dates for this community is 21 May 1976 when activities were initiated for construction of a Macedonian spiritual and cultural center which would serve the interests of the Macedonian migrants from every end of Macedonia.

At that time the Holy Synod decided to take the *Sts. Kiril and Metodij Church* under canonical jurisdiction of the Macedonian Orthodox Church. Later, in 1978 the management purchased the building of a Lutheran church in the central city district, which they redecorated and adapted for conducting Orthodox religious services. One year later, during the Easter holidays, a small blessing ceremony was conducted. On 3 August 1981 the church was blessed before hundreds of Macedonian emigrants and representatives of the city authorities.

As the colony increased the management purchased several hectares of land in Berwyn, a south-western suburb of Chicago, where they built a new church and home. The land was purchased in 1985 and the foundation stone to the new church was placed on 24 July 1988. The new church, built of firm materials, is now a beautiful Christian and Macedonian center. The church includes a large hall and other rooms in which numerous manifestations are held. Metropolitan Kiril blessed the *Sts. Kiril and Metodij* church on 30 August 1992. More than 600 believers attended the event and donated to the church fund.

The church includes the “Makedonija” football club, a Sunday school, women’s club, and the “Goce Delchev” cultural and artistic group, which is one of the best and most successful Macedonian dance groups in USA.

SV. PARASKEVA – PETKA (ST. PETKA) IN CHICAGO

The second Macedonian Orthodox Church in the Chicago region is *St. Paraskeva – Petka*. The large Macedonian population, especially emigrants from the Pirin part of Macedonia, Prespa, and other places, all lived at a great distance from this church. For this reason they decided to build a second church in the region.

The establishment of this Macedonian Orthodox Church in the Chicago area was emphasized in 1990. On 15 December 1991 the initiative committee conducted the necessary consultations with archbishop of Ohrid and Macedonia, Gavril, who was head of the Macedonian Orthodox Church at the time.

Hence, they decided to establish the Macedonian Orthodox Church of *St. Paraskeva – Petka* in Chicago. Activities continued on 24 December 1991 when the church was registered with the authorities of the state of Illinois. At its regular assembly held on 20 August 1993 the Holy Archpriest synod of the MOC accepted the church of *St. Paraskeva – Petka* in Chicago under the jurisdiction of the Macedonian Orthodox Church.

During the period 19 April – 9 August 1992 church services were conducted at a rented hall. However, with joint forces the Macedonians purchased the old building of a Russian Orthodox Church. On 9 August 1992 they began conducting church services in this building, which was later adapted into a Macedonian Orthodox Church. Church activities were conducted in the hall. Here they held dances, banquets, and other formalities.

The hall that was renovated upon the occasion of the 10th Anniversary of the church has 200 seats. The hall included a kitchen and bar, whereas the church included two apartments. It also had an active women's club, dance group, and church choir.

Several Macedonian newspapers were published in Chicago, and there are some successful radio-hour shows, too. These are the following:

“CRKOVEN BILTEN” (1983 – 1986)
(Church Bulletin, 1983 – 1986)

The Church Bulletin began coming out in Chicago in 1983 as a three-monthly paper for January, February, and March. It was printed on 20 pages of format 13.5 x 21.5 cm. Its introduction explains that the bulletin will inform on the church activities, making the cross properly, prayer, entering church, etc. The bulletin came out every three months and contained information on the most significant events in church life, and the life of the emigrants in Chicago and the surrounding areas.

The 15th edition of this bulletin was issued for the months of June, July, and August 1986 on 16 pages and identical to the previous ones in form and content.

‘BILTEN’ (1983) (Bulletin, 1983)

The ninth church people's assembly was held on 3 – 4 September 1983. It was organized by the Macedonian Orthodox Church of *Sts. Kiril and Metodij* in Chicago, in the presence of a large number of visitors from every Macedonian Orthodox Church parish in USA and Canada. Upon this occasion, too a special bulletin was published in Macedonian on 43 pages of format 21x29 cm.

‘BILTEN’ (1993) (Bulletin, 1993)

Upon the occasion of the 19th church people’s assembly the *Sts. Kiril and Metodij* in Chicago published a bulletin, which was a beautiful contribution to the historical development of the Macedonian Orthodox Churches in the Diaspora.

The Macedonian radio-hour titled “Glas od Makedonija” (News/voice from Macedonia) began being broadcast in Chicago in May 1990. The program mostly emphasized talk shows which affirmed the Macedonian truth, with polemics on the malicious anti-Macedonian propaganda of other radio shows in Chicago. Presently this radio-hour continues to function successfully.

MACEDONIAN DEPARTMENT

A Macedonian university department was officially opened in Chicago in 1989. However, this department was initiated way back in 1995. The Macedonian department brings together many experts on Slavic and Macedonian language and literature. They are friends, and they support and affirm Macedonian language, literature, and culture.

CALIFORNIA

California is a federal state of USA located on the coast of the Pacific Ocean. Its Capital is Sacramento and other bigger centers include: Los Angeles, San Francisco, San Diego, and others. It is best known for the Hollywood, the movie center, located in the immediate vicinity to Los Angeles. California was conquered by the Spanish in 1769. It became part of USA in 1848 when gold was discovered in the region. It became a federal state in 1850. It has a large Spanish, Japanese, Chinese, Negro, and other populations, including a certain number of Macedonians organized into one church parish.

SV. BOGORODICA (ST. MARY) IN LOS ANGELES

Macedonians first arrived in California at the beginning of the XX century, migrating mainly to Los Angeles and San Francisco. A number of families of Macedonian origin stationed themselves here playing an important role in the commercial, social, and cultural life. Among them there were businessmen, doctors, engineers, film workers, factory owners, lawyers, and others of which the majority were fully integrated into their new society while many families from the Lerin (Florina, Aegean Macedonia) area assimilated.

The first emigrants to this region came from the Aegean part of Macedonia, and from the Tetovo, Gostivar, and Bitola area. Later they were joined by emigrants from the areas of Prespa, Prilep, Skopje, and other places in Macedonia. It is believed that most of them came from the areas of Bitola and Prespa.

Due to the distance from other Macedonian colonies in USA and Canada, and as a result of the propaganda of the neighboring countries, some Macedonians in California were under foreign influence. Many of them attended *St. Luka's Church* which presently belongs to the Orthodox Church of America and in which church services are conducted in English only.

Others were members of the "Brakja Miladinovci" branch of the MPO. Few attended the Serbian church of *St. Stefan*. However, conditions changed thoroughly with the constitution of the SR Macedonia and its attaining autocephaly of the Macedonian Orthodox Church.

Thus, there were attempts to organize the Macedonian emigrants on a national basis as early as the 1960's, especially through the "Makedonsko drustvo" (Macedonian society). However, these attempts were quickly suffocated by the propaganda and intrigues

of the foreign Orthodox parishes, which already had deep roots among the Macedonians from all parts of Macedonia who lived in this area.

The first significant activities among the Macedonian emigrants in California began with the establishment of the Macedonian-American society on 2 May 1965. Later, in 1978 a group of Macedonian patriots and believers succeeded in organizing themselves into a church parish named *Sv. Bogorodica (St. Mary)*.

This was registered with the authorities in California on 9 January 1980. The beginning was difficult, but the results were big and trustworthy.

The Macedonians began organizing picnics, dances, and performances. Very soon large funds were raised for construction of a Macedonian center. In August 1982 in Los Angeles, the city of wonder and beauty, a church and other rooms was purchased. Thus, the spiritual, cultural, and church life of the Macedonians in California began improving. Hence, on 9 January 1983 for the first time a church service was conducted in the mother Macedonian tongue.

The church fell under canonical and spiritual jurisdiction of the Macedonian Orthodox Church with regulations approved by the Holy Archpriest Synod. On 26 August 1985 the competent archpriest served the first holy archpriest service at this Macedonian home. Today the Macedonian Orthodox Church of *St. Mary (Bogorodica)* is a true center for every Macedonian in the region.

The folk dance group “Folklorni biseri” (Folklore Pearls) established in 1987 works successfully within this church, as do the women’s club and school, too.

FC “MAKEDONIJA” (1974 – 1980) (“Macedonia” Football Club)

The “Makedonija” football club in Los Angeles was an independent Macedonian association founded by a group of football enthusiasts in 1974. During their time the players achieved impressive results in the American league.

PENNSYLVANIA

Pennsylvania is a federal state in the region of the Allegan Mountains close to the Atlantic Ocean and stretches to Lake Erie. Its Capital is Harrisburg, but Philadelphia is its biggest city followed by Pittsburg, Greentown, and other cities. The Swedes and the Dutch were first to arrive to this area followed by the English. It is one of the first federal states of USA founded in 1787. A certain number of Macedonians live there and established a Macedonian Orthodox Church.

SV. NAUM OHRIDSKI (ST. NAUM OF OHRID) IN PHILADELPHIA

The million size city of Philadelphia located almost half way between New York and Washington is a place to which Macedonians migrated in addition to the numerous other ethnic groups. The number of Macedonian emigrants in Philadelphia is quite small adding up to only about thirty families most of which came from the Aegean part of Macedonia.

The strong Macedonian national feeling and strong faith in the church forced them to establish an initiative committee which decided that the church would be under jurisdiction of the Macedonian Orthodox Church and would be named *Sv. Naum Ohridski (St. Naum of Ohrid)*.

It was established on 22 February 1993 when the first inaugural board of the church was formed. In 1996 the church members purchased a building and land which after much hard labor was adapted into a church where the icons were placed on the iconostasis.

The management of the *Sts. Kiril and Metodij Church* in Cider Grove, their priest, and the “Goce Delcev” folk dance group were frequent guests of the *St. Naum of Ohrid Church* in Philadelphia. Today this church has its own priest who conducts regular church activities.

This church parish is organizer of a traditional picnic and football tournament held every year during the holiday of *St. Naum* in July.

FLORIDA

Florida is a federal state that spans along the Florida peninsula between the Atlantic Ocean and Mexican Sea. Its capital is Tallahassee, while other large cities include: Miami, Jacksonville, and Tampa. Some famous beaches include: Miami Beach, Palm Beach, and Daytona Beach. Florida was discovered in 1513 by the Spanish, who sold it to USA. It became a federal state in 1845. Many Macedonians in USA and Canada spend the winter period in Florida because of its favorable climatic conditions.

Recently the Macedonians began organizing themselves on a church and national scale. Two Macedonian Orthodox Churches are being established here at the moment:

SV. DIMITRIJ (ST. DIMITRIJ) IN MIAMI

In the last dozen years or more the Macedonians living in the northern parts of USA and Canada decided to move to Florida mainly because of the beautiful sunny Florida and the better living conditions. The grouping

of the Macedonians in certain areas enabled them to organize and establish the *St. Dimitrij* Macedonian Orthodox Church in Miami. There are ongoing activities to raise funds for construction of the church, which will be a meeting place for every Macedonian.

SV. JOVAN KRSTITEL (ST. JOHN THE BAPTIST) IN TARPON SPRINGS

The newest church in USA is the *St. Jovan Krstitel* (*St. John the Baptist*) in Tarpon Springs, Florida. It has numerous kind Macedonians collecting funds for construction of another Macedonian church in USA.

MACEDONIAN WORLD CONGRESS

A group of Macedonian emigrants in USA and Canada were initiators of the Macedonian World Congress. The first meeting was held in March 1992 in Newark, New Jersey. On 20 May 1992 it was registered in Florida as a non-profit association.

The first congress was held on 3-4 July 1993 in Dearborn, Michigan. Among other things the Macedonian World Congress made a large contribution toward the recognition of the Republic of Macedonia.

“MACEDONIA THROUGHOUT THE AGES” (1992)

A brochure titled “Macedonia Throughout the Ages” was published in 1992 by the Macedonian World Congress centered in Ormond Beach, Florida. It was published in English on 16 pages of small format, 14 x 22 cm, with articles defending the Macedonian history and language. It contains an article on the Macedonians and Greeks throughout the ages as well as material on the Macedonian and other languages, illustrated with two maps of Ethnic Macedonia.

V

MACEDONIANS
ASSOCIATIONS
IN CANADA

*The fight of the Macedonians
Is a striving for freedom
by a nation that is evidently
Established and aware of itself*

Edward Boyle
British public figure and politician

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- ❁ **MACEDONIANS IN
MULTICULTURAL CANADA**
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GROUPS AND ASSOCIATIONS
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IN CANADA AND THE
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MACEDONIANS IN MULTICULTURAL CANADA



Many like to call Canada the “land of the future”. It is a country with a population of about thirty million people, mainly from English and French origin. However, there are over one hundred other nationalities, including about 150.000 Macedonians from all three parts of Macedonia. It consists of the following 10 regions, or provinces: Alberta, British Columbia, Quebec, Manitoba, New Scotland, New Brunswick, Newfoundland, Ontario, Prince Edward Island and Saskatchewan; and two independent territories: Yukon and the North-West region on the Arctic (French) archipelago. Official languages are English and French. Members of various nationalities speak their native languages and have their own schools, churches, and associations.

The capital city is Ottawa with a population of about 800.000. It is located in Ontario, Other important metropolises are: Montreal, Toronto, Vancouver, Edmonton, Hamilton, Winnipeg, Quebec, Calgary, Halifax, Windsor, and others. Canada has a continental climate, sub-arctic in the south and polar in the north. Their best known rivers are the St. Lorenz, McKenzie and Nelson rivers. Of the lakes we know the Upper, Huron, Erie, Ontario, Winnipeg, Great Ropic, and others. The

best known mountains are the Rocky Mountains, which stretch across the western part.

Before the arrival of the Europeans, Canada was populated, mainly, with Indians Irokezi and Eskimos. It is believed that the Normans arrived, for the first time, in the XI century. However, it is believed that Giovanni Caboto, an Italian sailor working for England, first discovered the east coasts and the Labrador Peninsula in 1497. First immigrants from Europe were the French, who founded Quebec in 1608, led by Samuel Shaplen. In 1620 Canada was known as “New France”. In the above-mentioned year they founded a special company in order to colonize the new land and to exploit its enormous natural resources.

During XVII century English colonists also arrived in Canada. They also fought with the Irokesies and slowly conquered territories expanding towards the west. At the beginning of XVIII century, the French – English war in Europe caused certain conflicts in Canada as well. As the conquest policy in Europe, led by Lui XIV, somehow neglected Canada, the dominance began shifting from the French to the English. During the war for the Spanish inheritance the English managed to take over some territories. With the Ugrahtisk Peace Agreement in 1713 they were acknowledged the right to Acadia and the territories around Hudson Bay. During the seven-year long war, the English conquered the entire territory of Canada and it was granted to them by the Paris Peace Contract in 1763. During XIX century there was a great migration and expansion of the colonists towards the west, which led to formation of the Canadian confederation with the status of a dominion in 1867.

Today Canada is considered a world example of a multicultural society. Since the Second World War in this democratic and multinational country there have been many significant cultural and economic changes. This meant great transformation in its ethnic structure. It was the first country in the world to officially recognize

the multicultural diversity and to support the constant and consistent non-discriminatory policy. Hence, they declared multi-culture as the policy of the Canadian government. This means that every person has the right to free conscience, religion, opinion, expression, peaceful gathering and socializing, freedom to nurture their own culture, propagandize and practice their own religion, and use their own mother tongue.

Therefore, Canada is often referred to as the “Promised Land” for Macedonians, especially from the Aegean part of Macedonia, who enjoy every human right in Canada. On the other hand, in their own country, they are treated as foreigners; they are denied their national identity; they are subject to assimilation, denationalization and systematic extermination from their own land. It is for this reason that Macedonians in Canada rightfully and proudly sing the hymn “O, Canada...”

It is assumed that Toronto is a home to the largest concentration of Macedonians outside of the Balkans, with estimates ranging from between 100,000 to 150,000 Macedonian-Canadians. An active Diaspora community with a rich history in Canada, the city’s earliest migrants crossed the Atlantic as temporary economic sojourners, political refugees, and, later, as permanent settlers. It is often said that Toronto has evolved into a cosmopolitan, multicultural city where in excess of 120 nationalities live with diverse cultures, customs and religions.

There is a large Macedonian Community in Toronto and the nearby cities which has been able to support four Churches, one in Toronto and in the nearby vicinities of Mississauga, Markham and Ajax. St Clement is located in the area of East York in Toronto and it is not only a place of religion and prayer but it is also a gathering place for the Macedonian people, a place to call home. Many cultural events, festivals, banquets celebrations take place in the magnificent, spacious hall. The Facility is also made available to the many Village and Cultural Associations for their meetings.

MACEDONIAN ORGANIZATIONS, GROUPS AND ASSOCIATIONS IN CANADA



ntario is one of the richest and most important Canadian provinces. It stretches from Lake Erie and Lake Ontario, across Lake Huron to Hudson Bay. The capital city, Toronto, lies on the shore of Lake Ontario. Other important cities are: Ottawa; Hamilton; Windsor; and others. Presently Toronto, founded in 1793 as York, which got its present name in 1834, is the biggest Macedonian colony. Here they have four Macedonian Orthodox churches, while two more are being established. Toronto is also the biggest center that has Macedonians from all parts of Macedonia, where they can freely express their spiritual, cultural and sports values.

Toronto is a beautiful and ornate city with a very good location. It is spread on the shore of Lake Ontario, the eighty kilometers from Niagara Falls and a city with many European targets, which magically attracts and enchants any visitor and traveler. It is a city with beautiful skyscrapers, sumptuous neighborhoods with architecture adapted from around the world, with art galleries, museums, opera and many other cultural and historical monuments.

Otherwise the first Macedonian settlers have been among the most significant ethnic groups in Toronto and they play an important role in general. They came from every part of Macedonia, and they are very closely connected, especially with the *Church of St. Clement of Ohrid* and with the organization “United Macedonians”.

Toronto was one of the first settlements in Canada. It was founded in 1793 under the name of York and got its current name in 1834. Today, it is the biggest industrial, cultural, political, administrative, and sports center, as well as the “pearl” of Ontario, and a metropolis with great prospects. The first Macedonian settlers have been among the most significant ethnic groups in Toronto and they play an important role in general. They came from every part of Macedonia, and they are very closely connected, especially with the Church of St. Clement of Ohrid and with the organization “United Macedonians”.

THE “OBEDINETI MAKEDONCI” UNITED MACEDONIANS ORGANIZATION

Till the 1950's the Macedonian emigrants in Canada, organized themselves within village groups, i.e. regional groups that developed social and cultural activities among their members. There were two organizations that gathered the Macedonians at the time: the “Makedonska patriotska organizacija” (“Macedonian Patriotic Organization”) (MPO) and “Panmakedoniki”. The MPO acted under the influence of the Bulgarian propaganda, and “Panmakedoniki” under the influence of the Greek propaganda.

The MPO was the oldest organization and most of the Macedonians from USA and Canada were its members. It was established in 1922, while “Panmakedoniki” was established in 1949. Its members were mainly Macedonian expatriates from Aegean Macedonia. This organization was created under the influence of the

aggressive Greek propaganda. Its aim was to win over the Greek oriented Macedonians as members.

During the 1950's, in Canada and USA, factors appeared that seriously started considering organizing the Macedonians on a clearly national basis. At the same time they raised the issue regarding the preservation of the Macedonian national identity and Macedonian national unification of the Macedonian emigrants. A small group of Macedonians at the time undertook the initiative to establish a Macedonian national and patriotic organization. The first undertaking in that sense was the picnic organized in 1958 that was, for the organizers, unexpectedly successful.

The Ilinden picnic became traditional and it is organized every year on the first Sunday of August. This picnic is of special significance in the national life of the Macedonians from Toronto and further. It symbolizes the unity of all Macedonian emigrants.

After the successful picnic in 1958, the organizational committee decided to address the Macedonians with a letter, and to explain why it is necessary to establish a Macedonian national organization which would support the interests of all Macedonian emigrants in North America. Hence, on 28 April 1959, an all Macedonian confederation was held at the King Edward Hotel. The constitution of the organization was adopted here and a decision was reached to establish the "Obedineti Makedonci" organization.

From the moment of its establishment, the "Obedineti Makedonci" organization had an active approach towards solving a number of important issues and demands of special national significance for the Macedonian emigrants in Canada. One of the most important tasks and necessities for the Macedonian emigrants was the construction of a number of Macedonian Orthodox Churches with the aim of satisfying the religious, cultural, and national necessities of all the Macedonians in general.

The “Obedineti Makedonci” organization undertook a wide range of cultural and educational activities. In fact, this organization was registered as a Macedonian national, cultural and educational organization. Within these activities, it appears as an organizer of numerous important cultural manifestations for the Macedonian emigrants in Toronto.

During its time the “Obedineti Makedonci” organization managed to unite the Macedonians on a national and spiritual level. It developed numerous activities in the life of the emigrants and managed to get rid of the influences of the foreign propaganda. The appearance of the Macedonian Orthodox Churches weakened considerably the influence of MPO and “Panmakedoniki”. The “Obedineti Makedonci” organization, on the other hand, grew into a strong nucleus for uniting the Macedonian emigrants from all parts of Macedonia.

On 16 November 1968 the “Obedineti Makedonci” organization began activities for establishing their own branches in Hamilton and Windsor in Canada, as well as Detroit and Columbus in USA. These activities continued at the meetings in Detroit on 7 June 1969 and in Hamilton on 17 May 1970. After expanding the activities of the organization as a National organization “Obedineti Makedonci za Severna Amerika” (“United Macedonians for North America”) a Convention was held during the period 4-6 September 1970 in Toronto, a Resolution was adopted.

The “Obedineti Makedonci” organization organized numerous manifestations before the Greek, Bulgarian and former Yugoslav consular offices demanding protection of the national rights of the Macedonians living in these countries. It was also one of the organizers of the manifestation before the United Nations demanding recognition of the Republic of Macedonia,

as well as before the parliament of the province of Ontario in Toronto.

Furthermore, in September 1991, it organized the referendum for sovereign and independent Macedonia. It also organized fund raising activities for helping Macedonia, especially Pirin Macedonia and Mala Prespa.

Until the establishment of the “Braka Miladinovci” literary group the “Obedineti Makedonci” organization had also been the organizer of the “Denovi na makedonskata kultura i pismenost” (“Days of the Macedonian literature and literacy”). This manifestation was held in May and was dedicated to the work of the Macedonian and all Slavic educators, Sts. Kiril and Metodij. This cultural manifestation was organized in order to bring the culture of the Macedonian people closer to the Canadian cultural public.

The “Obedineti Makedonci” organization was also the organizer of “Gocevi denovi” (“Goce’s days”) dedicated to the Macedonian scholar, Goce Delcev. This manifestation was organized for the first time in 1972 and was called “Goceva komitska vecer” (Goce’s komitadji evening). Interest for these days has been constantly increasing in recent years. In 1999 the “Obedineti Makedonci” organization celebrated its 40th anniversary.

In February 1979 during the members’ annual assembly they decided to erect a monument for the fallen soldiers for Macedonia. Despite certain misunderstandings, the monument was erected in front of the *St. Clement of Ohrid Church* and it was officially unveiled on 26 January 1980. The “Obedineti Makedonci” organization visits this monument every year, at Ilinden, on the first Saturday of the month, at 12 o’clock. Therefore, since 1980 the Macedonians have laid wreaths on this memorial at every Ilinden, 11 October, “Gocevi denovi”, “Denovi na

kulturata” and during other holidays. It is also customary for the priests to hold a religious sermon for all soldiers fallen for Macedonia in the past.

Until recently there used to be two schools within the “Obedineti Makedonci” organization, one for studying Macedonian language and writing, and the other for studying Macedonian folklore and culture. The school for language and writing no longer exists, while the school for folklore and culture grew into “KUD Goce Delcev”.

The “Goce Delcev” folklore group was established in 1986 and is one of the most active groups in Canada. It participated in almost every multicultural manifestation in Toronto; it participated in the Canadian Independence Day celebrations on 1 July, as well as various parades and students’ dances; they were frequent guests among the Macedonians in Kitchener and Hamilton; they took part in the caravan of the nations and the so-called CHIN manifestations, as well as many other gatherings and manifestations. In 1988 it took part in the “Ilindenski denovi” manifestation which took place in Bitola.

The “Solun” football club used to function within the “Obedineti Makedonci” organization and competed in the Macedonian-Canadian league. This organization owns a property known as “Makedonski park” (“Macedonian park”).

CANADIAN-MACEDONIAN PLACE

One of the most significant Macedonian institutions is by all means the Canadian-Macedonian place. The first steering committee of this place was established in 1969. It then grew into an administrative organ – Board of directors that had 15 members. It started its official activities in 1971. This is a joint stock organ and it undergoes annual changes following elections. In the annals of the Canadian-Macedonian place it was noted that in 1973 more than 3 hectares of land was

purchased, and the place was built. It was of interest and a necessity for all the Macedonians that live in Toronto and its vicinity. On 7 May 1978 the foundation stone to this place was officially laid. On 24 September 1978 a stone carving was officially unveiled containing the following inscription: “CANADIAN MACEDONIAN PLACE 1978”. During the official opening it referred to itself as “Canadian Macedonian Senior Citizens Centre Association”, known among the emigrants as “Canadian-Macedonian place”.

The place was officially opened on 17 June 1979. A complex of modern buildings containing 110 luxurious apartments, flats, adjoining rooms, 1 bedroom, kitchen, a tavern, living room and a balcony, bathroom, and other premises was opened. The following groups performed during the official opening: the “Makedonka” group from the *St. Clement of Ohrid Church*, the group from Ohrid, “Biljan”, the Portuguese group known as “Nazare”, and the Japanese, Philipinese, Austrian, and Irish dancers.

On 12 June 1994, the Canadian-Macedonian place celebrated its 15th anniversary. “Kerkite na Makedonija” (“Macedonia’s daughters”), a successful women’s group, works as an integral part of this place. It was established in 1977 and its members are distinguished Canadian citizens of Macedonian origin. The place also has a successful Macedonian-Canadian pensioners’ club, which was the first in Toronto opened on 15 January 1974 and officially registered on 1 April 1977. A Canadian-Macedonian historical club with its own library also functions at the place.

THE ‘SELJANI’ FOLKLORE GROUP

Was established in 1969 within the Macedonian-Bulgarian Orthodox Church of *St. Kiril and Metodij* in Toronto. The parents of the members of this group were members of this church parish at the time. This group

remained within the church till 1971 when they left the church because of certain misunderstandings with the church management. It has nurtured Macedonian folk song and dance since its establishment.

Having left the *St. Kiril and Metodij Church* the “Seljani” group continued rehearsing first at different premises, and then at the premises of York University. Several members of this group studied at this university and were therefore allowed to use the hall free of charge.

The “Seljani” group made their first appearance in 1969, the year they were formed, during the days of the “Caravan” ethnic festival. This was followed by numerous performances till 1976, when they left for Montreal to perform at the Olympic Games as a Canadian representative.

The Macedonian group, “Seljani” also participated at the World Ethno Music Conference, held in Toronto in 1975. Several times the group performed at the Museum of the Nations in Toronto, and at the “*Appraisal of the hands*” festival. In 1977 the “Seljani” group performed at the international folklore festival in Len Powel, Wales, Great Britain, and were guests in the Republic of Macedonia several times.

In 1982 and 1983 the “Seljani” group organized a festival. At the same time they organized an exhibition of old Macedonian costumes which belonged to the group.

The “Seljani” group performed at the numerous performances held at the Macedonian Orthodox Church of *St. Clement of Ohrid*; at the “Caravan of the Nations” Festival held in Toronto every year; at the “Oro Makedonsko” performance; and at other manifestations. The main aim of the “Seljani” group was to perform before the Canadian public in order to acquaint it with Macedonian folklore and cultural treasures. This group also published a book in English titled “*Macedonia – a Collection of Articles on Macedonian History and Culture.*”

ASSOCIATION OF THE CHILDREN REFUGEES FROM THE AEGEAN PART OF MACEDONIA

The idea of setting up the “Association of Children Refugee from Aegean Macedonia” was born in the late seventies of last century. Then, the group of young and educated people in mutual communication got the idea of creating an organization in which members will be people who survived the tragedy of the civil war in Greece and the exodus in many other countries.

That group is comprised of children-refugees who came in Canada mainly from Poland and the former Czechoslovakia, and some of them have come through the Republic of Macedonia as well. As an explanation, the Association of Children-Refugees was registered as a charity organization, which in its ranks unites children-refugees from Aegean Macedonia and their descendants.

Thus, at the end of the 1970's a group of young and educated people got an idea during their mutual communication to establish an organization whose members had survived the tragedy of the Civil War in Greece and the exodus in a number of countries throughout the world. The members of this group were mostly children refugees who had migrated to Canada from Poland, with some having had come through Macedonia.

The editorial staff of the “Makedonski glas” newspaper deserves large credit for spreading the aims and objectives of the association. This paper spread the truth of the fate of the children refugees from the Aegean part of Macedonia and developed the sense of togetherness. In 1978 this editorial staff organized the first meeting in Toronto. In fact, it was at this meeting that the idea emerged to organize an international meeting of the children refugees.

The association of the children refugees in Toronto is a very active part of the social living of the Macedonian emigrants in Canada. Depending on the events that

took place around Macedonia, the association always undertook timely reactions in the form of various petitions and letters to international institutions, mainly regarding the protection of human rights of Macedonians, particularly those from Aegean Macedonia. It also became one of the main bearers of the emigrant activities regarding the recognition of Macedonia.

Otherwise, the Association of the Children Refugees was registered as a voluntary association which united the children refugees from the Aegean part of Macedonia and their descendants.

MACEDONIAN-CANADIAN ACADEMIC ASSOCIATION

This association was established in 1975. It brings together the Macedonian intellectuals in Toronto. The main objective of the association is to maintain relations with scholars from Macedonia and abroad, and to organize various lectures regarding Macedonian history and science.

MACEDONIAN VETERAN'S ASSOCIATION

Established in 1983 this association included World War II veterans and is part of the Royal Canadian Legion, section 617. Unfortunately, in 1989 this veteran's association was divided and they founded a second Macedonian association of the veterans from Macedonia in Canada.

The newly established veteran's association has existed as an independent Macedonian association, but it is also part of the Canadian veteran's league. It is registered and has its own book of regulations.

MACEDONIAN-CANADIAN COMMITTEE FOR HUMAN RIGHTS

This committee was established on 8 August 1986. On this day the group of human rights activists held an official meeting and developed wide activities on an

international level. Hence, one of the initial tasks of the committee was to acquaint the public with its aims and objectives; the committee's request for respect of the human rights of the Macedonians in Aegean Macedonia, and above all, recognition of the Macedonian national minority in Greece. The Macedonian Committee for Human Rights acts beyond Macedonian borders, thus giving the Macedonian issue global dimensions, especially the issue regarding protection of minority rights in Greece, Bulgaria, and Albania.

This important Macedonian Association supports democratic principles for all ethnic Macedonians and other oppressed peoples in accordance with the Universal Declaration of Human Rights, the Charter of the United Nations, the European Convention on Human Rights, the Charter of Paris and all other documents of the Conference on Security and Cooperation in Europe.

MACEDONIAN STUDENT ORGANIZATIONS

The first Macedonian Student Organization was established in Toronto in 1987, at Toronto University. There are estimates that about 250-300 students of second and third generation Macedonian emigrants study at Toronto University. The Macedonian Language Department played a special role in organizing the work of the Macedonian Student Organization.

The Macedonian organization at Toronto University maintained close collaboration with a number of ethnic student organizations.

The second Macedonian Student Organization was established within York University in Toronto. This university was known as the ethnic university since students of several ethnic groups studied there. The third Macedonian Student Organization exists within the Polytechnic Institute in Toronto. Other Macedonian Student Organizations are currently being established at

the universities in Scarborough and Kingston. In Toronto there are also other Macedonian youth organizations including the high school students and the youth organization of the employed young Macedonians. The high school youth organization was established in 1992.

In Toronto there is also an organization known as “*The Children of Alexander of Macedon*” which mainly brings together the newly arrived young people from Macedonia.

MACEDONIAN-CANADIAN MEDICAL SOCIETY

This society was established in 1990 in Ottawa, the Canadian Capital. A group of doctors initiated the need of organized action of the doctors of Macedonian origin who live in Canada and USA. At the same time they undertake organized action in nurturing and strengthening their Macedonian roots, and maintaining close relations with Macedonia. Initially it was known as the “*Macedonian-Canadian Doctor’s Society*” but in 1992 it changed its name to “*Macedonian-Canadian Society for Medical Experts*.”

CANADIAN-MACEDONIAN FEDERATION

This federation was founded in Toronto in August 1990. The initiators for establishing a federation sent letters and invitations to every Macedonian society and organization inviting them to take part in a joint meeting at which a decision was reached to establish this federation. At this meeting they adopted a Statute of the federation, which had had previously been approved by the Canadian authorities and prepared in accordance with Canadian law. The Canadian-Macedonian federation was active, above all, in helping the Macedonian lobby in its struggle for recognition of the Republic of Macedonia by the United Nations and other international institutions, as well as offering material aid.

The federation organized “Makedonsko oro” which was attended by a large number of Macedonian emigrants and representatives of the Canadian authorities. During this manifestation they raised a large amount of financial funds to help Macedonia, which was mainly intended for purchase of medicines.

DEPARTMENT OF MACEDONIAN LANGUAGE (Katedra za makedonski jazik)

The foundations to the Macedonian department of Macedonian Language in Toronto were placed at the Third Slavistics Conference in 1997. This was organized with the tremendous support of university professors and students from Canada and USA, as well as Macedonians united around the *St. Clement of Ohrid Church* and the “Braka Miladinovci” literary association. Presently this department is one of the most significant on the North American continent.

CANADIAN-MACEDONIAN HISTORICAL SOCIETY

This society was founded in 1991 as a non-profit association whose main aim was the objective registration and analysis of the history of Macedonian emigration in Canada. Members of this society are persons of a wide range of professions and ages preoccupied with the history of emigration. It is the only of its kind in the diaspora that plays a significant role in the overall scientific and cultural activity of many Macedonian intellectuals of Canada and that has its own library within the Home.

The mission of this society was to study the achievements of the Canadian Macedonians in time and space, and to comment on the development and nurturing of national traditions, culture, religion, language, and historical moments since the beginning.

At the same time, one of the aims of this society is to acquaint the Canadian scholarly public with the origin of the Macedonians and their contribution to the development of Canada and its society. It works at the premises of the Canadian-Macedonian center which has an appropriately equipped library. The society organized various lectures on Macedonian history, language, and culture.

MACEDONIAN-CANADIAN BUSINESSMEN'S AND PROFESSIONAL ASSOCIATION

This association was founded in 1992 in Toronto. Initiators for establishment of this businessmen's association were businessmen who held a foundation assembly in September 1992 at which they elected its management.

The aim of this association was to bring together and bring closer to each other the businessmen of Macedonian origin in Canada; to help the smaller businessmen in improving and expanding their business; and to help Macedonian media.

One of the main points in the program of the Macedonian-Canadian businessmen's association was to help the Republic of Macedonia and to strengthen contacts with Macedonian businessmen in Macedonia.

In addition, in Toronto is also active the Macedonian Center for Cultural and Social Integration. It was founded and is part of the Macedonian community in Canada that aims to improve cooperation among the members of the Macedonian community and promote the integration of Macedonians in Canadian society easier and faster. This association makes efforts to fill gaps in services for settlement and adapting of the Macedonians immigrating to Canada, whose number is rapidly growing.

The members of this Macedonian association are committed to the wellbeing of their community and

they foster the Macedonian language, traditions, culture, customs and other values of the Macedonians in Canada. On January 25, 2010 in Toronto a branch of “Macedonia 2025”, American association of business professionals, was established. This association was set up in cooperation with Scotiabank of Canada. On this occasion it was said that this association is bringing people together and is a fantastic opportunity for the Macedonian business professionals to engage in an environment where they can learn from each other, build relationships and invest in themselves.

“Macedonia2025” is an independent and non-political organization dedicated to strengthening and improving the economy of the Republic of Macedonia. What makes this project unique is the diversity of its participants, because it is led by a team that has rich experience in the field of information technology, financial and banking sector, infrastructure development, entrepreneurship and legislative processes.

THE “PELISTER” CHARITABLE AND CULTURAL SOCIETY OF THE BITOLA REGION

Was founded in 1960. It brought together the residents of the Bitola region. Its original name was “*Bitola Charitable and Cultural Society*”. It conducted a wide range of activities including the first picnic organized in June 1960. In 1969 they founded the “Bitola” football club, which existed till 1985. Since then the club has played under the name of “Makedonija” and has been a member of the Macedonian-Canadian football league. In 1979 this society divided into four different societies from the following villages: Velusina, Lazec, Graesnica, and Dragos. Presently these four societies function independently. Each has its own management and statute, but they act jointly.

THE “ZDRUZHENI BRANOVI” (JOINT WAVES) CULTURAL, EDUCATIONAL AND SOCIAL CHARITABLE SOCIETY

In November 1980 a temporary executive board was formed who was to take steps toward establishing a society that would bring together the residents from the regions of Ohrid, Struga, Debar, and Kichevo. On 7 February 1981 a member's assembly was held at which a decision was reached to elect an official management and chose a name for the society.

The “Zdruzheni branovi” cultural, educational and social society took active participation in the life of the emigrants in Toronto. In 1992 it participated in activities for collecting medicines for Macedonia.

THE “PRESPA” CHARITABLE SOCIETY OF PRESPA AND RESEN

From Prespa was founded in 1961 when the number of immigrants from Prespa in Toronto increased. In 1983 the society was registered before the Canadian authorities under the name “Macedonian Prespa Charitable Society” with its own statute. In the statute itself on the other hand, the name of the society is “Prespa” Charitable Society of Prespa and Resen. The “Prespa” charitable society brings together the Macedonians who come from the Prespa region regardless of what part of Prespa they belong to.

THE CULTURAL AND EDUCATIONAL SOCIETY OF PRILEP

This society was founded in 1990. It collaborated closely with several societies in Toronto, especially the Mariovo and Bitola societies. There are other societies in Toronto including the following: “Polog”, “Graesnica”, “Obedineti mariovci (United residents of Mariovo)”, “Skopskoto”, “Brajcino”, “Ljubojno”, “Evla”, “Velushina”,

“Dragosh”, “Gornichevo”, “Lazhec”, “Bolno”, “Armensko”, “Trnava-Prasino”, “Statitsa”.

MACEDONIAN FOUNDATION FOR HELPING CHILDREN

This humanitarian organization was registered on 6 March 2002 in Toronto. It helps all the children especially the children in Macedonia who were victims of the war.

MACEDONIAN MUSIC GROUPS

In Toronto there are a large number of Macedonian music groups. Better known orchestras include: “Decata od Buf” (The Children of Buff), “Ilinden”, “Izgreve”, “Biser”, and others. The majority of dance groups also have their own orchestras.

CANADIAN-MACEDONIAN FOOTBALL LEAGUE

In Canada there have been and continue to be a number of Macedonian football clubs. Some of these belong to the village charitable societies, and some to the Macedonian church parishes. In most cases these football clubs mainly play at picnics or other festivities. In 1984 a Canadian-Macedonian football league was established in Toronto. It included the following Macedonian football clubs: “Solun”, “Vardar”, “Mariovo”, “Skopje”, “Pobeda”, “Ohrid”, “Partizani”, “Brajchino”, “Zdruzeni branovi”, and “Makedonija”. In 1987 two new clubs, “Buff” and “Prespa” joined this football league.

In recent years the “Skopje”, “Vardar”, “Solun”, and “Makedonija” football teams achieved good results in the leagues and were winners of many tournaments organized in Ontario and New York State. This tradition was continued by the newly established club, “Makedonski zvezdi” (Macedonian Stars), which had the best players in the Macedonian football league. During the Ilinden celebrations the “Obedineti Makedonci”

organized the so-called Ilinden Football Cup in which all of the Macedonian football clubs competed to win the Ilinden trophy. These football teams also participated in competitions held during the Macedonian church assemblies, and during the picnics of the village and regional societies.

CANADIAN-MACEDONIAN HOCKEY LEAGUE

One of the favorite sports among the young Macedonians in Canada is by all means ice-hockey. This was most probably influenced by the position that ice-hockey as a sport takes up in the life of the Canadians. For a long time there used to be a “Canadian-Macedonian Hockey League” which included “Obedineti Makedonci” (United Macedonians),

“Makedonsko sirenje” (Macedonian Cheese), “Makedonska restoranska kooperacija” (Macedonian Restaurant Cooperation), “Canadian feed screws MFG” (“Kanadski federaciji MFG”), “Nub Hill Farms”, “Kristalen mraz” (Crystal Ice), and others. At the same time Macedonian hockey players play in the best teams in Canada.

MACEDONIAN CHURCHES AND NATIONAL CENTERS, NEWSPAPERS AND ASSOCIATIONS IN ONTARIO



mong the hundreds of ethnic groups from all over the world, about a hundred thousand Macedonians also live in Toronto. They come from all parts of Macedonia, but most of them come from Lerin (Florina), near Bitola and Prespa, near Kostur (Castoria), from Ohrid, Edessa, Skopje, and from many other places. As a result of their high achievements, especially in the economy, the Macedonians are one of the most important ethnic groups in Toronto and they play an important role in the entire life of this city.

SV. KLIMENT OHRIDSKI (ST. CLEMENT OF OHRID) IN TORONTO

The *St. Clement of Ohrid Church* in Toronto is a cathedral. It is the first Macedonian Orthodox church in Canada and one of the most important and best known churches and cultural and educational institutions of the Macedonians in North America and the wider region. The initiative to establish a church parish arose at the fourth *Ilinden* picnic organized in 1962 by the national organization “Obedineti Makedonci” (“United Macedonians”). This year of organized living meant desire, unity and love towards the native land of the

Macedonian emigrants in Toronto and the vicinity. At this meeting held on 7 August 1962, they decided to build the *St. Clement of Ohrid Church*. Among the hundreds of Macedonian emigrants, the formal event was also attended by metropolitan Naum, who was the bishop of Zletovo and Strumica at the time. On 12 August of the same year, for the first time, metropolitan Naum conducted a religious service in Macedonian, and performed the first Macedonian christening.

The foundation stone to this church was placed on 5 April 1964 in the presence of over 500 Macedonian emigrants, representatives of the Canadian media, friends of the Macedonian people, and community representatives. One year later, on 18 April 1965, the new Macedonian Orthodox Church of *St. Clement of Ohrid Church* was completed. Its holy portals were opened to all believers, regardless of which part of Macedonia they came from. Then, in the presence of a large number of Macedonian emigrants and reporters, archbishop Dositej dedicated the church together with priests from Macedonia.

During its long period of existence this important church parish achieved significant results in all fields. Today *St. Clement of Ohrid* is a church filled with picturesque frescoes and icons with a carved iconostasis. It has three halls and a kitchen for over 2.000 visitors, adjoining premises, and a car park. The church building is now renovated and a beautiful contribution to Canadian architecture.

In addition to the spiritual living, the *St. Clement of Ohrid Church* was the center of cultural and educational, national and sports living of most Macedonians. The parish includes the folklore group of “Makedonka” (“Macedonian lady”) and “Solunski Biseri” (“Salonika Pearls”), as well as the “Braka Miladinovci” literary club, women’s club, drama group, library, chess and sports

group, church choir, and other groups. The church also includes the “Goce Delcev” pensioner’s club.

At the great church people’s meeting in July 1967 the holy archpriest’s Synod of the Macedonian Orthodox Church appointed the present vicar bishop Tiveriopolski Kiril for bishop of the newly formed American-Canadian-Australian eparchy. The act of enthroning was performed at the *St. Clement of Ohrid Church* in Toronto, on 10 August 1969. Therefore, this church is not only important for the number of its activities, but also because of the many important historic decisions for MOC that were reached there. It also hosted the first church people’s meeting in September 1975, the Caravan of nations, and many other manifestations.

The cathedral church of *St. Clement of Ohrid* is an example of significant activities and mutual living of Macedonians from all parts of Macedonia. It is the biggest and most important national, holy, church, cultural, educational and sports center as well as a home for the entire living of Macedonian emigrants in the metropolis of Toronto. This is why the Macedonians who come to the *St. Clement of Ohrid Church* feel as if they are at home, in Macedonia.

The following associations are in the church of *St. Clement of Ohrid*.

THE “MAKEDONKA” DANCE GROUP

Was established in 1959. Among the Macedonian emigrants in Toronto this group was initially known as “Tanec” and “Vardar”. When performing before the larger Canadian audience, it appeared as the “Makedonska folklorna grupa” (“Macedonian folk group”).

In 1959 the “Makedonka” group became a branch of the “Obedineti Makedonci” organization which was established the same year. In 1964 the group separated from “Obedineti Makedonci” and continued to appear

individually. The “Makedonka” group performed very successfully at numerous concerts, mainly before the Macedonian community in Toronto. In 1969 the group joined the parish of the *St. Clement of Ohrid Church* and became its member. In 1970 it got its present name, “Makedonka”. To date, this group was and continues to be one of the bearers of the cultural and entertainment life of the Macedonian emigrants in Toronto.

During the many years of its existence the “Makedonka” group has had numerous performances and, of course, has received many prizes and recognitions. In 1971 “Makedonka” performed in Macedonia, as a guest of the emigration centre, “Matica na iselenicite od Macedonia”. This was the group’s first guest appearance in Macedonia. They were also frequent guests at the “Ilindenski denovi” festival in Bitola, where they held their own concerts in 1978, 1982, and 1989.

The Canadian public knows the “Makedonka” group for their participation in numerous festivals and tours through various parts of Canada. It took part in the “CHIN” international festival in Toronto almost every year. It was awarded first prize for their performances in 1980, 1986, 1989, and 1991. In 1979 it was guest of the Nova Scotia province as best group in the province of Ontario. In 1980 the “Makedonka” group visited Saskatchewan. In 1983 they represented Canada at the International Folklore Festival in Puerto Rico, South America, and they realized a successful tour of Australia.

THE MACEDONIAN SUNDAY SCHOOL

Is the place that continues to nurture the traditions and the Macedonian mother tongue. It has existed since the actual establishment of the *St. Clement of Ohrid Church* itself. Many students studied here and many teachers taught, all contributing to the process of culture and education.

THE “BRAKA MILADINOVCI” (Miladinov Brothers) LITERARY CLUB

Within the parish of the *St. Clement of Ohrid Church* in Toronto was established on 6 March 1987. It conducted its first literary evening in May 1987 upon the occasion of the 126th Anniversary of the publishing of the famous “Zbornik” by the Miladinov brothers, and in honor of the establishment of the society. For the first time the members presented their works before the Macedonian community in Toronto. On 1 July 1989 they published the first publication of “Literaturna misla” (Literary Thought).

The first edition of this magazine presents one song of each member of this society. The next edition of “Literaturna misla” was published the following year presenting each member through several of their songs. The third edition appeared in 1990, and the fourth followed in September 1991. A book of poetry written by the members of this literary society titled “Tragi vo vremeto” (Traces in Time) was published this same year, followed by another book titled “Glas od dalecinata” (Voice from Afar) in 1993. In 2001 a collection of verses titled “Mostovi” (Bridges) was published presenting several songs by each member.

The “Braka Miladinovci” Literary Society has organized the Days of Macedonian Culture and Literature in Toronto since 1989. Guests from Macedonia are also invited to this manifestation that takes place in May.

THE DRAMA CLUB

Within the *St. Clement of Ohrid Church* parish in Toronto began working in 1984. It performed six dramas during its time. With rare exceptions the drama club performed its dramas at the premises of the *St. Clement of Ohrid Church*. It also performed at several theatres in the city, and in the “Oro Makedonsko” performance

organized by the Macedonian-Canadian Federation. It has also performed in the city of Windsor; the “Vojdan Cernodrinski” Theater Days in Prilep, the Republic of Macedonia; and other places.

THE CHURCH CHOIR

Within the *St. Clement of Ohrid Church* was established in the 1980’s with somewhat fewer members and modest effort. It is now one of the most significant factors in church living and is one of the best Macedonian church choirs. It mainly performs during religious services every Sunday and Christian holidays but has performed outside of the church as well. The choir has about twenty members, admirers of Macedonian church singing, of different ages.

THE CHESS CLUB

At the *St. Clement of Ohrid Church* is one of the more recent clubs. It has achieved some remarkable results lately. These club members regularly compete in important tournaments in Ontario. In 1992 for the first time a chess festival was held at the club premises of the *St. Clement of Ohrid Church*. About 240 chess players from the province of Ontario took part.

THE “GOCE DELCEV” PENSIONER’S SOCIETY

Was established in 1990 as a branch of the *St. Clement of Ohrid Church* parish. It is officially registered and part of the “United Pensioners of Ontario”. Anyone over the age of 55 can become a member. The society has its own club at the *St. Clement of Ohrid Church* premises, which is open Monday to Friday. It is of an open character which means that people of other ethnic groups can also become members. Every Thursday the pensioners organize a joint lunch.

MACEDONIAN-CANADIAN PENSIONER'S CLUB

In the past the Macedonian pensioners used to meet mainly at various Macedonian restaurants and trading centers. The case is identical with the middle generations today, who meet at “Café shops” several times a week. Here they socialize, play chess or cards, and discuss political events in Macedonia. Their favorite meeting place used to be the Plaza center in Thorn Cliff Park. This is where the idea to establish a pensioner's club emerged. The idea was accepted by many pensioners. Hence, in 1975 they founded the “Macedonian-Canadian Pensioner's Club.” The club was opened on the premises of the trading center in Thorn Cliff Park, and was equipped with Canadian help. At the club they served coffee and various other drinks. It became the meeting place for many pensioners and younger emigrants who spent their time at a Macedonian room and environment.

The pensioner's club at the premises of Thorn Cliff Park lasted three years. With the construction of the Macedonian-Canadian nursing home in 1978 the club got a home where it has continued to function since then.

During its time the Macedonian-Canadian pensioner's club published a monograph on the history of Macedonian emigration in Canada. The monograph was titled “Macedonian Emigrants in Canada and their Roots”. It was published in 1980 and was financed by the Canadian state authorities.

ST. PROROK ILIJA (ST. PROPHET ILIJA) IN MISSISSAUGA

Several thousand Macedonian emigrants from all parts of Macedonia live in Mississauga. Of these over 300 families are organized and are members of the *St. Prorok Ilija Church*. This Macedonian church was founded in

1979 by a group of Macedonians from the Republic, who lived in Mississauga. Besides being members of the *St. Clement of Ohrid Church*, they felt that they need another church, mainly because of the fact that Mississauga was at a great distance from the *St. Clement of Ohrid Church*. In addition to this, Mississauga was becoming more and more attractive for many Macedonians who had chosen precisely Mississauga to work and live in.

In the history of the *St. Prorok Ilija Church* it is noted that in 1982 they purchased some land located in the northwestern part of the city. This land of about 14 hectares, called “Makedonski park” (“Macedonian park”) was used by many Macedonian emigrants for gathering and recreation. Here they adapted a temporary Macedonian spiritual temple dedicated to St. Ilija, which was dislocated in 2001. The temple had an altar according to Orthodox customs and traditions, and room for about fifty visitors. Today there is a small monastery reminding people that “Makedonski Park” is a holy place. Near the entrance to “Makedonski Park” on 29 July 1990 they laid the foundations for the construction of a new temple of St. Ilija and a big cultural and educational center. For a number of real and other reasons this wish of the Macedonians from Mississauga and the wider region remained unrealized for the time being. Therefore, the church board decided to purchase an already existing building. As a result, in 1996 they bought a very cheap, 130 year-old building from the Catholic Church. This building underwent thorough interior decoration and was adapted into an Orthodox church with a capacity of about 250 visitors. Soon afterwards the church was adapted for performing holy religious services in Macedonian. The first holy liturgy in the new church was performed on 6 April 1997 but the dedication was performed on 11 May of the same year by Mihail, the former head of the church. This day

will also be remembered by the fact that just after the end of the holy religious service they performed the holy secret – the wedding of 24 couples that had remained unwed in the past for various reasons.

In the new building of *St. Prorok Ilija* they began an active church-national and cultural-educational life in addition to the regular religious services. However, at Easter 2000, the biggest Christian celebration, some irresponsible teenagers set the building on fire. Although the fire was located very soon, a large number of icons from the altar and the church were burnt leaving huge material damage. After this the church was pulled down and a new church is planned to be built in its place.

Active clubs within the church are the women's club, the "Ilinden" folklore group, the football team, and the "Koco Racin" literary club.

SV. DIMITRIJA SOLUNSKI (ST. DIMITRIJA FROM SOLUN) IN MARKHAM

Over 500 families of Macedonian origin live in Markham. They come from the regions of Bitola, Florina, Prespa, Salonika, Castoria, Ohrid, and from many other places. They especially started settling in Markham in 1985. They also initiated the first national and spiritual gatherings at the time. The formation of the Macedonian Orthodox Church of *St. Dimitrija Solunski*, the third church in the metropolis of Toronto came as a result of the numerous activities that the Macedonians undertook.

The first activities of the Macedonian emigrants go back to 23 January 1988, the day known as Vodici. The members then held the first meeting on 5 March 1989, in the premises of the *St. Clement of Ohrid Church* in Toronto, and decided to register an association called

“Makedoncite od Markham” (“The Macedonians from Markham”). Everyone at the time had the same wish: that in the very near future the association would grow into a church parish that will bring together all the Macedonians regardless of which part of Macedonia they came from. They wanted to be members of their own national, church, spiritual and cultural institution.

During the next two years they held a large number of manifestations in favor of the planned church. Then, in February 1992, the new administration decided to purchase a building that used to be a library and kindergarten, and to adapt it into a Macedonian Church.

One of the most important dates for the *St. Dimitrija Solunski Church* is 15 May 1994. On this day Mihail, the head of the church, together with a large number of priests, laid and dedicated the foundation stone of the new church in the presence of the city mayor of Markham and hundreds of Macedonians from the city and its vicinity. This manifestation grew into a church and national gathering. For a large number of Macedonians this was an opportunity and a special reason to donate money for the building of the new church.

It is interesting to note that during the building of this church, they discovered a spring i.e. “live” water, which according to many people, they had foreseen it before the church was built. It is believed that it is “holy water” that can be used for drinking and good health. The “holy water” runs permanently and it is used by numerous believers.

The *St. Dimitrija Solunski Church* was completed in less than a year. The head of the Macedonian Orthodox Church, Mihail, dedicated the new church on 12 May 1996. This symbolized a great victory and success for every Macedonian in Markham. The church was dedicated to *St. Dimitrija Solunski*, who was named after his birthplace, Salonika. There are a lot of

Macedonian holy places that are dedicated to him. The church is built of hard material and is a good sample of Macedonian architecture. Next to the church there is a church hall and other rooms for christenings, weddings and requems. There are regular religious services and other manifestations. It has an active and intensive cultural, educational, and church life. Most active of all are the “Biljana” folk group, the women’s club, the “St. Dimitrija Solunski” football team, and the “Aleksandar Makedonski” pensioners’ club.

Church choir

This significant group was established in 1999. Its members are a group of people that love church singing. The choir of *St. Dimitrija* is one of the best Macedonian church choirs in the Diaspora.

THE MACEDONIAN SUNDAY SCHOOL at the *St. Dimitrija Solunski*

Church is one of the most significant for the Macedonians in Markham. It includes a large number of students, teachers and a priest, all of whom determine the future of the national, cultural, educational, and religious living of the Macedonian immigrants of every generation. Here the students study religion, the Macedonian language, history and geography.

SV. NEDELA (ST. NEDELA) IN AJAX

The idea to build a Macedonian Orthodox Church for thousands of Macedonians that live in Pickering, Ajax, Whidbey, and Ottawa goes back a long time. It came as a result of the long distance from the nearest Macedonian Orthodox Church, especially *St. Clement of Ohrid*. At the beginning, with only minimal funds but great ambition

and love towards the Macedonian Orthodox Church and Macedonia, a group of Macedonians, mainly from the region of Florina, Bitola and Prespa, started the long lasting activity in March 1993 which was well received by all Macedonians.

The first general assembly of the followers and respecters of the new church parish was held on 23 April 1993. Representatives and priests from the *St. Clement of Ohrid Church* and *St. Dimitrija Solunski Church*, as well as the guest from the Aegean part of Macedonia, the archimandrite Nikodim Carknjas, attended this very important assembly. They decided to dedicate the church to St. Nedela (St. Sunday). The archimandrite, Carknjas chose this name by drawing from a number of names written on pieces of paper previously proposed by the people.

Very quickly a sum of \$80,000 was raised on the radio show known as “Glas od Makedonija” (“Voice from Macedonia”) in March 1995. A certain amount of money was also collected from the activities organized by the women’s club that was part of the church parish. This enabled the organizers to purchase about 2.5 acres of land (about a hectare) and to erect a temporary temple. This officially made the church owner of the land. This land was large enough to fit the spiritual temple, cultural center and sports grounds.

The archbishop, Stefan, and the metropolitan Kiril, laid the foundation stone for the church on 17 September 2000. Later they organized further fund raising activities. The new *St. Nedela Church* was fully completed in two years. The organizers plan to dedicate the new church in September 2002. The altar and the other parts of the interior are already painted and completed. It has an active tombola club and women’s club which organizes picnics and other gatherings.

SV. NAUM OHRIDSKI (ST. NAUM OF OHRID) IN HAMILTON

Macedonians began migrating to Hamilton in the twenties of the twentieth century. The first emigrants mainly came from the region of Florina, Bitola, Castoria and Prespa. Presently, several hundred families from all parts of Macedonia live in Hamilton and its surroundings. These hardworking, honest and loyal citizens organized themselves mainly within the *Church of St. Naum of Ohrid*.

The *St. Clement of Ohrid Church* already stood on the eastern side of Lake Ontario, in Toronto, which reminded them of *Sv. Kliment* near Lake Ohrid and of Ohrid itself. Therefore, the Macedonians in Hamilton decided to dedicate their church to St. Naum of Ohrid, the other great educator, doctor, miracle worker, and a contemporary to St. Clement, thus reminding them of St. Naum in Ohrid. In Hamilton, as in Toronto, initiators of the new Church were the members of the Hamilton branch of the “Obedineti makedonci” national organization.

Before the constitution of *Sv. Naum Ohridski*, there was a football team in Hamilton called “Obedineti makedonci”, which later changed its name to “Makedonija” and then to “Ilinden”. For a long time this team competed in the football league of South Ontario. From the very beginning members of this club formed an Initiative committee for organization of a Church parish, which included a lot of distinguished emigrants, especially those who participated actively in initial fund raising activities. On 24 February 1970 members of the administration managed to register this spiritual and cultural center with the Canadian authorities.

This event encouraged the Macedonians who had joint forces and sacrificed a lot in order to raise some

funds. One year later they purchased a building that belonged to the Baptist Church and adapted it into an Orthodox church. On 9 May 1971, in the presence of a large number of Macedonian emigrants from Hamilton, Toronto, Buffalo, Lackawanna, Niagara, Rochester and other places, the MOC of *St. Naum of Ohrid* was officially dedicated. The act of dedication was performed by Metodij who was metropolitan of Debar and Kicevo at the time.

The Macedonian Sunday school began in 1973. This was followed by the Macedonian radio-program as part of the cultural and informational activities of the Church parish. For the first time in 1978 the Macedonian word could be heard on the multicultural television program. The church also includes the “Ilinden” folk dance group and the women’s and sport’s clubs which are very active.

The *St. Naum of Ohrid Church* is presently located in the old building but is much more active. The new building presently under construction in the upper part of Hamilton, is much wider, bigger, and offers better conditions for numerous activities. Next to the church, which is nearly completed, there is also a big hall which is already being used for meetings, dances and other gatherings. It is expected that the church will be completed and dedicated very soon and it will serve the Macedonians from that part of Ontario as a spiritual and cultural home.

The church celebrated its 30th anniversary on 26 October 2001 when a big banquet was held.

The *St. Naum of Ohrid Church* published the following newspapers:

“BILTEN 1977” (Bulletin, 1977)

The third church people’s assembly of the American-Canadian-Macedonian Orthodox eparchy was held upon the occasion of 10 years’ autocephaly of the

Macedonian Orthodox Church, 50th birthday of His bliss the archbishop of Ohrid and Macedonia, g.g. Dositej, and 10 years since the chirotony of his highly clergy g. Kiril, metropolitan of the American-Canadian-Macedonian and Australian eparchy. A special 72 page bulletin of medium format was printed upon the occasion of the assembly held on 3 and 4 September 1977 in Hamilton.

“GODISNIK” (1986) (Year book, 1986)

The publication titled “Godisnik” for the years 1971 –1986 was printed upon the occasion of the 15th anniversary of the Macedonian Orthodox Church of *St. Naum of Ohrid*.

“BILTEN 1996” (Bulletin, 1996)

A bulletin of the Eparchy was printed upon the occasion of the 20th church people’s assembly held in Hamilton. This unified publication, printed every year, is similar to the previous editions.

“BILTEN” (2000) (Bulletin, 2000)

The *St. Naum of Ohrid Church* in Hamilton hosted the 26th church people’s assembly. A bulletin similar to the previous ones was published so that the activities of this eparchy would be remembered.

**“OBEDINETI MAKEDONCI” HAMILTON
(United Macedonians)**

Initial activities for establishment of a branch of the “Obedineti makedonci” national organization in Hamilton began as soon as this organization had been founded in Toronto. The initiative was brought up on 16 November 1968 in Toronto and continued at the meeting held on 17 May 1970 in Hamilton. The proposal to build the Macedonian Orthodox Church of *St. Naum of Ohrid* in Hamilton was also made at this time.

The Macedonian TV show titled “Makedonska pesna” (“Macedonian song”) began in Hamilton in 1984, as part of the Canadian multicultural program. It was broadcast twice a week on channel 4, Sundays at 4 p.m., and was repeated Tuesdays at 3:30 p.m. The TV-hour abounded in folk songs and dances and other programs produced by TV Skopje.

SV. NIKOLA (ST. NIKOLA) IN WINDSOR

The Macedonian Orthodox Church of *St. Nikola* was built in Windsor. This city is located on the left side of the Detroit River, which joins Lake Erie and Lake Huron. Numerous stories about the Macedonians are linked to Windsor simply because it is located across Detroit, which has always been a magnet for Macedonian immigrants. About five or six thousand Macedonians, from all parts of Macedonia, live and work here. Most of these come from the regions of Tetovo, Florina, Prespa, Bitola, and other areas from which people often emigrated. You can often hear people say that everyone from Tetovo and Buf moved to Windsor. Between the two World Wars immigrants crossed the border at Windsor going to USA where the conditions for living and work were much better.

In 1969 an initiative to establish a Macedonian Church parish was begun. The performance of the first religious service in Macedonian for the Macedonians in Windsor and Detroit was the basis to the earliest significant activities. This was followed by fund raising activities. Some time later six hectares of land were purchased, and the *St. Nikola Church* was registered with the Canadian authorities. Construction of the church building was completed in 1979 and the newly built church was dedicated on 12 August of the same year. Unfortunately, in 1980 due to unknown circumstances

the church was burnt and largely destroyed. However, this did not discourage Macedonian believers and patriots. On the contrary, the great wish for their own nook, their love for a Macedonian place that will remind them of their native country, and the patriotic spirit of the Macedonian expatriates, were stronger than ever. Therefore, the church was renewed in a year.

A beautiful iconostasis, icons, and other elements were purchased and the church was beautiful once again. Later, with the help of the Canadian government and charity of the emigrants, they built a hall that fit more than 600 visitors. The famous folkdance group known as “Gerdan” functions within this Church parish. Established in 1980 it has about a hundred members, who are Canadians of Macedonian origin and is one of the bestknown Macedonian folk groups. It has participated in numerous manifestations in Canada and USA. In 1983 it performed very successfully before the audience of “Ilindenski denovi” (“Ilinden days”) in Bitola. This church parish includes a woman’s group, Sunday school conducted in the native Macedonian tongue, church choir, and the “Serenada” group that nurtures the beautiful Macedonian songs.

The Macedonian community in Windsor, as part of the *St. Nikola Church*, published the following newspapers:

“ORGANIZACIONI VESTI” (1957 –1958)
(Organizational News)

This newspaper was an organ of the Canadian-Macedonian youth league in Windsor, Ontario, which was the first progressive Macedonian youth organization on the North American continent. The first edition was published on 1 October 1957, in English and Macedonian, on 6 pages of medium format, 28.5 x 38 cm using the Latin alphabet.

Among other important articles, this first edition contained an article that appealed to the people to support the Canadian-Macedonian national campaign for culture and sport.

The second, and last, edition of “Organizacioni vesti” was a double issue for the months of March and April 1958. In the autumn of 1958 it was replaced by “Kanadski Makedonec” (“Canadian Macedonian”) which was also printed in English and Macedonian having the same format.

“KANADSKI MAKEDONEC” (1958 – 1961)

This newspaper was a continuation of “Organizacioni vesti” and one of the first newspapers in Canada and USA possessing clear Macedonian ideas and a concept to support the Republic of Macedonia. It worked on the awakening of part of the Macedonian emigrants who had been in the claws of the foreign propaganda for a long time. The “Kanadski Makedonec” newspaper first appeared in 1958 upon the occasion of 11 October and in honor of the celebration of this holiday of the Macedonian Republic, held in Windsor.

The first edition of “Kanadski makedonec” was printed mostly in English with a small part in Macedonian using the Latin alphabet, and correct language taking some words from the Aegean dialect. It was issued as an autumn edition on 10 pages of medium format, 24 x 41 cm.

The short introduction in English, on page seven, stated among other things that: “As we already know, there are many unresolved problems in our nationality. For a long time now, many so-called Macedonian newspapers have tried through forgery to cover these difficulties, but without success. Friends, after you read “Kanadski Makedonec” you will realize that only this is the real newspaper that honestly fights for the real needs of the culture, the issues of religion, and other things.”

Edition number 6 – 7 was printed in May 1961 as a double issue. It was printed on 16 pages of the same format as the previous editions, and cost 25 cents. Most articles in it were written in Macedonian using the Latin alphabet, and fewer were in English.

“MAKEDONSKI GLASNIK” (1974)
(Macedonian Herald, 1974)

This bulletin was an organ of the “Obedineti Makedonci” organization in Windsor. The first, and only edition, was printed on 1 May 1974, on 12 pages of format 21 x 29.5 cm in Macedonian using the Latin alphabet. It was typewritten and later photocopied. The head (printing plate) cliché contains the name of the bulletin and underneath is the name of the organ that organized and issued it.

“CRKOVEN BILTEN” (1985)
(Church Bulletin, 1985)

This bulletin was printed as part of the activities of the church parish and as an organ of the Macedonian Orthodox Church of *St. Nikola*.

The first edition was dedicated to the New Year and Christmas celebrations of 1985. The bulletin was printed on 20 pages of small format, in Macedonian.

“BILTEN 1986” (Bulletin, 1986)

This bulletin was a special edition upon the occasion of the 12th church people’s assembly of the American-Canadian-Macedonian eparchy held on 30 and 31 August 1986 in Windsor. This bulletin was similar to the previous editions printed within the Eparchy.

**“JUBILEJNA PUBLIKACIJA NA
MOC SV. NIKOLA” (1989)**

(Jubilee publication of the MOC of *St. Nikola*, 1989)

This publication was a jubilee edition upon the occasion of the 12th anniversary of the Macedonian Orthodox Church of *St. Nikola*. It was issued on 19 November 1989 on 38 pages of format 21 x 29 cm. Its front page showed a photograph of the *St. Nikola Church* and included numerous articles on the activities of the Church. In 1993 an hour-long radio program titled “Vardarski branovi” (Vardar waves”) began being broadcast in Windsor, and be heard in Detroit as well.

**“OBEDINETI MAKEDONCI”
(United Macedonians, Windsor)**

Activities regarding the establishment of a branch of this organization in Windsor began at meetings in Toronto on 16 November 1968, and in Detroit on 7 July 1969. After its constitution this branch illustrated certain activities, especially at the Convention in Toronto in September 1970.

**ZURNALISTICKO DRUSTVO
(Journalist Association)**

This unique newspaper association in the Diaspora was founded in Windsor by a group of people who loved journalism, and it lasted for several years. Its members were Macedonian emigrants from Canada and USA interested in journalism.

BUFSKO DRUSTVO (Buf Association)

This village association consisting of emigrants who had come from the village of Buf, near Florina, was established on 26 March 1944. It has many members who came from Buf who have now purchased their own land called “Bufsko Selo” (Buf Village). Located

by the lake shore it covers an area of about ten hectares on which many houses have been built. It is used when organizing picnics and other gatherings.

**PRESPANSKO DRUSTVO “PRESPA”
(The “Prespa” Association)**

This association was founded in 1976 by a number of enthusiasts from Prespa. As members it has about 70 families from all parts of Prespa. They organize numerous manifestations such as banquets, parties and dances held at the *St. Nikola Church*.

**TETOVSKO DRUSTVO “POLOG”
(The “Polog” Association from Tetovo)**

This association was founded in 1981 and as members it has about a hundred families from Tetovo. It organizes picnics and other manifestations. As part of this association, in 1983 they founded the “Teteks” sports club that competed in the sub union league.

**SV. MALA BOGORODICA
(ST. MARY) IN CAMBRIDGE**

The *St. Bogorodica Church (St. Mary)* was established in Cambridge and the cities of Kitchener, Waterloo, and Guelf, where about 200 Macedonian families mainly from the Aegean part of Macedonia live. The initiative to establish the church began on 27 July 1987 with the foundation of the “Makedonsko drustvo” association. This provoked the interest of a large number of Macedonians, many of which joined this association, which now as a church, numbers about sixty families.

The establishment of this Macedonian association encouraged the emigrants of Macedonian origin to become active on a national, cultural and spiritual level. The Macedonian emigrants began organizing dances and other cultural manifestations at which they began

raising funds for the new spiritual and national center. These were fruit-bearing activities for the numerous enthusiasts from Cambridge. In 1994 they purchased an existing Coptic Orthodox Church located near the center. The temple has a baptistery, a hall for smaller religious rituals, ceremonies, classrooms, a library and other supplementary rooms.

The new Macedonian Orthodox Church was named *St. Mala Bogorodica*. The foundation of this Church was approved by the Holy Archpriest's Synod of the Macedonian Orthodox Church. It joined the family of Macedonian Churches in Canada. The head of Church, Mihail, together with the metropolitan Kiril, performed the first religious service in Macedonian in September 1994. They met a large group of immigrants of Macedonian origin living in Cambridge and its surroundings.

One of the most significant days for the Macedonian Orthodox Church of *St. Mala Bogorodica*, was certainly 19 September 1996 when the church was dedicated. This act, which was of a church and national character, was conducted by the head of the MOC, Mihail, together with members of the clergy, and in the presence of many Macedonian immigrants and their friends who had gathered here to dedicate and lay the foundations to the future Macedonian life in Cambridge.

Initially the women's club, and later the folklore group, played an important role in enlarging, deepening and enriching the activities by organizing dances, parties, bazaars and other social gatherings. There was also a Sunday school.

Presently, *St. Mary Church* is a place that offers spiritual peace for the Macedonians from Kitchener, Waterloo, Cambridge, and Guelf. It is also a place where the young and the old come together to nurture Macedonian customs, traditions, religion, language and love...

NEWLY ESTABLISHED CHURCH PARISHES

In the sphere of the spiritual living of the Macedonians in Canada, we should point out the fact that they have founded committees for construction of a monastery named *St. Ilija*. It is to be built on the newly purchased land owned by the national organization of “Obedineti Makedonci” in Toronto. This is meant to be a place where Macedonians will not only come together for the Ilinden picnic, but for numerous meetings, picnics and holidays. It is becoming tradition to light a fire here for the holiday known as *Kolede*.

A committee has also been established for construction of a church named *St. Nikola* in the Macedonian colony of Unionville, a city north of Toronto. Since 2001 there has been a similar committee in Montreal for the *St. Atanasij Church*. It is expected that in the near future there will be other similar committees in other cities throughout Canada, where the number of Macedonian immigrants has risen in the last several years.

MACEDONIAN MEDIA IN CANADA FROM 1957 TO 1987

◆

The first newspapers were initiated by the appearance of the first organizations, associations and clubs among the immigrants in USA and Canada. The information activities and the organized living in Canada were similar, if not the same, to the ones in USA. Actually, the newspapers, bulletins and other information means that came out in USA prior to the Second World War were also distributed in Canada and in a certain way they were mutual means of information. This is also practiced today and almost every newspaper informs every Macedonian on the North American continent. The following newspapers have been published since the end of the Second World War:

“MAKEDONSKI GLAS” (1957–1961) (Macedonian Voice, 1957- 1961)

This paper appeared in Toronto on 24 May 1957. It was the newspaper of a large group of Macedonians from Aegean Macedonia, and a few Bulgarians with communist ideas, who had influenced the Macedonian immigrants. The newspaper was printed in Bulgarian. Almost every publication included articles in English, with only rare texts in Macedonian. These included

articles from newspapers published in the Republic of Macedonia and very few were original articles written in Macedonian. Only the first publication was printed on 16 pages and all the rest till the very last one were printed on 8 pages of format 28 x 40 cm, with the same type and paper quality.

The introductory article, which appeared in the first issue of the newspaper, stated among other things that: “Relations between the Macedonian and the Bulgarian emigrants are good. They are close people. However, the Macedonians are one thing and the Bulgarians another. Having in mind these differences, the “Makedonski Glas” newspaper will serve both groups of emigrants and there should be no chauvinism. Since the Macedonian issue has not been resolved, the members of the newspaper feel that the easiest way for this to be solved is by forming a Balkan federation.”

After four years of publication in 1960 “Makedonski Glas” was published in only five editions. The last, and fifth edition, was published on 12 May 1961. This meant the end of one period and the beginning of another in the information and newspaper field for the Macedonians in Canada, especially in the metropolis of Toronto.

Presently in Toronto alone there are five successful radio and two TV shows, listened to by the numerous Macedonian emigrants as they present Macedonian culture, language, and musical achievements every day. They inform the Macedonians of the latest news and politics in the Republic of Macedonia, and of the life and work in the emigrant organizations. They also talk about the activities in the Macedonian Orthodox Churches and church parishes, clubs, organizations and other kinds of associations that are national, spiritual, cultural and educational centers for the Macedonian immigrants in democratic and multicultural Canada.

The following newspapers have been, or continue to be published in Toronto:

“ILINDEN” (1961)

This was the first newspaper of the “Obedineti Makedonci” organization and the first newspaper in the Diaspora, too. It appeared on 1 August 1961 as a Macedonian family magazine. It was published on 24 pages including the cover pages, on format 21.5 x 28.5 cm. It was printed in Macedonian using the Latin alphabet, and in English. It cost 25 cents. The cliché / printing plate of the head is in Macedonian and in Latin letters, and the emblem of the “Obedineti Makedonci” organization is on the left side.

The introductory page of the first issue states: *“The united Macedonian – Canadian committee began issuing this newspaper for the entire Macedonian emigration and we expect that it will be published on an occasional basis. Its main aim is to explain the importance of the Macedonian issue, i.e. to unite all of the Macedonians in Canada regardless of their political opinions or religion”.*

“DRUZBA” (1962 – 1963) (Socializing)

The first edition of this newspaper was issued on 29 January 1962 as a newspaper of the Bulgarian and Macedonian people in Canada. As a matter of fact, it was a newspaper of the progressive Bulgarians joined by a number of Macedonians, mainly from Aegean Macedonia. The newspaper was printed on 8 pages of medium format, 29 x 41 cm, leaving out the name of the editor-in-chief.

The introduction on the first page said: *“The thousands of Macedonian and Bulgarian emigrants in Canada and USA feel the need for the “Druzba” newspaper, which will be published once a month in the Bulgarian literary tongue. Even though it will be published in Bulgarian, it will also be possible to publish articles and materials in Macedonian and English. The editorial board of “Druzba” will be pleased to publish articles in Macedonian since the*

majority is Macedonians and they would like to read in their own native language. The newspaper will be strictly independent.”

The 16th edition dated 15 August 1963 is considered to be one of the last editions of this newspaper. In the meantime there have been a number of unsuccessful attempts to issue this newspaper again.

“MAKEDONSKI ZIVOT” (1962-1962) **(“Macedonian Life”)**

The first edition of the “Makedonski Zivot” newspaper appeared in Toronto on 30 July 1962. It was a monthly publication of the “Obedineti Makedonci” – Canadian committee in Toronto. It was printed on 6 pages of medium format, 29 x 41 cm, in Macedonian and English.

The introductory article was in English. Among other things, it said: *“As every other newspaper that directly or indirectly expresses the ideas and time of its own people, this first edition, as all others in future, will write about everything that we believe in. It will also be a place for presentation of interesting facts and information, local and foreign. It will cover our publications from the past and the present...”*

The 16th edition was printed on 20 December 1963 on the same format and pages as the previous ones. It was dedicated to the New Year and Christmas holidays.

“ILINDEN” (1966)

The annual edition of “Ilinden” as a publication of the national organization of “Obedineti Makedonci – Kanadski komitet” (United Macedonians and Canadians Committee) in Toronto was published in 1966 upon the occasion of the Ilinden celebrations. This annual edition was printed on format of 21 x 29cm as a newspaper, in English and Macedonian using the Latin alphabet.

Of the 56 pages 40 contained articles and the other 16 pages contained advertisements. The publication of “Ilinden”, issued by “Obedineti Makedonci”, attracted readers by its various articles regarding the present and rich national, cultural, educational and spiritual life of the Macedonian immigrants in Canada. It was a very important part of the Macedonian literary activity in the Diaspora.

“ILINDENSKI PIKNIK” (1967 – 1978)
| (“Ilinden picnic”)

On the occasion of one hundred years of the Canadian federation (1867 – 1967), the “Obedineti Makedonci – Kanadski komitet” organization issued a special newspaper, dedicated to the Ilinden picnic, organized on 30 July 1967. It was printed in Macedonian and English on 8 pages of large format, 41 x 58 cm. On the left side of the printing plate/head cliché there was the emblem of “Obedineti Makedonci” that consisted of three torches and “Egej, Vardar i Pirin” written underneath them with the symbol of the Canadian Federation on the right side.

These kinds of newspapers were printed for the occasions of the Ilinden picnics for about ten years. A special edition of “Ilindenski Piknik”, identical to the previous ones, was issued in August 1978, on the occasion of 75 years since the Ilinden uprising. This issue was printed on 16 pages containing a lot of historical information on Goce Delcev, the Krusevo Republic, and other important dates in Macedonian history.

“DUHOVNA ISKRA” (1968 – 1970)
(“Spiritual spark”)

This was one of the first newspapers among the emigrants published in the literary Macedonian language. Its first edition appeared in February 1968, on twenty pages, as an organ of the first Macedonian

Orthodox Church of *St. Clement of Ohrid* in Toronto. It was published in Macedonian using the Cyrillic alphabet, but also included articles in English.

The fifth edition of the “Duhovna iskra” newspaper was printed in October 1969 on 28 pages. It contained numerous articles and photographs, including an article dedicated to the enthroning of the metropolitan Kiril, as an authorized archpriest for that territory, performed at the *St. Clement of Ohrid Church* in Toronto by g. Metodij, the metropolitan of Debar and Kicevo.

One other special edition was printed on 4 October 1969 dedicated to the First eparchy assembly of the American-Canadian-Australian eparchy. It was held at the *St. Clement of Ohrid Church* in Toronto with participation of numerous representatives from the Macedonian church parishes in Canada and USA. This was the last edition of the newspaper “Duhovna iskra”.

ALMANAH NA “OBEDINETI MAKEDONCI” (1969) (Almanac of “United Macedonians”)

This was printed as an annual publication upon the occasion of 2 August 1969 and dedicated to the 10th Anniversary of the “Obedineti Makedonci” national organization founded on 28 April 1959 in Toronto. The Almanac was published on 68 pages of format 21 x 29.5 cm many of which were filled with advertisements and photographs.

“ILINDENSKI VESTI” (1970 –1971) (“Ilinden news”)

The organization “Obedineti Makedonci from North America” issued an edition in 1970 in the form of a bulletin, i.e. a pre-congress edition. It was printed on 8 pages of format 21.5 x 27.5 cm in English but contained Macedonian articles, too. The first page showed the emblem of “Obedineti Makedonci” followed by the preamble of the organization.

The next bulletin for 1971, dedicated to the Ilinden picnic, appeared on 4 pages of format 28 x 43 cm. The first page presented extensive information regarding the picnic of 25 July 1971 as well as photographs of Goce Delcev, Nikola Karev and Dame Gruev.

“MAKEDONIJA” (1971 – 1972)

This newspaper was an organ of the “Obedineti Makedonci” national organization in Toronto. It was published in Macedonian and English having large format of 43 x 58 cm. *The head/headline of the newspaper, on the top of the page, contained the slogan “Macedonians from all sides unite with one aim – a complete Macedonia”.* The left side showed the emblem of “Obedineti Makedonci”, and the right side showed the ethnic map of Macedonia. The newspaper was published once a month.

The first edition of the newspaper “Makedonija” was printed in July 1971 on 12 pages, big format. The eighth and last edition of this newspaper, printed on 12 pages, was issued in August 1972.

“KLIMENTOV ZBOR” (1972 – 1988) (“Clement’s word”)

“Klimentov zbor”, as an organ of the Macedonian Orthodox Church of *St. Clement of Ohrid* in Toronto, was actually a continuation of the “Duhovna iskra” newspaper that was begun in 1968. The first edition covered the period January – June 1972. It was printed on 48 pages of medium format, 21.5 x 27.5 cm, in Macedonian using the Cyrillic alphabet, but it also had a short summary of the articles in English. The introduction points out that: *“Starting from this edition, the first after the long absence of “Duhovna iskra”, the editorial board will try to present the religious beliefs of the Orthodox Church, which is of specific importance to us Macedonians. Therefore, it is necessary that we know what the religion that maintained us as Macedonians teaches”.*

The last edition of this newspaper was printed on 40 pages and was issued in March 1988. It was dedicated to Easter. Of all the articles presented in this edition, we need to point out those regarding the activities of the Macedonian Orthodox parishes of *St. Clement of Ohrid* and *St. Ilija* in Toronto, as well as the text in English titled “Najslavnoto utro” (“The most glorious morning”). This edition also abounds in commercial materials.

“MAKEDONSKI PECALBARI” (1972 – 1974)
(“Macedonian migrant workers”)

The first edition of the “Makedonski pecalbari” newspaper was issued in Toronto on 1 August 1972. It was printed as a private newspaper in Macedonian using the Cyrillic and Latin alphabet on 16 pages of format 30 x 43 cm. The printing plate/ cliché of the name of the newspaper was in capital Cyrillic letters.

The festive 17th edition of “Makedonski pecalbari” was issued in January 1974 as an organ that struggled for liberation and unification of Macedonia. It was printed on 4 pages of format 31 x 48 cm in Macedonian with a better type than the previous editions. The 18th edition dated March 1974, changed the head of the newspaper. The ethnic map of Macedonia was shown on the left side of the title. The newspaper was printed on 4 pages, and large format, 37 x 56 cm. In fact, it became an organ of the Macedonian national liberation movement (MNDO – Makedonsko nacionalno osloboditelno dvizenje) but printing stopped soon afterwards.

“KANADSKO – MAKEDONSKI MAGAZIN” (1973)
(Canadian – Macedonian Magazine)

This newspaper was first issued on the occasion of the Ilinden celebrations held in Toronto in 1973. It was dedicated to the Ilinden picnic on 5 August of the same year. The newspaper was printed in Macedonian using

the Latin alphabet but also included some articles in English. It was printed on 20 pages of format 30 x 43cm. Only the name of the newspaper was written in English. Its short introduction explained that the newspaper was a continuation of “Makedonski pecalbari”, and that it would be printed once a month, with the same format, with a tendency to become a weekly newspaper.

The second edition of “Kanadsko-makedonski magazin” was issued in September 1973 as number 14, i.e. a continuation of the “Makedonski pecalbari” newspaper. It was printed on 20 pages and was the last edition.

“MAKEDONSKA VISTINA” (1974) **(Macedonian truth)**

The newspaper was printed in Toronto in May 1974 as an organ for liberation and unification of Macedonia, i.e. as an organ of the Macedonian National Liberation Movement in Canada (MNOD) which was especially noticeable in the head cliché. The newspaper was printed in Macedonian on 4 pages of format 29 x 42 cm. Under the title there was a text that said: *“The movement for united Macedonia struggles for national liberation and unification of Macedonia into an independent country”*.

The fifth edition of the “Makedonska vistina” newspaper was issued in December 1974. On a total of four pages with the lion on the front page, its format and contents were similar to the previous one. This was the last edition.

“MAKEDONSKI GLAS” (1974 – 1975) **(Macedonian voice)**

The first edition of this newspaper was issued on 2 August 1974 in Toronto. Its head said “Vesti” (News) and under the title, in English, it said “Constellation of the Macedonian ethnic borders”. The left side showed the image of Alexander of Macedon, and the right side

the image of Goce Delcev. Beneath this in capital letters we see “August 1974”, without mention of the number of the newspaper or any other characteristics. The newspaper was printed on 38 pages of format 28 x 37 cm in Macedonian and English, with some articles written in Greek, too.

The “Makedonski glas” newspaper appeared once again, as number 4, in October 1975. It was printed on 28 pages and was similar to the previous editions.

“ILINDEN 1974” (1974)

This newspaper was a special edition published upon the occasion of the Ilinden celebrations held in Toronto on 4 August 1974. It was an organ of “Obedineti Makedonci” and expressed the aims, tasks and activities of the Macedonian community. It was printed in Macedonian on 8 pages of medium format, 28 x 42 cm.

“CRKOVEN BILTEN” (1975) (Church bulletin)

This bulletin came out in Toronto in 1975. It was the first publication of the Church people’s assembly organized by the American-Canadian-Macedonian eparchy. The first edition was printed on 98 pages of small format, 21 x 13 cm in Macedonian using the Cyrillic alphabet, but included articles in English as well.

MACEDONIAN MEDIA IN CANADA FROM 1977 TO TODAY

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They began printing this bulletin during the year 1977. It was a bulletin of the Home for the Aged or “Canadian-Macedonian Place”. Several editions were published in English all under different titles. Bulletin number 7 dated November 1978, is especially interesting. It was dedicated to the laying of the foundation stone for construction of a home for the aged which had 110 apartments.

“ZDRAVEC” (1977 -)

The “Zdravec” newspaper still being published, actually began being published under this title in 1980 as part of the activities of the Canadian-Macedonian place, and as a continuation of “Vesti” and Newsletter”. It is usually published four times a year, on eight pages of format 21 x 29 cm.

“CRKOVEN BILTEN” (1977) (Church Bulletin, 1977)

This bulletin was an organ of the management of the Macedonian Orthodox Church of *St. Clement of Ohrid* in Toronto. It was printed in Macedonian using the Cyrillic alphabet, in small format of 13 x 21 cm, pre-

senting activities during the period January – March 1977 (under year 8).

“MAKEDONIJA” (1979 – 1980)
(Macedonia, 1979-1980)

The first edition of the “Makedonija” or “Makedonski magazin” newspaper appeared in Toronto in April 1979. It was printed in Macedonian using the Cyrillic alphabet on 4 pages of format 24 x 31cm. It was published as an organ of the “Bil” Printing house in Toronto.

It seems that the 4th edition dated March 1980 was the last of the “Makedonija” newspaper. It was also printed in Macedonian on four pages of the same format as the previous editions.

“KANADSKO – MAKEDONSKI GLAS”
(1979 – 1980) (Canadian – Macedonian Voice)

This newspaper was the voice of the “Obedineti Makedonci” Organization in Toronto. It was printed in Macedonian, in the Cyrillic alphabet, and in English. It was one of the better newspapers that the Macedonian immigrants in Canada have issued to date. The head cliché of the newspaper first showed the name of the newspaper, written in English, followed by the number, date and place of issue underneath. Underneath this was the title in Macedonian. The emblem of “Obedineti Makedonci” was on the right side. The first edition appeared in Toronto in May 1979. It was printed on 12 pages of medium format 29 x 42 cm.

A double edition, numbers 11 and 12, was issued in March 1980. This edition was the last one under this title. Later it appeared under the title of “Makedonski glas”.

“VESTI” (1979) (News)

The first edition of the “Vesti” newspaper appeared on 17 June 1979, on the day of the great and festive

opening of the Canadian-Macedonian place in Toronto. This well formed and technically endured newspaper was an organ of the Canadian-Macedonian pensioners' association and was dedicated to the great celebration of the Center. The newspaper came out in English on eight pages of medium format.

The second and last edition of the "Vesti" newspaper was issued on 15 July 1979. This edition is printed in English only, on eight pages of the same format.

"MAKEDONSKI GLAS" (1980 – 1981)

In May 1980 the 13th edition of the "Kanadsko-Makedonski glas" (Canadian-Macedonian voice) newspaper changed its name to "Makedonski glas" (Macedonian voice). The head of the new newspaper was in English and Macedonian. It was printed on 16 pages of format 29 x 42 cm. The emblem of "Obedineti Makedonci" was on the right side. The introduction, among other things, said: "Kanadsko-Makedonski glas" has been spreading its voice for a whole year now. It was a year of difficult and responsible work for a group of our patriotic members who had no journalistic experience. Only their great love and devotion made these people, who work in factories, offices and restaurants, devote their free time to our voice. It was a voice that spread throughout the world. This organ of "Obedineti makedonci" could be heard in Macedonia, Germany, Sweden, Poland, Czechoslovakia, USA, Australia, and other places.

It seems that the 20th edition of "Makedonski glas" dated 1981, was the last one. It abounded in articles about the Macedonian cultural days' happening in Toronto, about the Macedonian school that was part of "Obedineti makedonci", about the Macedonian wedding performed by Trsjani, and a lot of other articles.

“BILTEN 1981” (Bulletin, 1981)

Upon the occasion of the seventh Church people's assembly of the American-Canadian-Macedonian eparchy in the great Macedonian colony among the expatriates in Toronto, a special edition of “Bilten” was published on 5-6 September 1981. It was printed on 58 pages of small format, 19 x 26 cm, and similar content to the previous editions.

“DUHOVNA ISKRA” (1981 – 1984) (Spiritual spark, 1981 - 1984)

The publication of the “Duhovna iskara” newspaper was one of the numerous activities of the Macedonian expatriates within the *St. Clement of Ohrid Church* in Toronto. This newspaper was of special significance to the Macedonian church parishes in North America. The first edition of the “Duhovna iskra” newspaper was published on 1 August 1981. On 8 pages of medium format, 43 x 30 cm using the Cyrillic alphabet, it also included numerous articles in English. All the issues that followed were identical to this one.

A total of 27 editions of “Duhovna iskra” came out during the period 1981 - 1984 i.e. 5 in 1981, 12 in 1982 (two of which were double issues), 9 in 1983 (four double issues), one double issue and one triple issue in 1984. The first 25 issues had the same format, but the number of pages varied from 8 to 16. Only the last three issues were printed in a different format on more pages.

“OBEDINETA MAKEDONIJA” (1982) (United Macedonia)

Once again the “Obedineti Makedonci” Organization began issuing its own newspaper at the beginning of the 1980's. However, this time it had a different head cliché, format and size. It was printed on medium format, 29 x 43 cm, in Macedonian and English. It was usually issued

four times a year: in January, in honor of Goce Delcev's birthday; in May, in honor of the All Slavic Educators, Sts. Kiril and Metodij; in July, in honor of the great national holiday "Ilinden"; and in October, in honor of 11th October, the Macedonian Uprising Day.

"CRKOVEN BILTEN" (1983)

"Crkoven bilten" was an organ of the Macedonian Orthodox Church of *St. Clement of Ohrid*. It was dedicated to St. Clement of Ohrid and was issued upon the occasion of the day of St. Clement of Ohrid, and Christmas. It was printed in Macedonian using the Cyrillic alphabet and on 20 pages of small format, 16 x 22.5 cm.

"MAKEDONIJA" (1984)

This important Macedonian newspaper was issued for the first time on 2 November 1984 and continued to be issued every 15th of the month. As a Macedonian source of information this newspaper is still being published. Its pages abound in articles and photographs from everyday life and activities of the Macedonian people in the new surroundings, as well as advertising by our business people that live in this distant, democratic, and multicultural country.

The first three editions were printed on eight pages of medium format, 29 x 43 cm, which has been retained even today. Since the fourth edition it has been printed on twelve pages, and only a few times it was printed on eight pages. Articles in English and a large number of advertisements were present as early as the second issue.

The first edition in 1984 was titled "Makedonski naroden vesnik". Its head was in Cyrillic but the articles that followed were printed in the Latin alphabet due to the lack of the Cyrillic alphabet. The first page, also, had an ethnic map of Macedonia.

The introduction said that “Makedonija” is a newspaper of all patriotic Macedonians that live far from their native country. The aim of the newspaper was to bring news from the native country, to write about the natural resources, everyday activities, etc.

The newspaper was a mirror for all readers and a place where the cultural and entertainment societies, sports clubs, and other organizations could present their activities, thus finding its place among the Macedonians in Canada. Today the “Makedonija” newspaper is published regularly and to date there have been more than two hundred issues printed in more than 3.000 copies, spreading Macedonian patriotic spirit all around.

“EPARHISKI BILTEN” (1987)
(Eparchy Bulletin, 1987)

“Eparhiski bilten” was printed on the occasion of the 20th Anniversary and successful work of the American-Canadian-Macedonian eparchy, 1967 – 1987. It was a mirror image of the activities of the Eparchy during the period of twenty years. The bulletin was printed on 42 pages of format 14 x 21.5 cm, in Macedonian but included articles in English as well.

BILTEN (1988) (Bulletin, 1988)

The 14th Bulletin of the American-Canadian-Macedonian Orthodox eparchy was published upon the occasion of the Church People’s Assembly held on 3 - 4 September 1988. The Bulletin, or the “Commemorative volume” as they often refer to it, was printed on 72 pages of format 21 x 27 cm.

“ILINDENSKI ZBOR” (1989) (Ilinden word)

One edition of “Ilindenski zbor” was published upon the occasion of the Ilinden celebrations organized by the Macedonian Orthodox Church of St. Ilija in Toronto. It

was a periodical newspaper for July – August 1989. It was printed on 8 pages of medium format, 19 x 34 cm, in Macedonian using the Cyrillic alphabet and including articles in English as well.

“LITERATURNA MISLA” (1989)
(Literary reflections, 1989)

The first edition of this newspaper was issued in August 1989. It was printed on 32 pages of format 20 x 27 cm and cost \$2 Canadian. The front page showed photographs of the Miladinov brothers. On the second page there was an introduction mentioning the thought of Alfonse Dode that “if one ethnic group falls under slavery, but retains its own language, it is as if it is holding in its hands the key of its prison”. The introduction continues to emphasize that the publishing of the first edition of the “Literaturna misla” newspaper was an event of special importance for the members of the Association, and wider, as a witness of the connection between Canada and Macedonia. It is a document that carries the messages of the poetic achievements of the Macedonians living abroad. The newspaper continues to be issued periodically.

“BILTEN” (1989) (Bulletin, 1989)

The first edition of this bulletin was issued on 1 January 1989 as a triple edition for January, February, and March. It was printed on 38 pages of medium format, 21.5 x 28 cm, as a newspaper of the church of St. Ilija in Mississippi.

“BILTEN” (1991) (Bulletin, 1991)

This bulletin of the church of *St. Clement of Ohrid* was in fact a review of the activities of the clubs that functioned within the church, and was a report of the documents for the building. The bulletin was printed in

the form of a book on 46 pages of format 28 x 22 cm, in both Macedonian and English.

“KORENI” (1991) (Roots, 1981)

The “Koreni” newspaper began being published in August 1991. The first edition came out on 28 pages of format 22 x 38 cm in Macedonian and English. The introductory article on page four stated that: “Koreni” is a monthly magazine that addresses the young and the old, the Macedonian and the Canadian reading audience, the traditionally educated and the modern readers.

**“ORO MAKEDONSKO NASA KANADA” (1991)
(Dance Macedonian Our Canada)**

On 11-12 May 1991, upon the occasion of the 125th Anniversary of Canada, there was a cultural manifestation known as “Oro makedonsko nasa Kanada” in Toronto, organized by the Canadian – Macedonian federation. A special edition with the same title was published in English on 60 pages of format 27.5 x 21.5 cm.

“BILTEN” (1992) (Bulletin, 1992)

The first edition of the bulletin of the Canadian-Macedonian federation appeared in the summer of 1992. It was printed in both English and Macedonian. It appeared as a periodical edition abounding in information about the activities of the federation.

**“MAKEDONSKI NEDELNIK” (1992)
(Macedonian weekly)**

The first edition of “Makedonski nedelnik” appeared at the beginning of August 1992. It was printed on about ten pages, depending of the length and number of the current information taken over from the daily and weekly papers published in Macedonia. The articles were printed in three columns, alongside a certain number of commercial

and advertising materials of the immigrants in Canada. The weekly was printed on format 22 x 29 cm and cost \$2.

“BILTEN” (1994) (Bulletin, 1994)

This bulletin was printed on the occasion of the 20th Church People’s Assembly held on 2 – 4 September 1994 as a contribution to church and Macedonian literature.

**“NOVA MAKEDONIJA” (1994–1995)
(New Macedonia, 1994-1995)**

The “Nova Makedonija” weekly was published upon the occasion of 2nd August 1994. It was a special edition for the Macedonians in North America. The editorial staff of “Nova Makedonija” in Skopje prepared the materials for this weekly newspaper and sent it through the MAK INFO service to be printed in Toronto, i.e. Scarborough. It was printed on 16 pages of format 42 x 30 cm in Macedonian, but included numerous articles in English, too. As a supplement to the newspaper they printed “Makedonsko eho” (“Macedonian echo”) as a Macedonian voice from USA and Canada. It was printed on 4 pages in Macedonian and English.

**“OBEDINETI MAKEDONCI” (1995)
(United Macedonians)**

This special edition was published upon the occasion of the 35th Anniversary of the “Obedineti makedonci” national organization. It was printed on 28 pages of format 40 x 29 cm, in Macedonian and English.

“BILTEN” (1997) (Bulletin, 1997)

The Macedonian Orthodox Church of *St. Ilija* in Mississauga hosted the 23rd Church People’s Assembly of the American-Canadian eparchy. Upon this occasion they published a bulletin similar to the previous editions issued by the Eparchy.

**“MAKEDONSKI GLASNIK” (1999 -)
(Macedonian herald)**

The “Makedonski glasnik” newspaper was published upon the occasion of the Ilinden celebrations in Toronto in 1999 by the “Obedineti makedonci” organization in Canada. It was printed on 36 pages, medium format, in Macedonian and English. The newspaper abounds in articles on the history of the Macedonian people before and after Ilinden. It also included articles on: the First Macedonian Ilinden – The battle at Haeroneia on 2 August 338 BC; the Second Ilinden 1903, the native act of the Macedonian people; and the Third Ilinden 1944 – ASNOM, the foundation of the new history. This first edition included a large number of articles regarding the history of the Macedonian people and state in Macedonian and English, and articles about the life and activities of the organization, and articles on the church activities of the expatriates.

The “Makedonski glasnik” newspaper continues to be published as a monthly. It is one of the best Macedonian newspapers in the Diaspora printed in English as well. The newspaper of “Obedineti makedonci” is an organ of the truth about Macedonia and the activities of the Macedonians in Toronto and wider.

MACEDONIAN PAGES IN OTHER EDITIONS

In Canada as in Australia and Europe, Macedonian pages were printed in the newspapers of other nations. As early as 1976 in the Canadian weekly titled “Nase novine” published in Croatian-Serbian, we find Macedonian articles, especially articles on the Ilinden celebrations and the traditional Ilinden picnic, which was attended by people from other Yugoslav nationalities. We find similar articles upon the occasion of 11th October, the national holiday of the Macedonian people. The “Nase novine” newspaper was a Yugoslav weekly printed every

Wednesday in Toronto and was a newspaper of the progressive immigrants from Yugoslavia.

Since 1985 we find articles in Macedonian in the Yugoslav ethnic newspaper titled “Mostovi” (“Bridges”) in Windsor. This was a newspaper printed in Croatian-Serbian and informed of the activities in the field of art, and cultural living of the Yugoslav ethnic groups who lived in the region.

The first edition was printed in 4.000 copies on 12 pages each on format 29 x 43 cm. In the Macedonian articles of this newspaper special room was devoted to the meeting of the children refugees from Aegean Macedonia and to numerous advertising materials from the Macedonian radio-hours in Detroit, and the “Ilinden” publishing house in the same city.

MACEDONIAN RADIO AND TV HOURS

As early as the 1950's attempts and test broadcasts of ethnic radio shows were made in Toronto. Thus, the first “Macedonian radio hour” started on 12 Sept. 1953, in Oshava, Ontario on the CKLC radio station, 1350 FM. It was broadcast every Sunday afternoon from 4 to 5 p.m.

According to an article in the “Makedonski glas” newspaper, 3rd edition dated 21 June 1957 in Toronto, we learn that the CKFH-1.400 radio station in Toronto began broadcasting a radio show titled “Makedonska radio-programa” (“Macedonian radio program”) this same year.

Even though it was referred to as a Macedonian radio program, the language used was Macedonian under MPO, but they broadcast Macedonian songs and dances.

However, the first Macedonian radio program by the name “Macedonian voice” started in 1957 and ended in 1964.

Some time later, at the beginning of 1960, another Macedonian radio-hour began in Toronto. This radio-

hour lasted for twenty-four years. It broadcast beautiful Macedonian songs and dances that entertained and cheered the Macedonian homes.

The Macedonian radio-hour titled “Makedonski glas” (“Macedonian voice”) started in 1969 on the CHIN radio station in Toronto. It was broadcast every Saturday afternoon. In the beginning it lasted half an hour, then increased to one hour, and finally one and a half hours, from 5:30 to 7 p.m. This Macedonian radio-hour was a real promoter of the Macedonian immigrants, the Macedonian language, songs and dances, and means of informing the Macedonians living in Toronto.

For eight years this radio-hour played a very important role in informing the Macedonian immigrants. It was especially significant because it was one of the first radio programs to broadcast the Macedonian literary language. However, in 1977 due to objective and subjective reasons, especially financial ones, this radio-hour changed its name from “Makedonski glas” to “Glas od Makedonija” (“Voice from Macedonia”).

This radio-hour is broadcast in Toronto six times a week again by the ethnic radio CHIN AM 1540, lasting half an hour from Monday to Friday at 7:30 p.m. and on FM 100.7 on Sunday at 7:30 p.m. Its program includes news from the Macedonian communities in Canada and USA, as well as news from R. of Macedonia, comments, children’s shows, and other information received from the Editorial office by the Macedonian radio.

The Yugoslav radio-hour “Karavan na prijatelstvoto” (“Caravan of friendship”) started in the 1970’s on the Radio station CHIN in Toronto. Initially it lasted half an hour, later increasing to an hour, from Monday to Friday from 2 to 3 p.m., and on Saturday from 2 to 3:30 p.m. Characteristic for this radio-hour was that for about 15 minutes at the end of the program they broadcast: news and other information in Macedonian, read by

Macedonian expatriates; folk songs; dances; and popular music of Macedonian production. For a while.

Radio Skopje also broadcast satellite talk and informational shows lasting ten minutes on this radio-hour every second Wednesday. A number of times this Radio station transmitted special satellite half-hour programs for the occasion of the Macedonian national holiday “Ilinden”, and one-hour shows for the New Year hosted by Radio Skopje but with participation of all other Yugoslav stations.

We should point out that for about twenty years this radio program promoted Macedonian language and music among the biggest Macedonian colony despite the financial difficulties.

The radio-hour titled “Makedonsko katce” (“Macedonian nook”) also began transmission at this time. This was a private radio-hour that informed and advertised while broadcasting folk songs and dance music, announcements, advertisements, and other information.

“Makedonski svet” (Macedonian world”) was another radio-hour in Toronto broadcast once a week for an hour from 10:30 to 11:30 a.m. on Sunday on the CJMR Radio station on 1190 AM. This show lasted from 1984 to 2001. This radio-hour, which collaborated with the editorial exchange office from the Macedonian radio, broadcast: news and information from the Republic of Macedonia and from the Macedonian colonies in the Diaspora; greetings from the listeners; numerous commercial and propaganda materials of companies that sponsored the radio-hour.

The “Makedonski svet” radio-hour could be heard in the Toronto region, in Hamilton, Niagara, Buffalo, Rochester, Kitchener, and other places in South Ontario. With approximately one hundred thousand listeners it was an important informer of the Macedonian word, song and dance in North America.

The radio-hour of the organization “Obedineti makedonci” in Toronto started broadcasting at the beginning of 1991. It went on-air every Sunday and over one hundred and fifty thousand Macedonian immigrants in Toronto, and other parts of USA, listened to it. This radio-hour is no longer working.

The first television program in Macedonian started in September 1975. It could be seen on the CTV TV Station, channel 79 in Toronto, titled “Makedonski dnevnik” (“Macedonian news”).

For fifteen years the TV program of “Makedonski dnevnik” was broadcast for one hour every Friday. It was also repeated four times a week. With the opening of the multiethnic television in Canada, the programs of this TV-hour were broadcast as far as Vancouver and could be seen by the Macedonians in Canada and other regions in USA.

The Macedonians in Toronto could also see the television program titled “Makedonska nacionalnost” (“Macedonian nationality”). This show began in 1983 and was titled “Makedonska nacija” (“Macedonian nation”), as an integral part of the Canadian multicultural television. This TV-hour was carrier of the informational, entertaining, cultural, spiritual and national life. It spread the Macedonian word and rich melody through the Canadian multicultural network, whose programs were watched by about a hundred thousand Macedonians in Toronto and further. It stopped broadcasting in 2001.

The television program titled “Makedonski koreni” (“Macedonian roots”), in Toronto, was another means of information whose mission was to preserve Macedonian language, literature, culture and tradition. It could regularly be seen on channel 47, in Toronto, Hamilton, Windsor, Kitchener, London, Mississauga, Ottawa, Brampton, Detroit and Buffalo.

The programs of this television hour include short news about the activities of the Macedonian colonies on the North American continent and from the Republic of Macedonia, music, especially that produced by Macedonian radio and television, as well as children's and educational shows. It also had other interesting programs transmitted from the Macedonia. "Makedonski koreni" is broadcast every Sunday morning, from 8:30 to 9:00 o'clock. It is mainly in Macedonian but includes materials in English as well. The "Makedonski koreni" TV hour has been broadcasting since July 1989.

In Toronto there are other radio and TV hours such as the Macedonian national radio "Makedonski glas" which began in October 1997 as an independent radio. It is broadcast every Sunday from 9 to 10 a.m. The Macedonian radio program "Obedineta Makedonija" began on 4 July 1998. It is broadcast every Saturday from 9 to 10 a.m. The television edition of the Macedonian information and recreation TV program began on 4 October of the same year. It is broadcast on Sunday at 10 o'clock on Roger's channel 10.

The radio program "Mila Makedonija" ("Dear Macedonia") began in August 2001. Its program includes news, greetings, children's, and other contact shows. In Toronto there is also a bookshop called "Horizont" ("Horizon") which sells a range of radio and video cassettes, books, and other materials.

MACEDONIAN IMMIGRANTS IN CANADA AND THE CREOLISATION OF THEIR SPEECH



he first processes of migration from Macedonia to overseas countries started at the end of the eighteenth century, owing to economic, political and other reasons. The waves of emigration were more intensive after the Ilinden Uprising in 1903, the Balkan Wars and the partition of Macedonia, and in the period between the two World Wars. However, these processes became more pronounced after the Second World War, especially after the Civil War and the defeat of the Democratic Army of Greece, on whose side the Macedonian people from Aegean Macedonia fought in the hope of achieving their national and social rights and freedom.

After arriving in Canada, the Macedonian immigrants made efforts to adapt to the new environment and to involve themselves in the cultural events in the society. However, the English language, which is the basic characteristic of the Canadian culture and social life as a whole, was a big problem for them.

The Macedonian immigrants had difficulties with the English language, both because they did not have an opportunity to learn the language and because they did not have contact with English-speaking people. Actually,

Macedonians did not have their own state de jure and de facto from 1912 to 1945. They achieved their rights of freedom and independence after the Second World War, with the proclamation of the Socialist Republic of Macedonia with the framework of the former Federal Republic of Yugoslavia, after the re-establishment of the independence of the Macedonian Orthodox Church, and especially in 1991 when the Republic of Macedonia became an independent and democratic state.

However, the destiny of the Macedonians from Aegean Macedonia differed from others. They did not have any opportunity to go and study at Macedonian schools, as their mother tongue was prohibited in their native country. They experienced democracy and freedom not in their native country but in the overseas countries, Canada, the United States of America, Australia and other countries, where they are able to speak and learn Macedonian, to have their own Macedonian schools, churches, clubs, folklore groups, literary and other associations, radio and television, newspapers, etc.

This paper considers the characteristics of the language that Macedonian immigrants use in Canada and the creolisation of Macedonian speech, especially in the area of Metropolitan Toronto, Ontario. The peculiarities of that “separate language” which is used by Macedonian immigrants appear and start with the process of creolisation of Macedonian speech and the entry of English words, whose number increases from day to day.

It is of interest to mention that the Macedonians in Toronto came from different places and societies from all parts of Macedonia. The greatest number of them are from Aegean Macedonia, especially from the districts of Lerin, Kostur, Voden, then from the districts of Prespa, Bitola, Ohrid, Struga and other parts of the Republic of Macedonia and Pirin Macedonia, whose number has reached over 100,000.

The greatest number of them came with a low level of education, being laborers, while a small number were educated. Therefore, their speech carries all the peculiarities of the region from where they came, then of the social environment to which they belong, and of the period in which they have lived in the new environment in Canada.

After arriving in Canada, the Macedonian immigrants began to learn English, which has few similarities with the Macedonian language. Except for a very small number of Macedonians who emigrated to Canada after the Second WW and who knew English a little, for the greatest part of them English was a new language, and because they did not speak English at the beginning, they had some difficulties at work and in everyday life.

Due to the above, a great number of newcomers of Macedonian descent, especially men, began to work in restaurants. Of course, because they were little educated, they worked as helpers, dishwashers and in other hard jobs, where they did not have contact with the outside world and English speakers. On the other hand, the women usually found jobs in the textile industry where a great number of workers and even managers were Macedonians or from other Slavic speaking areas. Thus, the newcomers communicated at work with older immigrants and easily picked up a number of English words.

Otherwise, it was not hard for them to find a job in Canada, because it was estimated that in Toronto alone there were a great many restaurants that were owned and operated by Macedonians. Quite a number of service industries associated with the restaurant business, textile and metal industries are also owned and operated by Macedonians. In addition, thousands of Macedonians at present are engaged in the various professions such as doctors, lawyers, engineers, writers, teachers, economists, actors, performers and teachers of music.

The creolisation of Macedonian speech in Canada, as well as in the United States of America, Australia, Great Britain, New Zealand and other English-speaking countries, is not due to the needs of making conversation with the Anglo-Saxon world which uses English as its means of communication, but it is a process which starts after the arrival of the immigrants in the new environment.

The process of creolisation of Macedonian speech in Canada, especially in the case of immigrants from Aegean Macedonia, starts with the adoption of nouns. English nouns are a very important part of the speech of the newcomers. Usually, the nouns are adopted morphologically and their pronunciation is very close to English.

The following are the most characteristic groups of words adopted in the everyday language of the Macedonian immigrants.

1 At the beginning, the Macedonians learn the numbers. That is maybe because counting has got something in common with the 'magic' force of the dollar, for which most of the immigrants came to Canada. Usually, the immigrants do not have problems with the numbers, except with the numbers 3, 13, 30, 300... It is estimated that the difficulties in pronunciation of these numbers is because the phonemes ' ' and 'ø' do not exist in the Macedonian language.

2 The Macedonian immigrants in Canada quickly learn the English nouns connected with traffic and transportation. They are the following: car, bus, street car, ticket, highway, parking lot, traffic light, traffic sign, lane, stop

sign and others. It should be mentioned that the greater part of these nouns are not found in their Macedonian vocabulary, and therefore such words become part of the immigrants' everyday language. Macedonian suffixes and prefixes are added depending on which category the noun belongs to. The following expressions are used:

“Бил вози street car.“ - Bill drives a street car.

“Питер патува со car-от.“ - Peter travels by car.

“На parking lot-от има бас.“ - There is a bus in the parking lot.

“Тој застана на traffic light-от.“ He stopped at the traffic light.

“Купив два ticket-и за вечерашниот dance.“ - I bought two tickets for tonight's sance.

“Car-от е на parking-от“ - The car is in the parking lot.

“Мајк купи нов car.“ - Mike bought a new car.

3 In the process of creolisation, the following nouns connected with the house and parts of the home are adopted in the immigrants' vocabulary: The noun 'kitchen' is the most familiar word of the Macedonian women.

That is probably because the kitchen in some of the villages was not a part of the house, but was an annex to the house and was used especially during the summer. In addition, the following nouns are a part of their everyday language: room, living room, sitting room, building, basement, garage, carpet, yard, floor, flat, bathroom, cupboard, veranda and others.

These are some of the expressions that the immigrants use:

“Џими има многу nice basement.“ - Jimmy has a nice basement.

“Валтер има swimming pool во yard-от.“ - Walter has a swimming poll in the yard.

“Дон има два basement-и.“ - Dom has two basements.

“Јас спијам во тој room.“ - I sleep in that room.

“Овој е новиот carpet.“ - This is the new carper.

“Децата се во yard-от.“ - The children are in the yard.

“Валтер прави fence-и.“ - Walter makes fances.

4 Creolisation of Macedonian's speech is also present in the nouns connected with food and nutrition, such as: beefsteak, chicken, toast, fruit, juice, pork chops, hamburger, cheeseburger, lunch, using them in the following expressions:

“Питер прави hamburger-и.“ - Peter makes hamburgers.

“Купив fruit-а за lunch-от.“ - I have bought fruiit for lunch.

“Имам juice од јаболка.“ - I have some apple juice.

“Тој е owner на steakhouse.“ - He is owner of a steakhouse.

5 The most characteristic process of creolisation of Macedonian speech in Canada is the case of changing personal names and surnames to Canadian ones, or as it is widely known, the American version, wherever possible. Because the English-speaking people have difficulties in pronouncing the Macedonian (Slavic) names, the Macedonian immigrants usually change their names as follows:

a) Male names

| | | |
|---------|---------|---------|
| Марко | becomes | Mike |
| Васил | | Bill |
| Ристо | | Chris |
| Сталин | | Sanely |
| Јован | | John |
| Јордан | | John |
| Цветан | | Charlie |
| Михајло | | Michael |

| | |
|----------|--------|
| Јандрија | Andy |
| Борис | Bob |
| Богоја | Bob |
| Спиро | Spero |
| Славе | Steve |
| Стево | Steve |
| Јосиф | Joe |
| Слободан | Frank |
| Љупчо | Louis |
| Маноли | Mark |
| Павле | Paul |
| Доне | Tony |
| Кирил | Carl |
| Пандо | Pete |
| Владо | Walter |
| Никола | Nick |

b) Female names

| | | |
|---------|---------|----------|
| Helen | becomes | Florence |
| Илинка | | Elenka |
| Марија | | Mary |
| Ристана | | Christy |
| Голаба | | Dove |

c) Surnames

| | | |
|----------|---------|--------|
| Павлов | becomes | Paul |
| Иванов | | Evan |
| Младенов | | Mladen |
| Паспалов | | Pissol |
| Весилев | | Basil |
| Бранов | | Brown |

d) Surnames relating to places and other names:

Lerinski, Pirinski, Radin, Talin, Stojchin, Katin, Moriovche

6 The process of creolisation of the Macedonian language in the field of sport is also present in Canada. There are many nouns from sports games that are borrowed from English, such as: bowling a bowler, hockey, golf, soccer club, outsports, skiing, competition, tournament, and the like.

Thus, the Macedonian immigrant in Toronto will say:

“Bill е најдобар hockey player.“ - Bill is the best hockey player.

“Македонците имаат soccer club.“ - The Macedonians have a soccer club.

“Тој оди на bowling во Thorncliffe.“ - He goes bowling in Thorncliffe.

7 There is creolisation of the Macedonian speech of different words of events and the following nouns are used: office, book, bank, club, picnic, hall, party, boyfriend, girlfriend, present, stage, publication, airport, City Hall, Scientific Center. Thus the immigrant will say:

“Имам book во Royal Bank.“ - I have a saving account (book) in the Royal Bank.

“Бев вчера на party.“ - I was at a party yesterday.

“Меру има boyfriend.“ - Mary has a boyfriend.

“Manager-от ми даде present за Christmas.“ - The manager gave me a present for Christmas.

8 There are also a number of English verbs adopted in Macedonian speech, such as: to drive, to shop, to dance, to clean, to know, to like, to thank, to wash, to phone, to call, to rent, and the like. These verbs are used in such cases:

“Mike ja like-a Elizabeth.“ - Mike likes Elizabeth.

“Helen dance-a.“ - Hellen dances.

“Suzy го ис-clean-a убав car.“ - Suzy cleaned the living room.

“Pete drive-a убав car.“ - Pete drives a nice car.

“Ние shop-аме во Eatons.“ - We do our shopping at Eaton's.

“My phone-ав на John.“ - I phoned John.

“Таа rent-а еден flat.“ - She rented a flat.

9 There are a number of expressions which are adopted in the language of the immigrant, such as: Thank you; I do not know; Do not worry; Oh, yes; Oh, no; Sure; Excuse me; Please; Sorry, and others. These expressions are used in some of the cases:

“Thank you за present-то.“ - Thank you for the present.

“Oh, yes, ќе ти phoone-ам утре.“ - Oh, yes, I will phone you tomorrow.

“Sure, ќе дојдам.“ - Sure, I will come.

“Do not worry за ticket-ите ги добив.“ - Do not worry about the tickets, I've received them.

“Please, дај ми еден whisky.“ - Please, give me one whisky.

“I am sorry што ти велам.“ - I am sorry to say.

10 It should be mentioned that the creoled language of the Macedonian immigrants in Canada is mostly used by the first generation. It should be mentioned that the creoled language of the Macedonian immigrants in Canada is mostly used by the first generation, while the second and third generations are mostly bilingual. The generation which is born in Canada clearly speaks Macedonian till the first grade in the English schools. After that, English becomes the first language, while Macedonian in many cases is only spoken as a second language. Usually, the second generation speaks their Macedonian with an English accent, and of course the range of their vocabulary is limited.

VI

MACEDONIAN PRESS IN AUSTRALIA AND EUROPE



Along the Aegean – Macedonians
Along the River Vardar – Macedonians
Under the Pirin Mountain – Macedonians
Glorious name, unconquerable

Folk song

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- ❁ **MACEDONIAN PRESS IN
AUSTRALIA 1946- 1977**
 - ❁ **MACEDONIAN PRESS IN
AUSTRALIA 1977-1988**
 - ❁ **MACEDONIAN PRESS IN
AUSTRALIA FROM 1988
TO THE PRESENT**
 - ❁ **MACEDONIAN PRESS IN EUROPE**
 - ❁ **THE NEWSPAPER
“VOICE OF THE AEGEANS”**
-
-

MACEDONIAN PRESS IN AUSTRALIA 1946-1977



he first newspaper in Australia that was printed in the mother's Macedonian language was "Macedonian spark". It has been published for ten years as a body of the Macedonian-Australian People's Union (MAPU) and was a real example of the development of Macedonian journalism in those areas. After the "Macedonian Spark" a number of informative newspapers emerged such as "Ilinden Uprising", which appeared on the occasion of the celebration of the 48th anniversary of the Ilinden Uprising, "Macedonian Voice", as a continuation of the "Macedonian Spark", then the "People's Voice" in Melbourne and "Unity" in Sydney.

"MAKEDONSKA ISKRA" (1946-1957) – PERTH (Macedonian spark)

One of the most significant Macedonian informative newsletters in Australia was the newspaper "Macedonian Spark" (1946-1957), the first Macedonian immigration newspaper in Australia and, in general, with the Macedonian immigrants in the overseas countries. Its printing started on October 11, 1946, the day when a new glorious page was opened in the history of the Macedonian people in its struggle for freedom and independence.

The newspaper was a body of the organization Macedonian-Australian People's Union (MAPU). It was printed once a month, and several times it appeared as a double-issue in the period of ten years. For more than a year it was printed in Perth, then in Sydney, and from 1952 until its termination in January 1957, it was printed in Melbourne.

The printing of the newspaper "Macedonian Spark" started in Perth. Its publishing lasted for more than a year, until May 1948, and then it continued to be published in Sydney. A decision in this regard was made at the Second Conference of MAPU held from 1 to 3 April 1948.

The first copy in Sydney was issued in June 1948, and the last one in September 1952. Then, upon a decision made at the Fourth Conference of MAPU held in Melbourne from August 2 - 4, the newspaper began to be published in Melbourne. The first copy (issue no. 6) in Melbourne was issued in October 1952. Then, the newspaper moved from Perth to Sydney, and later from Sydney to Melbourne, because Melbourne was the largest colony of Macedonian immigrants.

The "Macedonian spark" greatly contributed to the spiritual reunion of Macedonian immigrants and affirmation of the Macedonian name and nation in remote Australia. It also contributed to develop and raise the national awareness among the Macedonian immigrants. For the first time many Macedonians were told the truth about Macedonia which helped them to free themselves from the distortion that was imposed by the other's propaganda.

Therefore, the newspaper "Macedonian Spark" will remain written in gold letters not only in the annals of Macedonian journalism in the diaspora, but also in the historical development of Macedonia and the Macedonians on the fifth continent.

**“ISTORISKO VOSTANIE” (1951-1952) –
MELBOURNE (Historical uprising)**

The newspaper “Macedonian Spark” was the cornerstone of other Macedonian newspapers in Australia. Thus, on the occasion of the 48th anniversary of the Ilinden Uprising, on August 18, 1951, a special edition under the name “Ilindan Uprising” was issued in Melbourne. It was printed both in Macedonian language, Lerin-Kostur dialect and in English, on two large pages in a format of 29 x 42 cm, as a body of the Macedonian-Australian People’s Union, its branch in Melbourne.

In August 1952, another issue of “Ilinden Uprising” was printed. It was a special edition on the occasion of the celebration of the Ilinden Uprising and the convening of the Fourth Conference of MAPU and, at the same time, it was the last one. That issue had only two pages, with texts mostly related to the Ilinden Uprising, photos, songs, news and announcements of the MAPU Conference which was to be held on August 2 and 3 the same year.

**“MAKEDONSKI GLAS” (1957-1958) – SYDNEY
(Macedonian voice)**

After the termination of the first Macedonian newspaper “Macedonian Spark” in January 1957, in February that year “Makedonian Voice” appeared as a double issue for February and March in Sydney.

The newspaper was published as a double issue, although it was announced that it would be published once a month. In the first year five issues were printed, that is, the second issue for April-May, the third for June-July, the fourth for August-September and, the fifth for October-November. In the second year the sixth issue for December-January was printed, and after a long pause in June 1958 the last seventh issue was printed.

The issue number 7 of June 1958 was the last issue of the newspaper “Macedonian Voice”. It was printed on

4 pages, the same format and the same paper quality as the previous issues. It provided a convenient text on the occasion of the completion of the 7th MAPU Conference with reports from several members who spoke about the problems, significance, perspectives, obligations and financing of the newspaper, as well as the Resolution.

**“HISTORISKI BILTEN” (1959) – MELBOURNE
(Historical bulletin)**

In the early years of organized living in remote Australia, from time to time some publications were printed on the occasion of a particular event, in order to publish a statement, or to comment some questions. One of such Macedonian newsletters in Melbourne was the so-called “Historial Bulletin” (1959). It was a special edition of the Macedonian Orthodox municipality “St. George” for Melbourne and Victoria and was printed in Macedonian language with a Latin alphabet.

**“VO ODBRANA NA MAKEDONSKIOT JAZIK”
(1960) - MELBOURNE
(In defence of the Macedonian language)**

“In Defense of the Macedonian Language” (1960) was a special publication of the Committee for Protest against the Ban of Slavo-Macedonian Language in Northern Greece. The publication appeared in March 1960 in five thousand copies. It was printed in Macedonian language with Latin alphabet, and it contained a text in English and Greek. The publication abounded in materials related to the ban of the Macedonian language in Elada (Greece). In defense of their mother tongue, Macedonian immigrants from Belomorsk Macedonia held a protest conference in Adelaide, on January 2 and 3, 1960, which resulted in a resolution that was sent to many addresses.

“NARODEN GLAS” (1962-1963)–MELBOURNE (People’s voice)

The first issue of the “People’s Voice” was published in December 1962. It was printed in Latin alphabett, except for the Cyrillic title. “People’s Voice” was presented (in its subtitle in English and Macedonian) as “the only Slavonic-Macedonian social and commercial newspaper in Australia”. It was printed in Macedonian with Latin alphabet, but there were also texts which titles were in English, as well as texts in Macedonian.

The second issue was dedicated to Goce Delchev and Jane Sandanski, and in continuation are given materials and information related to Easter, Cyril and Methodius, the First of May, the life of Macedonians, obituaries and short information.

The issue no. five as of August 1963 was the last issue of “People’s Voice”. It was printed in Macedonian with Cyrillic alphabet, in the same format as the previous number, but on ten pages. It was dedicated to the 60th anniversary of the Ilinden Uprising, with several convenient texts posted, besides which texts related to the Krushevo Republic, the Smilevo Congress and numerous photographs of the Ilinden fighters, the Second World War and the Civil War in Greece.

“EDINSTVO” (1965) - SYDNEY (Unity)

After the termination of the “Macedonian Voice” in 1958, a great vacuum emerged in the informative activity of the Macedonians in Australia. During that period a space of the Bulgarian propaganda machinery opened up, which managed to force a group of former activists of the Macedonian-Australian People’s Union (MAPU) to publish a newspaper. The newspaper was called “Unity” (1965), which first issue was published in September 1965 in Sydney, declared as a social and economic newspaper. Unfortunately, the goal was through the newspaper

“Unity”to put both the Macedonians and Bulgarians under a general denominator, which met with strong resistance among the honest Macedonians who being made aware through MAPU could distinguish what was “brotherhood, and what was “brotherly friendship”.

**“MAKEDONSKI ISELENICKI VESNIK”
(1966-1967) – MELBOURNE
(Macedonian immigration newspaper)**

A large number of informative newsletters in Australia were and are published under the name “Macedonia”, expressing their love and respect for their grandfather’s country. Such was the newsletter “Macedonian Immigratiot Newspaper” (1966-1967), which first issue appeared in August 1966 on six pages, as a continuation of the “Bulletin of the Macedonian Orthodox Church” St. George” from 1965.

The first issue of the “Macedonian Ilinden Newspaper” was published on the occasion of the celebration of the Ilinden Uprising. It contained mostly texts related to the Ilinden Uprising, articles on the occasion of the 40th anniversary of the death of Krste Misirkov; about the 1050th anniversary of the death of St. Clement of Ohrid etc.

The other issue of the “Macedonian Ilinden Newspaper” was published in August 1967. It was a publication of the Macedonian municipalities from Melbourne, Perth, Adelaide, Bouli, Wollongong, Port Kembla, Newcastle; Queanbeyan and Shepparton.

On the first page was placed a photo of Goce Delcev, and the text was titled “Bow and eternal appreciation of the heroes of 1903 and those of 1941-1949” with the subtitle “Live the Spirit of Ilinden”.A lot of space in this issue was dedicated to the work in the Macedonian communities throughout Australia, where numerous and significant activities were taking place, as well as the

text concerning the Macedonian people and the latest events in Greece. Only two numbers of that newspaper have been printed.

“ZA EDINSTVO” (1966) – SYDNEY (For unity)

With the collapse of the “Unity” in 1965, another attempt was made to publish the newspaper, but with a slightly changed name. Thus, it appeared under the name “For Unity” in November 1966 as issue no. 3. The newspaper, which looked more like a leaflet, appeared in Sydney and only one copy was printed on 4 pages, format 20 x 31 cm. It was printed in English and unclean Macedonian language, and the newspaper’s cliché was in Latin alphabet.

On the first page there was an article in English titled “Who are the Macedonians? from the immigrant Stojan Srbinov, published on September 19, in the newspaper “Australian”, which pointed out that Macedonians were a separate nation in the Balkans. Special space was dedicated to the visit of the Cultural-artistic association “Svetlost” from Melbourne to Sydney and Newcastle.

**“MAKEDONSKI VESNIK” (1967-1975) –
MELBOURNE (Macedonian newspaper)**

Instead of the two issues of the “Macedonian Ilinden Newspaper”, and as a continuation of the former “Macedonian bulletin”, in December 1967, as a Christmas edition appeared the first issue of the “Macedonian Newspaper”. Since it was neither a newsletter nor related to Ilinden, it was called simply the “Macedonian newspaper” (1967-1975). The newsletter was not regular, but it was usually published three times: before Christmas, Easter, or Ilinden, so in the subtitle it was indicated whether it was a Christmas, Easter or Ilinden edition.

“The Macedonian Newspaper” was published as a body of the Macedonian Orthodox Community for

Melbourne and Victoria “*St. George*” in Fitzroy, and it was a publication of the Macedonian municipalities in Melbourne, Perth, Adelaide; Bulli, Wollongong, Port Kembla, Newcastle, Queanbeyan and Shepparton, that is, of all Macedonian immigration colonies in which there were larger concentrations of Macedonian immigration and organized life.

The edition of “The Macedonian Newspaper” from August 1975 seems to be the last; it was printed on 8 pages and was dedicated to the Macedonian celebrations. It contained texts related to the cultural-educational and social life, then to the Macedonian Sunday school, as well as other news on the socio-cultural and sports life of the Macedonians in Australia.

“MAKEDONIJA” (1969) (Macedonia)

The first issue of the newspaper “Macedonia” appeared in Sydney on March 13, 1969. It was printed on 8 pages in a medium format, in Macedonian with Latin alphabet. In the use of the Macedonian language with Latin alphabet, the letters “SH”, “CH”, “TS” were inserted instead of “S”, “C”, “C”. Only the head of the newspaper is in Cyrillic script, as well as several texts in the second issue.

The issue number 8 of April 30, 1969 was printed in the same form as the first number, on 12 pages, and it was also the last issue of this newspaper. Its head (cliche) differed from the first issue, because the ethnic map of Macedonia was placed in the left corner. That issue of the newspaper “Macedonia” abounded with borrowed texts from other newspapers that were printed in the Republic, which were related to the culture, social life and poetry.

**“NOVA MAKEDONIJA” (1969) – SYDNEY
(New Macedonia)**

The Macedonian informative newsletter “New Macedonia” appeared for the first time in Sydney on April 19, 1969 as a weekly newspaper. The head of the newspaper was in Macedonian, with a Latin alphabet and contained the basic data. The newspaper was printed in Macedonian (dialects) with a Latin alphabet, on 8 pages.

The newspaper was a weekly publication, just like the newspaper “Macedonia” and appeared after its termination, which was probably not a coincidence. At the beginning of May 1969 another issue was published.

**“MAKEDONSKA VISTINA” (1970-1972) –
MELBOURNE (Macedonian truth)**

The newspaper “Macedonian Truth” from Melbourne was one of the most important Macedonian printed newspapers in Australia. The first issue of this Macedonian newsletter was published in Melbourne on August 19, 1970, in Macedonian language both with Latin and Cyrillic alphabets, and some texts were also published in English.

The first issue was printed on 10 pages, medium format 34 x 45 cm with a cost of 15 cents. This newspaper size was used for all the issues of the first year of publication. On the first page over the texts and in all the issues the border of the ethnic map of Macedonia with the slogan “Macedonia of the Macedonians” was placed.

After the issue number 26 in September 1971, the newspaper ceased to be printed for a certain period. However, efforts have been made to keep its publication.

The next issue no. 28 was published on July 11, 1972, also on 20 pages with a similar content as the previous issue of “The Macedonian Truth”. It was, in fact, the last issue of that very important informative Macedonian newsletter, which won the sympathies of most readers and lovers of Macedonia.

“MESECEN VESNIK” (1971-1974) – PERTH
(Monthly news)

The first issue of the bulletin “Monthly News” appeared in March 1971 as a body of the Macedonian-Australian Orthodox community in Perth, Western Australia. The cliché for the head of the newspaper was both in Macedonian and English, with a photograph of the building of the Center of the Macedonian Orthodox municipality in the middle is, where the church “*St. Nicholas*”, the first in Perth was located.

As a double issue for June and July 1973, under Year 3 appeared issue no. 26. That issue of the bulletin “Monthly News” was in the same format as the previous issues, but on 16 pages, with the same paper quality. The cliché of the newsletter head was modified to a certain extent.

That issue in Macedonian language contained a convenient text on the occasion of the 70th anniversary of the Ilinden Uprising, as well as a text titled “Ilinden - Macedonian National Day” in English language. In continuation were published extensive and interesting texts about the Macedonian language, texts about the Macedonian immigrants, news, information related to the entire life, as well as numerous photos of the life and activities in the Macedonian community in Perth.

“MAKEDONIJA (1972) - PORT KEMBLA
(Macedonia)

In the outskirts of Wollongong, in Port Kembla, in the early 1970s when the number of immigrants from Macedonia increased steadily, the first issue of the newspaper “Macedonia” (1972) was published. It was printed as a monthly newspaper in February 1972, on 8 pages, in a medium format. It was printed in Macedonian language with Cyrillic alphabet, and it also contained texts in English. “Macedonia” was full of texts taken from other newspapers that were printed in the

Republic of Macedonia. The newspaper also presented news and other informative materials from Australia, the Socialist Republic of Macedonia, as well as news from cultural and other areas.

Only three issues of the newspaper “Macedonia” were printed, which were the same in form and identical in content, and which have contributed to the Macedonian journalism on the fifth continent.

**“INFORMATIVEN DOCUMENT” (1973) –
MELBOURNE (Informative document)**

It was a special edition of the Macedonian Orthodox Community for Melbourne and Victoria. It was printed on 12 pages, in Macedonian language with Cyrillic alphabet, in a format 28 x 42 cm. in Melbourne, in December 1973, and was organized by members of the MOCC “St. George”. In fact, this informative newsletter was a set of documents regarding the division of the Macedonian colony in Melbourne. On the front page there was a photograph of St. Clement of Ohrid and a number of slogans of patriotic character. On the second and third pages there was a text about the purchase of the new church “*St. Ilija*” in Footscray.

“BULETEN” (1973) – MELBOURNE (Bulletin)

This “Bulletin” was published by the Macedonian Orthodox Church “Saint Prophet Eliah” from Footscray on the occasion of the Macedonian picnic held on December 22, 1973 in Gisborne. The “Bulletin” was printed on 4 pages (12 x 33 cm) and contained extensive information and other texts related to the Macedonian picnic.

The second and third pages were reserved for the activities of the church administration “St. Prophet Eliah”, that is, the cultural and entertainment life and future plans for work and the church-national activities.

**“MAKEDONSKI ZIVOT” (1974-1975) – PRESTON
(Macedonian life)**

The informative newsletter “Macedonian Life” for the first time appeared in Preston, Victoria, in April 1974 as a monthly newspaper, and as a newspaper of the Macedonians in Australia. It was a body of the Macedonian Orthodox church communities “St. Eliah” from Footscray and “St. Nicholas” from Preston. In the beginning, the newspaper was printed in Macedonian with a Latin alphabet, and then with Cyrillic alphabet, every 15th day in the month, on 12 pages, in the format 30 x 41 cm. The newspaper’s homepage was printed both in Macedonian and English. The first three issues were free, and then the price was 20 cents per issue.

On July 15, 1975, under Year II, the issue number 18, printed on 12 pages, appeared in the same format as the previous issues, in Macedonian language with Cyrillic alphabet, which seems to be the last issue. It contained numerous borrowed materials, advertisements and other messages, as well as letters and other information from the life of the Macedonian community in Melbourne, also including the sections: “Fun and Children’s Corner”, “Doctor’s Counseling” and “Sports”.

The newspaper “Macedonian Life” was one of the most sustained informative newsletters in Australia at that time.

**“MAKEDONSKI OPSTINSKI VESNIK” – PERTH
(Macedonian municipal newspaper)**

It was a publication of the Macedonian municipality of Perth, Western Australia and was registered as a periodical issue of the category “B”; it was printed both in Macedonian with a Latin and Cyrillic alphabets and English, while in the Macedonian texts there were many archaic words from Lerin -Kostur region. The head of the newspaper was in Macedonian language; in the middle

was the ethnic map of Macedonia with the image of Goce Delcev, and under the headline of the newspaper there was a drawing of the Municipal Center.

The first issue of that Macedonian newsletter was printed as a double issue for April - May 1975, the price of which was 5 cents. It was printed on 4 pages in large format.

The first issue was a text about the activities in the Municipality, as well as a photograph of the Municipal Committee for 1975. The texts titled "In Defense of the Macedonian National Honor and Dignity" and texts about Goce Delcev and the activities of the upcoming Easter celebrations are worth mentioning. The text entitled "The Greek Tragedy and the Macedonian Nation" was published in English, as well as the news about the Macedonian Amateur Rugby Club.

“MAKEDONSKI OPSTINSKI VESNIK“

(1975-1976) - PERTH

(Macedonian community news publication)

The second issue of the "Macedonian Community News Publication" was printed in August 1975 in the same format and on 8 pages. The cliché of the head of the newspaper was changed: the drawing represented the Municipal Center, and on both sides of the ethnic map were placed thoughts of Goce Delchev. On the first page there was an extensive text entitled "For Our Famous Ilinden". In the middle was the flag from Ilinden, and below it was the image of Goce Delchev, while in continuation was presented a borrowed text in Macedonian about the Pirin king Jane Sandanski.

As a double issue for April-May 1976, under the year 2, the issue number four was printed, which was the last issue of the newspaper. It retained the same format, and was printed on 6 pages. On the first page was the text that referred to the opening ceremony of the Macedonian

Community Center, by I. Wiener, the representative of the Prime Minister Malcolm Fraser, on April 17, 1976. The text was accompanied by numerous photographs of the opening ceremony.

**“ILINDENSKI VESNIK” (1975-1980) – SYDNEY
(Ilinden newspaper)**

“The Ilinden Newspaper” was a newsletter of the Macedonian-Australian Cultural and Art Association “Ilinden” from Rockdale, and began publishing in July 1975. The first issue was published on the occasion of the Ilinden holidays. It was printed both in Macedonian with Latin alphabet and English, and only the first, that is, the headline of the newspaper and several borrowed materials were with Cyrillic alphabet. The first issue of this newspaper was printed on 24 pages, a large format, which it also retained in the following issues.

The first issue of “Ilinden Newspaper”, among other texts, contained the material entitled “Goce Delcev, the Ideologue of the Macedonian Revolution”, which was presented in English, and then on 2 pages were presented the text in the Macedonian language titled “They Lived and Died for Macedonia”. The texts for St. Clement’s autocephalous Macedonian Orthodox Church and for Ilinden 1903-1944 were placed in continuation, and a special space was dedicated to the text referring to the Ilinden Association, which was founded on March 13, 1974.

The issue no. 14, in turn, dated back to April 1980 and was printed on 16 pages. It was filled with texts from other media and with a small number of information about the activities of the Macedonian communities. It seems to be the last issue of the “Ilinden Newspaper” from Sydney.

“PRIKAZ ZA MAKEDONSKOTO NACIONALNO PRASANJE” (1975) – MELBOURNE

(Review of the Macedonian national question)

This was a special edition of the Central Committee of the “Movement for the Liberation and Reunion of Macedonia” (MLRM) and the “Macedonian Nation” newspaper. It was printed in December 1975 in English, on 24 pages in the form of a 21x29 cm journal. The review was translated and published by the branch of MLRM in Melbourne.

As stated in the introductory article that was published on the second page, the Review provided the historical truth about the Macedonian people and its current struggle for the freedom and independence of the Macedonian country.

The Review was written in Macedonian, English, French and Russian and was distributed by the members, activists and supporters of the “Movement for the Liberation and Reunion of Macedonia”.

“BILTEN” (1975-1976) – MELBOURNE (Bulletin)

It was a body of the MOCC for Melbourne and Victoria “St. George.” It was printed in Macedonian with a Latin alphabet, on four pages in the format 21x31 cm. The first issue appeared in 1975 on the occasion of the New 1976 and Christmas, which included a congratulatory note from the Church’s Administration. In continuation were presented texts related to the unity of the Macedonian immigrants in those areas, then information on CAA “Svetlost”, the football team of Macedonia-Preston, the Macedonian radio classes, as well as on the construction of the monastery “St. Clement of Ohrid” in Melbourne.

The following year, 1976, before the New Year’s and Christmas holidays, and on the occasion of the first worship in the monastery “St. Clement of Ohrid” held on January 2, 1977, another issue of the “Bulletin” was printed.

This issue, among other things, included a convenient text on the occasion of the 25th anniversary of the ordination in the episcopal rank of the Archbishop of Ohrid and Macedonia, and the first head of the Macedonian Orthodox Church HB Dositej, then the Program for the great Ilinden picnic from January 2, 1977 and the services for Christmas and New Year.

**“VESNIK” (“NEWSPAPER OF THE
MACEDONIAN COMMUNITIES IN
AUSTRALIA”) (1976-) PERTH**

The first issue of “The Newspaper” appeared on August 2, 1976 on 4 pages, in a large format (30 x 45 cm) as a body of the Macedonian Community. It was a continuation of the newspaper “Macedonian Community Newspaper”, which appeared in 1975. It was printed in Macedonian, at the beginning with a Latin alphabet, then with Cyrillic alphabet, and it included materials in English as well.

On August 2, 1977, the issue number 3 (Year II) appeared, dedicated to the 74th anniversary of the Ilinden Uprising. It was printed on 6 pages that included texts with more patriotic spirit, just like the following numbers.

In 1984, for the first time, three issues were printed. Thus, the issue number 21 was printed in January on 14 pages in the same format. In 1985, four issues were printed; the issue number 24 was published in January on the occasion of Christmas Holidays, issue number 25 was published in May on 10 pages, and it was dedicated to Easter and the consecration and laying of the foundations of the Macedonian Park; issue number 26 was published in August on the occasion of Ilinden, while the issue number 27 was published in December 1985, and dedicated to the First Meeting of refugee children from Aegean Macedonia and the departure from their homeland.

In 1987, three issues were printed; issue number 29 was published in January, issue number 30 in August, and issue number 31 in December. In 1988, two issues were printed, including the issue number 32 which was published in April and contained materials about the “Australian-Macedonian Weekly Newspaper” from Melbourne and the activities in the community, while the issue number 33 of October 1988, was dedicated to the human rights and the demand of the Macedonians before the United Nations, as well as to the Meeting of the children refugees from Aegean Macedonia.

**“GLAS NA MAKEDONCITE” (1977) – SYDNEY
(The voice of the Macedonians)**

“The Voice of the Macedonians” newspaper was a body of the Australian Subcommittee on the “Movement for the Liberation and Reunion of Macedonia” (MLRM). Although the date of the release of the first issue was not specified, from the content it can be assumed that it was actually printed in Sydney, New South Wales, in October 1977. The newspaper was printed in Macedonian language, on 16 pages, in a format of 21 x 29 cm, but the editor of the newsletter was not indicated. The emblem of MLRM was presented on the left side of the head, in the middle was the image of Goce Dalchev, and on the right hand was the ethnic geographic map of Macedonia. Below was the slogan “There is no freedom without revolutionary struggle. This issue was dedicated to 11th of October.

The newspaper’s efforts were to be published two weeks and sent free of charge to all countries where Macedonians lived.

In June 1991, however, the issue number 66 was published, the price of which was 2 dollars, and which was printed both in Macedonian and English languages. This issue, among other things, contained texts about Methodi Andonov Cento and other materials related to the beginning of the independent Republic of Macedonia.

MACEDONIAN PRESS IN AUSTRALIA 1977-1988

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he children's journal "Sun" was modest in its quality, and it appeared for the first time in 1977; it was printed by the Elementary school in Newtown, a settlement in Sydney. He was published in Macedonian, on 22 pages.

"SONCE" (1977) - NEWTOWN (Sun)

In addition to children's texts and illustrations, there was a text referring to Macedonian language teaching in the Australian elementary school in Newtown, the characteristics of the ethnic school, as well as the comment by the director of the ethnic school and the list of teachers in the school.

The same issue as the 1977 issue was reproduced in 1988, which actually contained the same or similar materials for the Macedonian children and their teachers who continued the Macedonian voice on the fifth continent.

"MAKEDONSKI SPORT" ("MACEDONIAN SPORT") (1978) - PRESTON

This was the first sports journal in Australia, and wider among the Macedonian immigrants. It started

printing in 1978. The first issue was printed both in Macedonian with Cyrillic alphabet and English, on eight pages and a format as a body of the Sports Association Preston-Macedonia.

The first issue contained information on the sponsoring the Preston-Macedonia football team, its achieved results and the new football players. Further, it contained a material about the Football Team “Macedonia” from Queanbeyan which was formed at the end of 1965 and early 1966; as well as about the team “United Macedonians” from Sydney. There were also numerous photographs, texts and a few borrowed sports information.

SPISANIETO “POVOD” (1978 -) SYDNEY (The journal Povod)

One of the more important Macedonian newspapers not only in Australia, but also in the world that was released for a longer period of time was Sydney’s journal “Povod”. It was the first Macedonian journal for literature and culture on this continent and the only of this kind among the immigrants. It was published as a body of the Macedonian Literary Association “Grigor Prlichev” from Sydney, which was formed on March 31, 1978 in Sydney. Date written in gold letters for the literary, theatrical and other activities of the Macedonians in Sydney and beyond.

The purpose and tasks of the journal “Povod” was to unite the Macedonians who were writing their own works, gathered around the Literary Association “Grigor Prlichev”. During the first three years it was released every three months, and since January 1981, it was released either every two months or every three months. It has been printed in Macedonian literary language, with Cyrillic alphabet, but there were also articles in English, especially those related to the Macedonian

language, literature history, culture and other areas of life and activities of the Macedonians on the fifth continent.

The first issue of the journal "Povod" was released on June 15, 1978 on four pages in the format 30 x 21 cm, while the next five issues of the same form had an increased number of pages which number ranged from 12 to 18. From the sixth issue on, the journal also changed the form and quality of the paper, and it was released on 23 pages, in a small format 22 x 16 cm. The number of pages of a few issues ranged from 28 to 40. In a period of nearly fifteen years approximately 60 issues have been printed.

The content of the journal "Povod" was various. Thus, each issue was dedicated to one Macedonian literary worker; Then there were the following sections: "Acts of our members", "From the Macedonian folk heritage", "For the Macedonian language and literature". "History page", "Language Corner" and "Children's Corner". Also, a large number of advertising and propaganda material from our representative offices in Australia and Macedonian immigrants that run various businesses in Sydney and the surrounding area.

Each year the journal "Povod" announced a competition and the best literary works of the year were selected, with the participation of authors who submit anonymously and encrypted their personal achievements in the field of poetry, prose and children's literature. Typically, a large number of literary works were submitted at the competitions, of which a special commission composed of members of the Association and prominent figures of Macedonian origin chose three or four poetry, prose and children's literary works. The award-winning literary works were published in the next issues of the journal.

In March 1990, in the twelfth year of printing, the issue number 52 was released, which was printed in

a format of 21 x 30 cm. It was abound with personal works of the members of the Association, about the literary work of the poet Blaze Koneski, about Metodija Andonov-Chento and other materials that were an important contribution to the affirmation of the Macedonian people, the Macedonian truth and ethnic Macedonia.

“MAKEDONSKI ETNIC” (1979) – SYDNEY
(Macedonian ethnic)

The newspaper “Macedonian Ethnic” was the official newspaper of the Macedonian Ethnic Commune for New South Wales, printed in the printing house “Miladinovci Brothers” in Sydney. The first issue was released in December, 1979 on 12 pages, in a larger format 23 x 37 cm, in Macedonian language with Cyrillic alphabet, and half of the texts were in English. It was printed on a quality paper.

Issue number 1 was dedicated to Dame Gruev (1871-1906) and on the first page there was a large photo of Gruev. On the second page was presented the paper that was read at the memorial dinner organized by the members and supporters of the Macedonian Ethnic Commune in New South Wales. The paper and the report on the Ethnic Commune were written in a beautiful literary Macedonian language.

“ILINDENSKI POZDRAV “ (1980) – PERTH
(Ilinden greeting)

The newspaper is actually a selection of texts in English that referred to Macedonia and the Macedonian people, in all parts of Macedonia. The leaflet, i.e. the selection, was printed in Perth in August 1980, on 14 pages, and with the exception of several texts in Macedonian language, most were only a photocopy and were given in their original in English.

It was printed as “Ilinden Greeting” -1903-1980, on which front page were placed photographs of Nikola Karev, Goce Delchev, Kocho Racin and Nikola Vaptsarov.

Also, in the newsletter “Ilinden Greeting”, besides the other things, it was further said that the Socialist Republic of Macedonia since its establishment in 1944 had achieved enormous successes in the struggle for national affirmation and recognition of the national rights of the Macedonian nation, but to gain national freedom for the Macedonian people, the Republic should fight for the entire Macedonian people around the world.

The selection of the materials in the “Ilinden Greeting” was in English and in its original. Thus, on the fourth page was the text from “the Washington Post” of May 11, 1979 titled “Macedonia Returns From the Past as a Subject of Diplomacy”.

**“MAKEDONSKI SEMICEN GLASNIK”
 (“MACEDONIA - WEEKLY HERALD”)
(1982) MELBOURNE**

The newspaper “Macedonia” was a weekly herald and it was released for a longer period every Tuesday. The first issue was released on August 3, 1982, and by the end of 1991, 381 issues were printed. The first issue was printed in a medium format on 16 pages. The newspaper was printed in Macedonian and English. In fact, this weekly newspaper was a collection of borrowed texts that were published in the daily and periodical newspapers from the Republic.

For a period of ten years, the newspaper “Macedonia” was released with oscillations and not always on time, and it was distributed throughout Australia. All the issues of the newspaper “Macedonia - Weekly Herald” were the same in form, and richer with content than those at the beginning.

It seems that the newspaper “Macedonia” as a weekly newspaper in Macedonian language was published for the longest period in Australia, and even wider. Throughout the printing period there were different contents and its quality depended on the borrowed texts from the newspapers that were printed mainly in the Republic of Macedonia.

**SPISANIE “ISKRA” (1983-1984) – ADELAIDE
(The journal spark)**

One of the more prominent Macedonian newspapers in Australia and in general among the immigrants was the “Spark” journal from Adelaide, South Australia. It was printed in literary Macedonian and in English language and was a true lighthouse and affirmator of the Macedonian history and culture. It was the result of the newly formed Macedonian Cultural Association “Spark”, which was established in November 1982. The “Spark” journal was published at the beginning of 1983 as a newsletter of the Association and the Macedonian Orthodox Community for Adelaide and South Australia “St. Naum of Ohrid”.

The name of the journal symbolized the centuries-old struggle of the Macedonian people and its continuous and constant faith in a brighter and happier tomorrow, for a full national, church and social freedom. The first issue was printed on 66 pages, in a format of 30x21 cm, i.e. 70 pages along with the covers. During its release, four numbers were printed. Thus, in the first issue there was a material that referred to the 36th anniversary of the existence and work of the Macedonian Orthodox Community for Adelaide and South Australia, given in four continuations.

“SLOVO” (1983-1986) – PERTH (World-letter)

The “Word” newspaper appeared with the Decision of the Church Community management of Perth,

adopted on December 14, 1982. Thus, it was decided the journal "Word" to be published three times a year on the occasion of Christmas, Easter and Ilinden.

The first issue was released as a triple issue in the period April - September 1983, as a body of the Macedonian Orthodox Church "St. Nicholas" from North Perth.

This important newspaper was printed in Macedonian with Cyrillic alphabet, on 48 pages, in format 21x29 cm. like a journal. The cliché of the header was in Macedonian language, and on the front page there was a photograph of St. Nicholas, the patron of the church of the Macedonian community.

In this issue in English was included the Decision which confirmed that from June 1, 1981 the Macedonian Orthodox Church "St. Nicholas" became an incorporation. In continuation was included a brief history of the church and the members of the church management for the period 1977-1983; as well as of the activity of the church temple.

In June 1986, the issue number 14 was release, which was actually the last issue of the "Word" journal. It was printed on 12 pages and in the same format as the previous ones. In addition to the other texts, the main place was given to the information on the death of the Archbishop Angelarij and the holding of the commemoration in the MOCC "St. Nicholas."

"IZGREV" (1983-1987) – MELBOURNE (Sunrise)

In the beginning, the "Sunrise" journal was published in a small format (16.5 x 21 cm), later on in the form of a newspaper (29x41 cm) on 20 pages, with well-prepared content and technically edited. It often changed the symbols of the head, which was in Macedonian and in English, using the sun with 16 arms, the ethnic map of Macedonia, and almost all issues included the symbol of the red sun that was rising.

It was printed in Macedonian with Cyrillic and Latin alphabets, and the circulation ranged from one thousand to several thousand. Namely, in the issue number four it was stated that the previous issue was sold in 1,091 copies, and the issue number 7 presented the data that this issue was printed in 7,500 copies and that those issues were distributed throughout Australia and elsewhere.

In July 1985, the issue number 22 was released. It was printed on 20 pages with Cyrillic alphabet and contained texts from the overall living of Macedonian settlers. In the fourth year of the printing of the newspaper "Sunrise", in February 1987, was released the issue number 26 which included information on the visit of the football club Vardar from Skopje to Australia. It seems to be the last issue of the newspaper.

"KORSO" (1984) – MELBOURNE (Corso)

The journal "Corso" was published in 1984, financially and morally supported by the Macedonian Parent Association within the Gymnasium in Footscray and the Macedonian Teachers' Association of Victoria.

It was printed in Macedonian with Cyrillic alphabet, 44 pages in a format of 17.5 x 25 cm. In the preface, among other things, it was said: "The Macedonian language was taught at the 1981 Footscray Gymnasium. In 1984, language and culture were learnt mostly by students aged 7 to 12 years."

The journal was divided into three parts: "Memories from Macedonia", "With us in Footscray" and "Songs, stories and opinions". In the first part of the texts and photographs related to the Bitola Corso, the life in the village, life and childhood in Macedonia and more. The second part presented texts for the study of the Macedonian language in Footscray, the section for acting and the life in that part of Melbourne.

“KOPNEZ“ (1984-1985) – NEWCASTLE (Longing)

The first issue of the informative newsletter “Longing” was released in Adamstown, a suburb in Newcastle, in April 1984. It was printed in the form of a journal, once a month on 16 pages, medium format (21x30 cm.). On the front page in the left corner there was a photograph of Goce Delchev, and underneath with the capital letters was written the name Longing with Cyrillic alphabet, as a newspaper of the Macedonians. The price of the newspaper was 60 cents.

For a period of two years, as long as this Macedonian newspaper was published, 11 issues were printed, out of which five as a journal, and six issues in the form of a newspaper. It was printed as a newsletter of the Macedonians from Australia, at the beginning in six hundred copies, and later it was printed even in two thousand copies, which were distributed in the Macedonian colonies across the fifth continent ...

The issue number 11 of April 1985 was the last printed copy of the newspaper “Longing”. It has the same number of pages (16) and the format as the previous one. It contained information on the conditions for the Regional Rehabilitation Service in English, followed by texts for the organization of the entertainment party organized by the football team “Newcastle Macedonia” and the Macedonian Radio Hour.

“SPIRITUAL SPARK” (1984-1985) – GEELONG

The bulletin “Spiritual Spark” is a body of the Macedonian Orthodox Church Community “St. John the Baptist” from Geelong, Victoria. It was printed in a small format 14.5 x 21 cm. in Macedonian with Cyrillic alphabet, and occasionally there were texts in English, and the newsletter was published four times a year. The first issue of January-June 1984, contained mostly religious-related material borrowed from the Holy

Scripture, as well as a short history of the Macedonian Orthodox church community “St. John the Baptist” from Geelong, as well as other news and information.

In 1989, as the 6th year of publication, the issue number 19 was printed for the period January-March and the issue number 20 for the period April-June, while the issue number 21 was triple issue for the period July-September 1989, which mostly included materials for Ilinden and other materials.

In 1989, in the edition of the Macedonian Orthodox church community “St. John the Baptist” from Geelong a special newsletter was printed. In that issue, only the Divine Liturgy of St. John Zlatouet was fully presented.

“MACEDONIAN NEWSPAPER“ (1985) – SYDNEY

The newspaper “Macedonian Newspaper” was one of the most important Macedonian informative newsletters in Australia that was printed in literary Macedonian language, and there were materials that were published in English as well. It was a true informative newsletter about the Macedonian culture, language, literature, history, past and present. It was largely committed to spiritually reunion of the Macedonian immigrants in the new environment and to affirm the Macedonian name and nation in democratic Australia.

The first issue of the “Macedonian newspaper” was printed in January 1985 in Rockdale, a suburb of Sydney and a twin town with Bitola, as a newsletter of the Macedonian Ethnic Community Information Center from Sydney. It was printed on 8 pages, and from the second issue on it was printed by default on 16 pages. It was released once a month (monthly), several times it was printed once in fifteen days and once in two months, at a price of 60 cents to one dollar.

The introductory article said that “Macedonian Newspaper” would work to protect the national interests

of the Macedonian people throughout the world and would respect the rights of other nations; it would defend against foreign country's occupation of the holy national state of the Macedonian people - the Republic of Macedonia, the torch of Macedonian freedom and the hope of all disadvantaged Macedonians from the Aegean and Pirin parts of Macedonia; it would affirm the Macedonian literary language, literature, culture, history, folklore, traditions and the entire creation of the free Macedonian state in the world, and especially in Australia.

In November 1991, an attempt was made to extend the life of the "Macedonian Newspaper" and one number was printed. The new number in its form, and its cliché on the head was the same as the previous issues. It was printed with modern computer technology on 16 pages, in which the the texts were mostly in Macedonian language, but there were also texts in English. The new issue of "Macedonian Newspaper" was dedicated to the visit of the Prime Minister of the Republic of Macedonia, Mr. Nikola Kljusev, and the Minister of Information, Mr. Martin Trenevski to Australia. It also contained other texts about the activities of the rich life of the Macedonians in Sydney.

"VESNIK" (1985) – MELBOURNE (Newspaper)

The newsletter "Newspaper" was a jubilee edition of the Macedonian Orthodox community for Melbourne and Victoria, and on the occasion of the 25th anniversary (1960-1985) of the Macedonian Orthodox Church "St. George" from Melbourne. It was printed on 36 pages, without covers, in the format of a journal 21x29 cm. in Macedonian with Latin and Cyrillic alphabets. The journal was organized by members of the Church's management, and the price was 1 dollar. On the front page there was a photo of the Macedonian Orthodox

Church “St. George” from Melbourne, and the headline was in Macedonian with a Latin alphabet.

A special space was dedicated to the Ilinden national holiday of the Macedonians, then to the Macedonian secondary school “Braka Miladinovci”, in which 150 students were studying in Macedonian language, to the CAA “Svetlost”, the oldest Macedonian folklore group in Melbourne and one of the first in the immigration, to the Macedonian Cultural-Educational Center, the Macedonian senior organization and to other activities.

**“GLAS NA EGEJSKITE MAKEDONCI”
(1986 - 1987) – MELBOURNE
(The voice of the Aegean Macedoninas)**

This newspaper appeared in May 1986, on 4 pages, as a body of the Movement for Human and National Rights for Macedonians in Aegean Macedonia. It was published by the Information Board in coordination with the Central Organizing Committee of the Macedonian and Human Rights Committee (COC of MHRC).

The header of the newspaper was in Macedonian, and some texts were printed, in addition to Macedonian and English, in Greek. In the first year, three issues were printed, and the fourth issue was released in the second year in January 1987, in the same format and with similar content. The issue number 5 was released in August 1987, which cliché of the head was modified. Namely, the name of the newspaper was first given in English and then in Macedonian. To the left was the emblem of the COC of MHRC, and to the right was the flag from the ancient time with 16 arms. The newspaper was printed on 8 pages.

The issue number 6, which seems to be the last, was printed in December 1987 on 8 pages and in the same format and header as the previous one. A special space in this issue was dedicated to the text referring to the

holding of the so-called “Macedonian Congress” in Melbourne by the Greek propaganda machinery.

**“MAKEDONSKI ILINDENSKI VESNIK” (1986) –
MELBOURNE (Macedonian Ilinden newspaper)**

The newspaper was a body of the Macedonian Orthodox community for Melbourne and Victoria “St. George”, printed on 16 pages in a format 29x41.5 cm. in Macedonian and English with Latin alphabet, and only downloaded texts were printed with Cyrillic alphabet. It was released in August 1986 on the occasion of the Ilinden celebrations.

Most of the texts in Macedonian and in English languages were taken from newspapers and journals printed in the Republic of Macedonia, which referred to the reactions in the media for anti-Macedonian propaganda in Greece.

Also in the newspaper was printed the Resolution adopted at the mass gathering of the Macedonians from Melbourne held on August 3, 1975, which referred to the rude and ungrounded denial of the existence of the Macedonians in Pirin Macedonia and in general in Bulgaria, sent to the party leaders and the Government of Bulgaria; it also contained other news and information.

**“NAS SVET” (“OUR WORLD”)
(1986-1987) - PERTH**

The printing of the newspaper “Our World” started in September 1986 as a body of the Macedonian United Community of Western Australia (incorporation). The first issue contained twenty-eight pages of format. It was printed in literary Macedonian language with Cyrillic alphabet, and there were also texts in English, as well as materials taken from newspapers and journals published in the Republic of Macedonia, that referred to the historical and cultural past of the Macedonian people and Macedonia.

The second issue of “Our World” was released in October 1986 in the same format, on 26 pages. In addition to other materials, there was also a text in English that provided the identity card of the Macadone United Community of Western Australia (incorporation)...

In 1989, only one issue of the same format as the previous issues was printed, on 28 pages. This issue number ten brought materials for the construction of the Center, for the Macedonian Orthodox Church; for Goce Delcev, that is, the 76th anniversary of his death; as well as for the visits to the community. Since 1989, no other issue was printed, but efforts were made in the united community to continue the release of this important newsletter.

**“STIRLING MACEDONIA“
(STIRLIN MAKEDONIJA”) (1987) - STIRLING**

This edition was printed by the football club “Stirling Macedonia” from Western Australia. The publication was issued in English, on 80 pages in a format of 22 x 27 cm. It was printed on the occasion of the 29th anniversary of the existence of the football club “Stirling Macedonia” (1958-1987). Publishers were members of the club, the Macedonian community of Western Australia, and with the help of the Football Federation of Western Australia.

In the preface of the edition, which emblem contained the lion, the letter “M” and three torches, on which was written y V (Vardar), E (Aegean) and P (Pirin). Among other things, the edition contained numerous data on the successes of the football team and the members of “Stirling Macedonia” as a whole, which texts in English were accompanied by numerous photographs that enriched that first Macedonian sports informative newsletter on the fifth continent.

MACEDONIAN PRESS IN AUSTRALIA FROM 1988 TO TODAY



he “Australian-Macedonian weekly” from Melbourne was very important, if not the most significant Macedonian weekly that started in the emigration. Its printing began in English and Macedonian and it was a true affirmator of the Macedonian culture, literature, language, history, sports and other traditions.

“AVSTRALISKO MAKEDONSKI NEDELNIK” (“THE AUSTRALIAN – MACEDONIAN WEEKLY”) (1988) – MELBOURNE

The first issue of the “Australian-Macedonian Weekly” was published on May 6, 1988. It was printed on 20 pages, in a format 29x42 cm. with parallel texts in English and Macedonian. The headline of the newspaper was also in both languages, in the middle there was the globe of the world from which three pigeons flew as a symbol of peace and friendship.

In the first issue, there was a similar arrangement of the articles in the following issues, i.e. the following structure was made: “Readers’ Letters to the Editor”, “Political Analyses”, “Community News”, “Culture and History”. “Education and Language”, “Literature”,

“Corner for the Youth”, “Our Garden”, “Health”, “Human Rights”, “People”, “Changes in the Community”, “Macedonian House”, “Economy”, “Business”, “Personal announcements” and “Sports”. In the period of the first four years, 176 issues were printed, in the range of 20 to 80 pages in the same format.

The “Australian-Macedonian Weekly” was not published in the period from December 1990 to May 1991 as a consequence both of the financial situation, and the circumstances of the entire life of the Macedonian immigrants in those democratic Australian territories.

From May 1991, the printing of the newspaper began under the same name, with a modified cliché on the head. During 1991, thirty issues of the “Australian-Macedonian Weekly” were printed on a smaller number of pages in the same format as the previous issues. The new issues included numerous borrowed texts from other newspapers, especially from the Republic of Macedonia.

“MONOGRAFIJA” (1988) – ADELAIDE (Monography)

The bulletin “Monography” was a body of the Macedonian Orthodox Church for Adelaide and South Australia, within which the Macedonian Orthodox Church “St. Naum of Ohrid” operated. It was released on May 29, 1988 on the occasion of the opening of the Macedonian Cultural Center in Adelaide.

In addition, in Macedonian language on two pages was presented the biography of Ss. Cyril and Methodius from their birth to death. Also, in Macedonian language was published a text devoted to the holy brothers Cyril and Methodius. Also, texts have been published on the occasion of the opening of the Macedonian Cultural Center on the day of the holy brothers - the educators Cyril and Methodius.

**“MAKEDONSKO DELO“ (1989) – MELBOURNE
(Macedonian act)**

The printing of the newspaper began in October 1989 as a body of the MOCC “St. Elijah” from Footscray, a suburb of Melbourne. The first issue was printed on 20 pages in the format 30 x 40 cm, with a price of one dollar. The newspaper was printed in Macedonian with Cyrillic alphabet and some texts were with Latin alphabet, with numerous texts in English, as well as texts taken from newspapers and journals that were published in the Republic of Macedonia.

The issue number 5 of August 1990 of the “Macedonian Act” newspaper was printed on 16 pages and was similar to the previous issues. It abounded with borrowed materials from newspapers that were printed in the Republic of Macedonia, and on the last page was presented the identity card of the Cultural-artistic Association “Jane Sandanski” from Sainte Albans, established in May 1982 and comprising about 280 active members of Macedonian origin. After this issue a short pause was made in the printing of the newspaper “Macedonian Act”, which was expected to be printed in the future.

**“MACEDONIAN PATRIOTIC BULIETIN“ (1989) -
PERT THROUGH THE PAGES OF THE
MACEDONIAN PRESS IN AUSTRALIA**

The journal “Macedonian Patriotic Bulletin” was the first informative newsletter of this kind that was printed in Australia, and in general among the immigrants in which were presented a large number of texts related to the human rights of the Macedonians. The Bulletin was a body of the Macedonian Human Rights Organization in Western Australia. It was printed in the form of a journal on 24 pages in a format of 21 x 29 cm, in Macedonian and in English, with Cyrillic and Latin alphabet.

The Bulletin was released in July 1989. The cliché of the header was in Macedonian and in English, on which were placed the image of Goce Delchev and the ethnic map of Macedonia.

In the continuation of the first issue of the “Macedonian Patriotic Bulletin” a text in English was placed regarding the role of the Macedonian Human Rights Committee from Perth, Western Australia, the Report of the Delegation for Human Rights of the Macedonians from Strasbourg and Geneva of June 5, 1989 and from the newspaper “Australian-Macedonian Weekly” was taken the text entitled “Macedonians create history in Europe”, which referred to the participation of the delegation of human rights of Macedonians from Thessaloniki.

**“LETOPIS ZA SELOTO DRAGOS” (1989) –
GEELONG (Chronicle for the village Dragosh)**

The bulletin was printed in small format 14 x 20 cm. on 16 pages, not including covers. On the front page was the photo of the village and on the back was the icon “St. Eliah”, the village saints day. The publisher of the brochure was the “Dragosh” Village Company in Victoria, and the material for the press was prepared by the priest Chedomir Ilievski, then the parish priest of the MOC “St. Elijah” from Geelong.

The brochure included numerous data on this village of fortune seekers, from which only 70 families lived in Gilong, in Melbourne 50, in Shepparton 15, about 40 families had made nests in the United States and Canada, and only 25 families had remained in the old hearths in the village. The bulletin, among other things, presented St. Prophet Elijah as a protector of the village and village saints day, and a convenient text for the Ilinden Uprising, ASNOM, the Ohrid Archbishopric, as well as a map of the Bitola region, with a special indication of the village of Dragos,, was also included.

**“JUBILEJNO IZDANIE NA MPC “SVETA
BOGORODICA”” (1990) – NEWCASTLE
(Jubilee edition of the MOCC “St. Holy Mother of God)**

This publication was printed in March 1990, on the occasion of the official opening of the MOC “St. Holy Mother of God” and the Cultural Center. This jubilee edition was printed both in Macedonian with Cyrillic alphabet and English, on 44 pages. The first page was in English, with a photo of the building of the church “St. Holy Mother of God” in Newcastle.

Half of the volume of this jubilee publication consisted of promotional material from business people of Macedonian origin, as well as from other companies that helped its printing, and included a large number of companies and other types of companies that have engaged in the life and activities of the Macedonian Orthodox community “St. Holy Mother of God”, which spoke about the businesses and the significance of the Macedonian settlers in Newcastle.

**“SVETI KLIMENTOVO SLOVO” (1990 -) –
MELBOURNE (Saint Clement’s word)**

The journal “St. Clement’s Word” was released in 1990 as a periodical publication and a body of the Macedonian Orthodox Diocese in Australia. The first issue was issued in April, on 20 pages, medium format and two covers, and was issued by the Diocesan Managerial Board of the Australian-Macedonian Orthodox Diocese, based in Melbourne.

Initiatives for initiating such a journal have been considered on almost all the assemblies of the Australian-Macedonian Orthodox Dioceses, but only at that period the hopes and expectations of those who have long been awaiting this journal as a gospel of what is noble, exalted and charitable became true.

The issue number 5 of “St. Clement’s Word”, dated from August 1991, as an Ilinden edition, and among

other things, it included texts about Ilinden, and the 20th anniversary of the constitution of the Australian-Macedonian Orthodox Diocese.

“PANORAMA“ (1990) — ADELAIDE

“Panorama” journal was a body of the Macedonian cultural association “Spark” from Adelaide and it dealt with issues related to the history, culture, education, political and social life of Macedonian settlers in Australia. The journal was printed in English and represented a place for a competition with the achievements of a group of intellectuals in those distant spaces.

The first issue was printed in 1990, on 77 pages which included the texts “Macedonian Woman and Culture” by Pandora Sapurma-Petroveka, “Future Directions” by Jim Tomev, “Campaign of Written Letters from Greece, Bulgaria and Albania - potentially useful techniques in the exercise of the human rights of the Macedonians.

“MAKEDONSKI GLAS” (1990) – SYDNEY (Macedonian voice)

The newspaper “Macedonian Voice” was among the large number of informative newsletters which had a significant mission of preserving the Macedonian national identity, literary mother tongue, cultural values, literature, traditions and customs among the Macedonian settlers in Sydney.

Its printing began in 1990 in Macedonian language with Cyrillic alphabet, striving to represent an affirmator of the Macedonian truth. It was printed in 16 pages, and was one of the most read and popular weekly editions in Macedonian language in Sydney and wider.

The first issue of the “Macedonian Voice” was released on Tuesday, September 20, 1990, in the Rockdale suburb of Sydney. Initially the circulation ranged to a thousand

copies, reaching up to five thousand and becoming the third largest ethnic newspaper in Australia. Its price started with a dollar per issue, and in the future it was distributed in all Macedonian colonies across the fifth continent. In the first year 14 numbers were printed, while in 1991 48 numbers were printed. The newspaper “Macedonian Voice” was not published only during the Christmas and New Year holidays when in Australia it is a summer period.

Also, in June 1992, the journal “Word” was released. It was printed in Macedonian every second Thursday of the month and was prepared using edge computer equipment. Comments and reviews appeared on the pages of the first issue, as well as other mainly criticizing texts related to the current events.

“MAKEDONSKI VESNIK” (1990) – MELBOURNE (Macedonian newspaper)

The newspaper “Macedonian Newspaper” was a jubilee edition of the Macedonian Orthodox church community “St. George” from Melbourne, issued on the occasion of the 30th anniversary of the consecration of that first Macedonian Orthodox Church in Australia, and, in general, among the immigrants. The newspaper was printed on 6 pages, medium format (19x42 cm), in Macedonian language with Cyrillic alphabet, and edited by the Editorial Board of the church community.

On the first and second pages there was a convenient text on the occasion of the jubilee of the church “St. George”, which was consecrated on August 7, 1960, and opened its doors to all then organized forces to expand their program and create a platform for religious-national life therein.

In continuation there was a text illustrated by numerous interesting photos of the awarding the deserved recognition to the pioneers of church-national

life, the texts for the Football Club “Macedonia”, the CAA “Macedonia”, the CAA “Svetlost”, the Women’s Section and the Macedonian Social Center. A special space was dedicated to the text about the monastery “St. Clement of Ohrid”, which worked within the MPCC “St. George” from Melbourne.

“DENES” (“TODAY”) (1992) — MELBOURNE

On August 2, 1992, in Thomastown, a suburb of Melbourne, the first issue of the newspaper “Today” was released, which was printed on 24 pages, in a format of 41x30 cm, in Macedonian with Cyrillic alphabet and English, the price of which was 1.20 Australian Dollars. It was released every Monday, as a weekly newspaper, prepared by a joint editor’s office called “Macedonian-Australian Friendship” from Victoria, New South Wales and Western Australia, and it was distributed on the fifth continent and everywhere in the world where Macedonians lived.

The newspaper “Today” was well technically arranged and contained numerous materials from the societal, cultural, spiritual, social, and sports life, especially of the Macedonians in Australia, as well as in other areas and in Macedonia. It was one of the most weekly newspapers of the immigrants which were printed in Macedonian language.

Today this informative Macedonian newsletter in Australia is published for about 30 years as “Australian-Macedonian Weekly” and 25 years as “Australian Weekly Today”.

MACEDONIAN PAGES IN THE PRESS OF OTHER NATIONS

In the last decade and the half of the twentieth century, in certain newsletters that were printed in the Croatian-Serbian language (Serbian-Croatian), there were also Macedonian pages, containing brief news and information related to the activities in the

Macedonian colonies, of which most were taken from some newspapers printed in the Republic of Macedonia.

These newsletters encountered acceptance among the Macedonian settlers, many of whom were subscribers of those newspapers which, at a certain period when there was no authentic Macedonian newsletter in some particular environment, satisfied the readers' needs of the Macedonian settlers.

One of these newspapers was "New Age" from Sydney, in which since 1975, for twenty years Macedonian pages were also printed; initially only one, then two and three. These Macedonia pages included brief news related to the social, cultural and economic life of the Republic of Macedonia, which were most often taken from newspapers printed in the Republic or news agency and information.

Since January 1978, Macedonian pages started to be printed every Monday in the newspaper "Our News" from Sydney, as well. It had a format like the Skopje newspaper "Evening".

MACEDONIAN RADIO HOURS IN AUSTRALIA

The first Macedonian radio hour in Australia and the first in diaspora was the radio hour in Perth. Namely, immediately after the printing of the first newspaper "Macedonian Spark" in Macedonian language in 1946, in the beginning of 1947 Macedonian Radio Hour was introduced. The program was broadcast on the state radio station 6 KU. from a local character, every second Wednesday starting at 19:10 hrs. This radio-hour in Macedonian language was broadcast with success during 1947 and several months in 1948.

This significant and, in many ways, unique Macedonian radio-hour was actually introduced in order to explain the aspirations of the Macedonians for national and social rights in the fight of the Democratic

Army in Greece, both before immigrants and the Australian public. Therefore, news and other materials were mostly broadcast in English.

In the next couple of decades, radio hours were occasionally broadcast on the programs of individual radio stations; but they were often related to a particular celebration, and were organized by some Macedonian immigrants for the purpose of advertising their businesses.

At the end of 1976, Perth started broadcasting in the languages of ethnic groups, including the Macedonian language, which filled with joy the hearts of all Macedonians when they listened to radio programs in their native language in the air “.

From July 27, 1977 the radio station 6 M.K. in Perth every Sunday for half an hour, and then for one hour, began to broadcast radio program every Sunday from 12:00 to 13:00 o'clock called the Radio Hour of the Macedonian community.

In the period from 1979 to 1984, the Macedonian radio hour was broadcast through the SEVA Radio station from Perth. Then, from November 11, 1984, on the same radio station, radio-hour in Macedonian language was broadcast for half an hour.

Since November 1990 the new Radio station SEVA RM was opened, on which the Macedonian United Community was granted 120 minutes a week from 20:00 to 22:00 hrs.

Also, in Perth, the radio-hour of the Macedonian Cultural and Art Association “Ilinden” began broadcasting from 1990 every week from 9:30 am to 10:00 a.m.

According to the articles of the “History Bulletin” number 1, 1959 from Melbourne, the first radio hour in Macedonian language in Melbourne was opened on August 1, 1959 and lasted for half an hour. During the

consecration of the first Macedonian Orthodox church community in Melbourne and Victoria “St. George “, in 1960, a radio program in Macedonian language was successfully broadcast. Then, in fact, for several days the radio broadcast announcements for the upcoming festivities, followed by Macedonian folk songs. It contributed to informing immigrants about those important events, and those events were given even more festive form.

In 1977, the broadcasting in Macedonian language was started at the state ethnic radio station ZEA, within the Yugoslav radio-hour; that is, the Australian-Yugoslav Charity community started the broadcasting in Macedonian language. Then this radio hour functioned as a Macedonian radio program.

The Macedonian radio program at the ZEA radio station was broadcast at different time. Thus, in 1977 it was transmitted every Thursday and Friday from 19:00 to 20:00 hrs, and in 1978 and every week from 7:00 to 8:00 hrs. From 1986 to 1989 it was broadcast from 18:45 to 19:30 hrs on Thursday, from 7:00 a.m. to 8:00 a.m. on Friday, and since 1986, it continued to be broadcast every Tuesday, Thursday and Saturday for an hour, as well as every fourth week for an hour.

The broadcasting on this program was prepared professionally and was conducted in Macedonian and English. They included news, talks, interviews, the history of the Macedonian people, culture, education, church life, information on current events, entertainment and recreation programs and other broadcastings that were directly or indirectly received from the Macedonian Radio in Skopje.

In 1980, the program “Macedonia Speaks” started broadcasting at the Radio Station 3 SK 855 AM (Community Radio). The organizer of this radio-hour was the Australian-Macedonian drama group from

Melbourne, and edited by members of the subcommittee of the Drama section.

In 1989, at the Ethnic Radio Station 3 222 RM owned by the Government of Australia, FOMAV (Federation of Macedonian Associations in Victoria) in Melbourne launched the Macedonian radio hour that was broadcast every Tuesday from 17:00 to 18:00 and Thursday from 16:00 to 17:00 hrs.

Also, in 1989, on the Radio Station 3 SK (Community Radio) within the Yugoslav Charity Community, the Macedonian radio program started broadcasting every Monday from 20:00 to 21:00.

Then, in Melbourne, on the station "Planty Valey" 88.6 RM, a Macedonian radio program started to be broadcast every Tuesday from 13:00 to 14:00 hrs. Then every Thursday from 8:00 p.m. to 9:00 p.m. on the Radio Station 3 SK. 855 AM was broadcast a Macedonian radio-hour, and the same hour was broadcast every Saturday from 9:00 a.m. to 10:00 a.m. on the Radio Station 3 SK 96,5 RM.

The Macedonian word in Newcastle, for the first time, was heard on July 31, 1949, on the occasion of the 46th anniversary of the Ilinden Uprising, when it was spoken about the liberation struggles of the Macedonian people. On March 22, 1978, at 19:00 hrs, the Macedonian word, song and dance were transmitted for the first time in the air of Newcastle.

The duration of this Macedonian radio hour was initially half an hour, then an hour, and it continued to be broadcast on the Radio Station 2 M1JK every Thursday from 18.30 to 19.30. This multicultural radio program for the Macedonian community in Newcastle and its surroundings broadcast news from the socio-political and cultural life, sports, advertisements, greetings and other announcements.

Among the first ethnic radio programs in Sydney was the Macedonian one. Thus, the Macedonian radio

hour began to broadcast on July 13, 1975 on the Radio Station 2 EA in Sydney, when the Macedonian word and song were heard for the first time in those Australian democratic spaces. Within the ethnic radio, in addition to the languages of other nations in Australia, the Macedonian song was represented.

Thus, the Australian authorities allowed the Macedonian immigrants to prepare appropriate programs by themselves within the experimental program. The second radio program was broadcast on August 3 and it was repeated three times in duration of two hours. It started at 8:00 a.m.* and was dedicated to the largest of all the great holidays of the Macedonian people – Ilinden.

Since 1985, the Macedonian Radio Hour was broadcast four times a week for 45 minutes: Tuesday from 7:30 to 8:15, Wednesday from 22:15 to 23:00, Friday from 7:30 to 8:15, and Saturday from 22:00 to 23:00, on the Ethnic Radio 2 EA. This radio-hour was rich with various broadcastings related to the social and cultural life in the Macedonian colony, then began broadcasting news, reports, sports information, as well as telephone and satellite direct broadcasts from the Macedonian Radio, especially from the football matches of Vardar in Skopje.

Organized by the MOCC “St. Parasceva” from Sydney, starting from May 7, 1983, the Macedonian Radio Hour on Radio Station 2 MBS began broadcasting. It was broadcast every Sunday from 19:00 to 20:30 in Macedonian language.

On the Community radio station 2 RSK, organized by the Immigrant Workers’ Committee, another Macedonian Radio Hour was broadcast every Thursday from 20:00 to 21:00 hrs.

In 1988, another radio hour started broadcasting in Sydney, in Macedonian language. The radio-hour was

broadcast every Sunday from 18:00 to 20:00, and included news, information, greetings and congratulations, as well as advertising and propaganda materials.

The Macedonian radio hour in Geelong was opened on May 4, 1989, on the Ethnic Radio Station. This radio hour was broadcast every Wednesday from 20:00 to 21:00 hrs. Also, every fourth or fifth Sunday from 13:00 to 14:00 hrs, the program “International Journal” was broadcast in English; it included wide-ranging programs for Macedonian culinary, folk art, literature, history, etc. The program was quite popular and listened in Geelong and in Melbourne.

Also, the Radio Hour in Macedonian language in Adelaide, for the first time began to be broadcast on March 21, 1976, at 16:30 hrs. It started to be organized by members of CAS “Makedonka”, and since 1978 its organizer was the Association and the MOCC “St. Naum of Ohrid”. It was broadcast through the radio station 5 EV RM which was within the University radio station 5 XIV. Then this Macedonian radio program was broadcast every Friday from 18:30 to 19:00, and on Sunday from 11:30 to 12:00 and from 16:30 to 17:00.

The Macedonian radio hour in Brisbane, on the other hand, began broadcasting in the beginning of 1980 on the Community Multicultural Radio 2 EA, organized by the Macedonian Church Community “St. Holy Mother of God”. This Macedonian radio hour was broadcast twice a week, the announcement of which was beginning with the Macedonian National Anthem “Today over Macedonia is being born”.

In Queanbeyan, the first Macedonian program began to broadcast during 1982 on EVS. It was broadcast in Macedonian and in English languages, and news, music and other shows, advertisements and other announcements were included.

MACEDONIAN IMMIGRATION PRESS IN EUROPE

Macedonians working in major centers throughout Europe have organized their life through organizations, clubs, associations, church communities, press and other associations soon after their immigration.

So far, about 40 clubs and other types of associations and associations have been formed, with a Macedonian national feature: approximately 20 in Germany, 10 in Sweden, a few in France, Denmark, Austria, etc. This form of social gathering contributes to the preservation of the national and cultural identity of the Macedonians and their relationship with the native country.

Also, with different success, informative newsletters (press, radio), cultural-entertainment, educational, church-educational, sports and many other activities are being organized, which contribute to rapprochement in the new environments in the European Union.

It speaks about the organized living of the Macedonians in the democratic European Union and their contribution to all fields of social life. They are true ambassadors of Macedonian culture, language, customs, religion and other Macedonian features, thus representing a bridge between the European Union and the Republic of Macedonia.

Ever since the arrival in the new environments in the postwar period, the Macedonians in the Western European countries attempted to publish newsletters in Macedonian language. At the beginning initiators were immigrants declared as anti-communists in a number of camps.

“MAKEDONSKA LOZA” (1959) (Macedonian root)

The newspaper “Makedonska loza” was the first journal printed in Macedonian language in the European countries, and the second informative newsletter following the newspaper “Macedonia”. The first issue was printed on January 1, 1959, in a format 21 x 29 cm, with topics related to the politics and culture. Being a newsletter of the first post-war Macedonian immigration in Europe, “Makedonska loza” was published as a monthly newspaper for nine months with the last ninth issue in Oct. 1959.

This newsletter was published in Macedonian but it also contained Serbian-Croatian texts. In it, apart besides the other things, literary achievements of the political immigrants from Macedonia who lived in Europe were published. Those were mainly high school students who, as holders of scholarship from various foundations, continued their studies at universities in Europe. Due to the pure Macedonian language, the journal was accepted by the immigration, but at the same time it was exposed to attacks from other people’s propaganda.

“SLOBODNA MAKEDONIJA” (1960-1961) – GOTHENBURG (Free Macedonia)

The “Free Macedonia” newsletter was a body of the Macedonian National Committee established in Oslo. It was printed as a monthly newspaper in Gothenburg, in Macedonian with Cyrillic alphabet, while using Russian letters. This newsletter began to be released in the early

1960s, from which we saw the issue number 8 of August, the double issue 12 - 13 of December 1960 and the issue number 16 of April 1961.

The texts published in “Free Macedonia” had a patriotic note, and they covered topics related to culture and literature, as well as the history of Macedonia and the Macedonian people. Issue number 16 of April 1961, printed on 34 pages, seems to be the last.

“MAKEDONIA (1963-1969) – GOTHENBURG

The journal “Macedonia” started to be released in 1963 as a body of the Macedonian Liberation Committee (MLC). It was printed on different number of pages in a format 21 x 29.5 cm in Macedonian with Cyrillic alphabet, but it also contained texts in English. The cliché of the header was in Macedonian with Cyrillic alphabet, and, below there was inscription in English, which reads: “The man can be destroyed but not defeated.”

The second issue was printed on December 2, 1963, and the third was released on January 3 next year. In the second and third year, ten numbers were printed, like in 1966. The number of pages ranged from 22 to 32. The last issue that was presented to us was number 46 of March 1968, with a form and content identical to the previous issues and mainly texts with a negative attitude towards the leadership of Macedonia.

Until issue number 32 it was published as a journal with Cyrillic alphabet, and from number 33 to its termination in 1969, (the double issue 58/59 from May to June 1969) was printed as a newspaper, usually on 4 pages in a format 42 x 58 cm, as a organ of MLC and as the only newspaper in Macedonian language with a pronounced national determination, which has exerted certain influence in Australia, Canada and the United States.

**“MAKEDONEC”(1963-1966) – GOTHENBURG
(The Macedonian)**

This newsletter from Gothenburg was a body of the Macedonian Liberation Committee (MLC) and a newspaper of the Macedonian Liberation Organization (MLO), located in Trelleborg, and was printed in Gothenburg. It was printed in Macedonian on cyclostyle, in a format of 21x29.5 cm, in volume from 24 to 44 pages, and with annual subscription of 4 USD. From the insight in the second issue of February 1965, printed on a two-column gestetener, it can be assumed that the first issue was printed in 1963, but in any case there are difficulties in determining the exact date and number.

The third issue of “The Macedonian” was printed for the period March-September 1965, in the same format and on 36 pages. The fourth issue was released in October 1965 on 25 pages, and the fifth in March 1966, on 44 pages. The same year, the sixth issue was released with the same format, on 24 pages, and hard covers.

**“MAKEDONSKA VISTINA” (1964) – BRUSSELS
(Macedonian thought)**

This newsletter of the Macedonian Cultural Association “Jane Sandanski” from Brussels was a journal for culture and social events. It was printed in Macedonian with Cyrillic alphabet, in a format of 21 x 29 cm. The first issue was released in July 1964.

The second issue was printed on August 2, 1964, in the same format, and on 30 pages. It contained, like the other other issues, a large number of poetic achievements of immigrants, as well as texts related to the culture, language and literature of the Macedonian people.

By the end of 1964, the fifth issue was published on 22 pages, in a format of 21 x 29.5 cm. The introduction emphasizes that in the past six months since the formation of the association “Jane Sandanski” in

Belgium, it was still possible to give an overview of its activity, the achievements it has made, but also of the inconsistencies that have been noticed.

The editor's office emphasized that the association created conditions for a rich spiritual life and a manifestation of the Macedonian national ideal, gathering around it all those national forces who were aware of their Macedonian national affiliation and ready to suffer great sacrifices in order to be able to recover and develop their association in a strong national organization.

“KAMBANA” (1966) – LAUSANNE (Church bell)

One of the most significant journals with patriotic content was, of course, the journal “Church Bell”. The first issue of “Church Bell”, which was an independent Macedonian journal for literature and social issues, appeared in 1966 as a quarterly (for January, February and March), in Lausanne, Switzerland. It was printed in Macedonian with Cyrillic alphabet, on 66 pages in format 21 x 29 cm, with an annual subscription of 15 Swiss francs, or 3 USD, and only the introductory article was in French as well. On the front page under the name there was a church bell with inscription “Ilinden 1903”.

The initiator for the launch of the journal was a group of Macedonian intellectuals who lived in a foreign country and were aware of the great need for “spiritual food” for the people, especially when it came to current events in the world literature. In the first issue of “Church Bell” they set the goals of the journal.

In this issue, the introductory article was also translated into French in order to better inform the wider public, and in continuation there were the following sections: “Pages from the history of Macedonian literature”, “Our poetry”, “Our prose”, “Humor”, and “Current topics.” Also, there were also texts for “Is

there a Macedonian National Church?”, “About Venko Markovski”, and others.

The second issue of “Church Bell” was released for April and May 1966. It was printed on 108 pages in Lausanne, which was identical in form and content to the previous one. It was dedicated to the literary achievements of Venko Markovski, as well as to other literary works, and also contained articles related to the politics.

The issue number three was published for July, August and September 1966 and was very similar in content to the previous issue. It was printed on 102 pages, in a circulation of 500 copies, and was filled with materials related to the literature, culture and language. The last issue of this journal, number four, was printed in autumn 1966.

**“RELAZIONI MACEDONIA”
 (“INFORMATION FROM MACEDONIA”)
(1971-1988) - ROME**

The journal “Information from Macedonia” was published as part of the Information Press Agency “Religioze” from Rome. It was printed in Italian on different number of pages in a format of 21x27.5 cm. The first issue appeared on May 24, 1971 on the occasion of the celebration at the tomb of St. Cyril of Thessaloniki, the All-Slavic educator, which was held in the capital of Italy - Rome. It was printed as an agency report on 17 pages and contained numerous short news related to the culture and other information on Macedonia and the Macedonian people.

The first year since the release of “Relazioni Macedonia” 14 issues were printed, and in the following years this number varied, as well as the number of pages.

Also, the journal “Balkanika” also was printed within the Information Agency, which was released in Italian

language, in the format 15x21 cm since 1982, on hundred to one hundred and fifty pages, and published materials from culture, religion, the history of Macedonia, Romania, Bulgaria and Yugoslavia.

**“MAKEDONSKA NACIJA” (1971-1990) -
MUNCHEN (Macedonian nation)**

The informative newsletters in the Macedonian Diaspora in many cases bear the name “Macedonia”, which clearly speaks of their strong relationship with their grandfather’s country, ethnic Macedonia, while a number of newsletters bear names of some historical events or personalities.

For illustration, we will mention that in the past fifty years, under the name “Macedonia” in the Macedonian Diaspora there were about fifty newsletters which contents included cultural and historical events. They made efforts to awaken the readers’ patriotic feelings and, more importantly, they were one of the ways to support the grandfather’s country - ethnic Macedonia.

The newspaper “Macedonian Nation” was registered as an independent journal on social issues and culture, as a two-month paper and was printed in Munich. The first issue was printed on January 30, 1971 (as a two-month book for January-February) initially as an independent newspaper, and then as a body of the Movement for the Liberation of Macedonia (MLM) and the National Liberation Front of Macedonia (NLFM).

It was printed in Macedonian language, on thirty pages, in a format like a 21 x 29 cm journal. The head of the journal was in Macedonian, but the color of each cliché changed.

The goals of the “Macedonian nation” journal were, among other things, to protect the national interests of the entire Macedonian people, to fight for the national rights and freedoms for the Macedonians under Greece and

Bulgaria, to prepare a terrain for unifying the three parts of the fragmented Macedonia into united Macedonian whole; to work for a richer spiritual, cultural and political life of the Macedonians in foreign countries.

The second issue was printed for March and April 1971, in the same format, on 20 pages, and with changed head color. And the next four issues in 1971 were identical to the first issue in terms of form, technical solution, and content.

During 1972, five issues were printed, of which number 8 was published and edited by Dragan Bogdanovski and it was printed in Munich, West Germany, with an annual subscription of 20 DM. From issue number thirteen the editor of the journal was eng. Tanas Tashev, and later Dragan Bogdanovski again.

From the issue number 17 for September-October 1973, the journal "Macedonian Nation" changed the cliché of the head, with the ethnic map of Macedonia placed on the left part of the newspaper. The journal became a body of the Movement for the Reunion of Macedonia, given also in the head where stands the slogan "Macedonians United for United Macedonia".

From the issue number 16, the supplement "Macedonian Tragedy" began to be printed in addition, and from the issue number 23 the journal "Macedonian Nation" began to be printed in Gothenburg.

The contents of the journal "Macedonian Nation" abounded with topics that had a distinct national character, which were mostly related to the field of history, culture, language, literature, etc., including the issues and problems of reunion of Macedonia.

The "Macedonian Nation" journal was one of the first democratic and immigrant newspapers, which was a great printed media of the Macedonians in Europe and the European Union. That left eternal traces in the history of Macedonian immigration and in general

in the historical development and the truth about the Macedonian people and ethnic Macedonia.

Today, the electronic edition “Macedonian nation” with its over 5,000 articles, is a true encyclopedia of the Macedonian people, and the presented truth spreading around the world is a true bumper of the Macedonian national cause.

Macedonian web portal “Macedonian nation” is the Macedonian chronicler who records events and defends and protects Macedonian truth and Macedonia.

“MAKEDONSKA TRAGEDIJA” (1973-1975) – MUNCHEN (Macedonian tragedy)

The supplement “Macedonian Tragedy” was printed in Macedonian language in the same format as the “Macedonian Nation” (21 x 29 cm). The first issue, and in continuation the second, included the text under the title “Call of the Revolutionary Body “Macedonian Tragedy” for the organized united movement of the massacred body of the Macedonian people from the three parts: the coastal (Aegean), Vardar and Pirin part.

From the issue number 17 for September-October 1973, when the journal “Macedonian Nation” changed the cliché of the head, and the supplement “Macedonian Tragedy” number 2 was modified, in a way that to the permanent head a symbol of crossed arms of Aegean, Vardar and Pirin was added, around which was written “United Macedonian Fatherland”.

During the first quarter of 1975, the issue numbered 9 and 10 was released, retaining all previous features, and printed on 18 pages. In this special issue it was said that the journal did not pledge to any literary qualities, but its main characteristic was revolutionary. The journal was a body of MLRM (the Movement for the Liberation and Reunion of Macedonia), and was edited by the Editorial Collegium.

A new issue of “Macedonian Tragedy” appeared as a supplement to the special issue “United Macedonia”, in Munich from October to December 1975 as number 11, year II. It was the last issue of the newsletter under this name.

“NAS LIST” (1978) – GOTHENBURG (Our gazette)

In Sweden, numerous newspapers have been printed. One of them was the journal “Ilinden 1903”, which appeared in 1976 in Partille. It was an organ of MLM (the Movement for the Liberation of Macedonia). It was printed in Macedonian with Cyrillic alphabet and chapilograph. It was printed occasionally and dozens of numbers were printed. The pages of this newsletter were filled with numerous materials from the field of the history of the Macedonian people.

The journal “Our Gazette” was actually the first name of the issues number 1 to 9, and number 10 was printed under the new name “Macedonian Newspaper”. The first issue was released on February 12, 1978 on 12 pages, in a format of 21 x 29 cm. in Macedonian language with Cyrillic alphabet. Editor-in-Chief was Blagoj Milenkovski. It was an informative gazette of the Association of Macedonians “Goce Delchev” from Gothenburg. The cliché of the head was in Macedonian and Swedish, on the left was the emblem of the association, and in the middle was the image of Goce Delchev.

The first and subsequent issues of the newspaper contained texts about numerous activities of the Macedonians in Gothenburg and beyond, especially of the association “Goce Delcev”, almost all illustrated with photographs. From the initial 12 pages, from issue 3 -7 it was published on 16 pages, and from the eighth issue even on 20 pages, regularly informing on the activities of the Macedonians in those areas.

**“MAKEDONSKI VESNIK” (1979) –
GOTHENBURG (Macedonian newspaper)**

Increased and engaged gathering of Macedonians in Sweden was obvious in the early eighties. In that period were formed the first associations “Goce Delchev” in Gothenburg and “Macedonia” in Malme, which main goal was, above all, to gather more members, and then unite the associations and clubs in the Macedonian community.

The journal “Macedonian Newspaper” started to appear on February 12, 1978, as an informative newspaper and periodical publication of the Macedonian association “Goce Delchev” from Gothenburg under the name “Our Gazette”, and from the issue number 6 and 7 (September and October 1978) as a body of the Interest community of Macedonian associations and clubs in Sweden.

The first year under the name “Our Gazette” were printed 9 issues, and from the number 10 printed in January 1979, the journal changed its name to “Macedonian Newspaper”. After the Second Annual Assembly of the Macedonian Interest Community in Sweden, since February 1981, the journal began to be released as a body of the Coordination Board of the Macedonian associations and clubs in Sweden.

The first issues of the journal “Macedonian Newspaper” were printed on 12 pages with modest journalistic and technical possibilities. However, from issue to issue, the journal was increasingly improved both in volume and content, growing in a modern and contemporary newsletter, growing in parallel with the development of the associations and clubs of the Macedonians temporarily employed in Sweden.

At the same time, and for the more complete activation of the youngest generation of Macedonian citizens in Sweden, since 1979, as a supplement to “Macedonian Newspaper”, the children’s journal “Snowflake” was printed.

**“SNEGULKA” (1979-) – GOTHENBURG
(Snow-flake)**

The first issue of this children’s journal appeared in 1979 as a supplement to the “Macedonian newspaper”. It was printed as a supplement to the journal, in the same format (21x29 cm) on 8 to 16 pages. It was printed in Macedonian language and there were also children’s works in Turkish language, especially of the Macedonian Turks from Prespa. The cliché of the journal’s head was in Macedonian with Cyrillic alphabet and on the right side in Swedish.

The first issue printed on eight pages was abundant with texts mostly borrowed from children’s journals printed in the Republic of Macedonia, and there were also original materials about the activities of Macedonian children in Sweden. The second issue was with the same form and content and included numerous photos from the lives of young generations. In the next years, the journal “Snowflake” was published in every issue of the “Macedonian Newspaper”, so that in twelve years about 45 issues were printed, which represented a true children’s informative newsletter and an affirmator of children’s wishes, dreams of achievements, as well as a significant contribution to the Macedonian children’s bookstore.

**SPISANIE “MAKEDONIJA” (1983) PARTILE
(The journal Maacedonia)**

The journal “Macedonia” was printed in Partille - Sweden. The first issue was released in April 1983 as a body of the Movement for the Liberation and Reunion of Macedonia (MLRM), in Macedonian language with Cyrillic alphabet, on 24 pages. Most of the texts were original, and only a few were borrowed from other newsletters. The journal was edited by members of MLRM.

According to the introductory article posted on the last page of the first issue, the publication of this journal,

in fact, was a link to earlier published journals. The idea and the political platform were almost identical to that of the “Macedonian Nation”, “Ilinden” and the previously issued numbers of “Macedonia”.

The issue number 3 was probably the last of the journal “Macedonia.” It was printed in December 1983 on 24 pages, in Macedonian with Cyrillic alphabet. It contained texts referring to Cento and the Presidium of ASNOM.

UNESCO “HERALD” (1980-1991)

The role of the mass media in the Macedonians has always been of great importance. They were irreplaceable in continuing the cultural traditions of the Macedonian settlers in the new world. The newspapers tried to fully familiarize the reader with the Macedonian language, culture, history, folklore, and other features brought from all parts of Macedonia.

Such was the case with the UNESCO journal “Herald” from Paris. The first issue of this significant journal in Macedonian language appeared in September 1980. It was printed on 36 pages and in a format of 21 x 29 cm, as a herald of UNESCO - the United Nations Educational, Scientific and Cultural Organization, which headquarter was in Paris.

The issues of the journal “Herald” were thematically dedicated to education, science, culture and informatics. It included articles from the most eminent authors from many countries and their thoughts about the modern world, art, science, the history of civilization, which encouraged cooperation and the understanding among the peoples. Therefore, the publication “Herald” in Macedonian language had great national and cultural significance. Especially in every issue, in addition to the basic text, additional material from 4 pages printed by choice of the Macedonian editorial board and by Macedonian authors was included.

Therefore, we can rightly say that the journal “Herald” was a true herald of the Macedonian culture, science, education, history, literature, language, the Macedonian people and Macedonia.

“TATKOVINA” (1984-1988) – COPENHAGEN (Fatherland)

The journal “Fatherland” was a body of the Club “Makedonija” and the Association “Prespa” from Copenhagen. The first issue came out in 1984 as a quarterly on 20 pages and was printed in Macedonian language. It was released four times a year.

The first issue included information from the Law on Foreigners, the list of the Board of Directors of the club “Macedonia”, information on the library of the club and the association “Prespa”, which from the initial 50 members already in 1984 reached the number of 395 members, mainly of Turkish nationality, and originally from the Prespa region. Then followed texts about the native Macedonian language, the youngest, the annual vacations spent in the homeland, a page for humor with crossword, as well as a text on the occasion of the Macedonian festival in Gothenburg, Sweden, on April 22, 1984.

The issues number two and three were printed on 28 and 36 pages and were similar in their form and content. And the issue number 4 of 1984 was printed on 32 pages and had the same format as the previous issues. This issue also contained much information from the Law on Foreigners, the activities of the Club “Macedonja” and the association “Prespa”, in which annual assemblies were held with the election of new presidents and other members of the Board.

A characteristic of almost all the issues of the journal “Fatherland” was that it provided an image of the life and activities of the Macedonian settlers in Denmark, as well as in other countries, with special emphasis on the activities in the Club “Macedonia” and the association “Prespa”.

**“MAKEDONSKI GLAS” (1992) – MUNCHEN
(Macedonian voice)**

The newspaper appeared on June 14, 1992 as a newsletter of the Macedonian community for South Germany. It was printed in Macedonian language with Cyrillic alphabet, on 8 pages, in a format 28,5 x38,5 cm. Publisher was the Macedonian Orthodox church community “Holy Trinity” from Munich. This issue was nicely edited and rich with diverse contents from the lives of Macedonians in Germany and elsewhere and also included texts about the social and cultural life in the Republic of Macedonia.

**MACEDONIAN PAGES
IN OTHER NEWSLETTERS**

In addition to the Macedonian informative newsletters that were published for a period of three and a half decades (1957-1992), Macedonian pages were also printed in other nations’ newsletters. This was probably due to the policy of Yugoslav communion among immigrants and temporary workers abroad. Therefore, in those decades this phenomenon was most pronounced in Western European countries, where numerous Macedonian associations and associations with pro-Yugoslav characteristics were formed.

It was also the case with the informative newsletters which were printed in Serbo-Croatian or Croatian-Serbian, and which included a supplement, that is, pages in Macedonian and in the Slovenian language. Thus, in 1972 in Trelleborg, Sweden, the newspaper “Yugoslav Voice” started printing, in which one page was printed in Macedonian language.

Also, in the newspaper “Yugoslav Gazette”, which started to appear in Stockholm from March 1976, and which number of printed issues up to 1992 was 300, a Macedonian page was printed. Usually these newspapers

were a body of the Yugoslav Union in which until 1992 were also included Macedonian organizations and associations.

Macedonian pages in those newspapers included short news and other information from the Republic of Macedonia and wider, materials for the youngest, sports news, poetic achievements and other information from the social, cultural and social life of temporary employees in Western European countries.

RADO-HOURS IN MACEDONIAN LANGUAGE

The introduction of a radio program in Macedonian language in Europe began in May 1944, when the Macedonian word was heard for the first time on the Radio station “Free Yugoslavia” from Moscow. The broadcasts of this radio station were broadcast two to three times a day for fifteen minutes.

These shows were broadcast only for a period of one year. Subsequently, similar Macedonian language broadcasts began to be broadcast via Radio Moscow. These shows were broadcast until the spring of 1991.

On June 18, 1952, in the framework of the “Voice of Truth” radio station, which was broadcast in Bucharest in Greek, the programs were launched in Macedonian language.

Those shows were broadcast and persisted for three years, that is, until December 31, 1955. Even though they basically conducted anti-Yugoslav politics and propaganda, which was a feature of other information means in that period, they also had positive sides, since they were in Macedonian language and were broadcast in a large wavelength.

Radio shows in Macedonian language began broadcasting in 1969 at the Radio Hour “Deutsche Welle” (Voice of Germany) within the Yugoslav editor’s office. At the beginning it was a ten minute radio

panorama that was broadcast once a week. Soon this show in Macedonian language has grown into a regular daily program of fifteen minutes, and then it became an everyday broadcast with half-hour information-policy content at short wavelengths.

In addition to the shows of Deutsche Welle, in Germany, programs in Macedonian were also broadcast on the “West Deutscher Rundfunk” (West German Radio) from Cologne, intended primarily for thousands of Macedonians working in Germany. These temporary programs started broadcasting in the seventies, and since 1992 a regular program in Macedonian language has been introduced twice a week (Tuesday and Thursday for five minutes), with efforts to expand.

Within the Swedish Radio, in the city of Stockholm from 1 September 1980, programs began broadcasting in Macedonian language intended for the citizens of temporary residence and work in that democratic Scandinavian country. At the beginning, the radio programs were broadcast twice a week for fifteen minutes, and starting from 1991 once a week on Saturday, and every other Saturday, for thirty minutes.

Also in Gothenburg were broadcast shows in Macedonian language. Such and similar shows were occasionally broadcast on the radio programs of Radio Malme.

In France, in Paris, a program in Macedonian language was broadcast every Sunday within the Radio station “Studio YU”. It started broadcasting in the period 1984-1985 and was intended for employees of Macedonian origin who lived in Paris and the surrounding areas. These radio broadcasts lasted for half an hour.

And in Belgium, on Radio Liege, thanks to the efforts invested by Mr. Stipe Karevic, a well-known friend of Macedonia and the Macedonian people, for over two decades was present the Macedonian song and dance, melos and the Macedonian language.

MACEDONIAN NEWSLETTERS IN THE EASTERN EUROPEAN COUNTRIES

fter the defeat of the Democratic Army of Greece (DAG) in August 1949, one part of its forces moved to Yugoslavia, and another part in Albania, from where a schedule for transfer to the former Eastern European countries and the then Soviet Union was made. Prior to that, in the spring of 1948 approximately 28,000 barefooted children from the villages on the free territory in the Aegean part of Macedonia were evacuated.

In the absence of precise records, it is assumed that the total number of immigrants accepted in the Eastern European countries and the Soviet Union was about 55,000 of which over 20,000 were Macedonians. Macedonian immigration, along with the Greek, lived and acted within all the organized forms realized by the Communist Party of Greece. .

The alliances represented mass organizations with the main goal - fostering and developing of cultural-national traditions, the political unity of the membership, development of the patriotic spirit, etc. This set up activity was carried out by the alliances through their bodies, newspapers and journals, which their central bodies issued in each country separately.

In the beginning everything has begun more than modestly, with brief informative bulletins presenting the latest information or views of the Party, with provisional wall newspapers in children's homes and factory halls, where most migrants were employed, in hospitals where wounded DAG fighters were treated and elsewhere. However, since the autumn of 1949, the first newspapers of political immigration started to be released, in which pages in Macedonian language were printed.

“THE YOUNG MACEDONIAN” (1949-1953)

„АГОНИСТИС» („БОРЕЦ») – BUCHAREST

The first journal printed in the Macedonian language in the Eastern European countries was the journal “The young Macedonian”, for the exiled Macedonians from Aegean Macedonia. The cliché was in Macedonian with Cyrillic alphabet, and a drawing of fighters from Ilinden and NOB (National Liberation Struggle). It was printed on 28 pages in a format 20 x 26. It was released in Bucharest in August 1949.

Both the first and the next 35 issues (as were printed in five years) contained many materials for both children and by the children in Romania and wider, as well as texts from the Macedonian history, customs, culture and education.

In the beginning the journal “The Young Macedonian”, in the lack of textbooks and books for children, played a role of a textbook for the young Macedonians, and the teachers used its materials for teaching. But what seemed particularly appealing was the section “Poetry Corner”, where the youngest for the first time could, in their native language, express their feelings and joy that they were saved from the scenes of an unjust war. The sorrow and nostalgia for the deserted fatherland and the longing to return to the old fireplace were overwhelming.

**“NEA ZOI” (“NEW LIFE”) (1950-19570)
(„HOB ЖИВОТ“) - BUCHAREST**

It is assumed that the number of political immigrants from Aegean Macedonia predominantly populated in Bucharest in 1949 was about 6-7,000 of which 3,000 Macedonians and they were mostly settled in Botosani, Florica, Pitesti, Hunedoara, Braila, Galati, Valcea, Brasov, Cluj, Oradea, Falticeni, as well as in the children's homes Sipaja, Tulgesh, Oradea, Blaj, Paltinis and Targoviste.

Under the leadership of the Central Committee of the Communist Party of Greece, from the beginning of 1950, a newsletter titled “Nea Zoi” (“New Life”) (1950-1957) was published in Greek language, but also with pages in Macedonian language with Cyrillic alphabet. From December 1952, the newspaper, as a body of political immigrants from Greece, started printing as a newspaper in medium format, on 4 pages, of which one page was in Macedonian language.

By 1958, it was published four times a week, when it started printing on 6 pages every second day, two of which were in Macedonian language attached as a supplement. The circulation ranged from 1,500 to 2,000 copies.

The newspaper “New Life” was in general, political newsletter, dealing with issues related to the culture, organized living, the economy, as well as problems in Greece. Special emphasis was put on the issues and problems of Macedonians in immigration and Aegean Macedonia in the fight against discriminatory laws. There were also included comments and other information from the entire life of Macedonians around the world, including from Pirin Macedonia.

In the period after 1956 a number of texts were published about the free part of Macedonia, its culture, language, and there were also included texts related to organizing seminars for Macedonian teachers, as well as information on the publishing activity and the press

in the immigration, the qualification of the Macedonian workers, studying of youth and other.

“AGONISTIS” (“THE FIGHTER”) (1950-1970)
(„БОПЕЦ”) - JESENİK

After the Civil War in Greece, the number of political immigrants in the then Czechoslovakia was about 12,000, of which over 2,000 were Macedonians, mostly from the Lerin-Kostur Region. Macedonians lived mainly in the cities of Jesenik, Prague, Ostrava and together with Greek political immigrants acted in all organized forms constituted by the Communist Party of Greece (CPG).

Macedonians and Greeks were informed through the joint newspaper called “Agonistis” (“The Fighter”). This newsletter began to be released in the beginning of 1950 on four pages, one of which, and sometimes two, was in Macedonian language.

In 1953 The administration of the political immigrants in Czechoslovakia moved from Jesenik to Prague, and thus, the Editor’s office of the newspaper, and in 1966 a new migration happened from Prague to Ostrava.

“PROSTI NIKI” (“TOWARD THE VICTORY”)
“NEOS DROMOS”; (“NEW WAY”) (1951-1968)
(„ХОБ ПІАТ”) - TASHKENT

According to incomplete and unofficial data, the number of political immigrants from Greece in Tashkent and its surrounding areas, in the period of 1949, ranged between 19,000 and 20,000, of which 7-8,000 were Macedonians from Belomorsk Macedonia. That number increased in the sixties and reached a figure of about thirty thousand, but this number later was rapidly reduced due to the large number of returnees to Greece, Macedonia and other countries. It is thought that today about two thousand Greeks and about 500

to 600 Macedonians, mostly elderly people or mixed marriages, live in this region.

The role of informant among the political immigration from Greece to Tashkent was carried out by the newspaper “Prosti Niki” (Towards Victory), which was released under this name in Greece as a body of the DAG Headquarters, and under the same name it also appeared in the spring of 1951 in Tashkent.

In 1958, the newspaper changed its name to “Neos Dromos” (“New Way”), in which one page was also in Macedonian language.

This informative newsletter was terminated in 1968. The page in Macedonian language included materials about the struggle of the Macedonians in the National Liberation War and DAG, their life and tradition both in Greece and in the new environment, as well as with information, news and other materials related to the culture, social and political life, as well as news from Macedonia.

“DIMOKRATIS” (DEMOCRAT) (1951-1974) **(ДЕМОКРАТ) – WROCLAW**

The first among the immigrants from Greece to Poland were children refugees - the exiled, and they were accompanied by a woman or a maid who had the role of educators. As soon as they arrived in the new unknown homeland, they settled in Solice Zdroj, Ladek Zdroj, in Zgorzelec, and from there they were transferred to Wroclaw, Legnica, Swidnica, Szczecin and other places.

And in those new territories the Macedonians struggled to preserve and affirm their mother tongue, culture, literature, traditions, and thus to strengthen their national spirit. Thus, as late as 1949/50, a bulletin was published in Zgorzelec both in Greek and Macedonian. Macedonian pages of this informative newsletter were prepared by enthusiastic Macedonians from Aegean Macedonia.

Since its launch, the newspaper “Democrat” was published every day except Sunday; it was printed in a format of 36 x 51 cm, in a circulation of two to three thousand copies. It was published on 4 pages, three in the beginning, then two in Greek and two in Macedonian.

At the end of the sixties, many Macedonians moved from Poland to the Republic of Macedonia and overseas, especially to Canada and Australia. As a result, in 1974, the pages in the Macedonian language in the “Dimokratik” were terminated; soon after the newspaper was also terminated.

On the territory of Poland between 1953 and 1957, in the village of Kroschenko, a district of Ustrzyki Dolne, near today’s border with Ukraine, a newsletter in Macedonian language was printed in the Agricultural Cooperative “New Life”.

In the period from 1952 to 1954, the Polish Radio for foreigners that was broadcast in Warsaw, in addition to the shows in Macedonian from the Vardar Radio, introduced “Aegean” shows that had purely political goals.

**“LAIKOS AGONAS” (“NATIONAL FIGHT”)
(1951-1975) („НАРОДНА БОРБА”) – BUDAPEST**

According to some incomplete data, the number of political refugees from Greece in Hungary, however, ranged from eight to ten thousand, of which about 80% were Macedonians, including a thousand children housed in children’s homes throughout Hungary. They were located in Budapest, Beloianisz village, then in the cities of Ozd, Miskolc, Balatonalmadi, Balatonkenese, Balatonlelle, Hjuges, Iskar Sengjur, Dik, Csurgo and other places. The children were between three and thirteen years old and in the children’s homes besides the Macedonian language, they studied other subjects in their native Macedonian language.

In addition to these activities, in 1950, the newspaper “Laikos agonas” (“National Struggle”) began to be released in which, besides the three pages in Greek; one page was printed in Macedonian. It was published in a different format, but it was usually in a standard format of 42x58 cm.

In the beginning, only one page was printed in Macedonian, and later two pages were printed as a supplement. Since the newspaper was distributed in Greece, it was easy to extract the supplement, as “a part of the Greek politics”. The newspaper was published every day, except in the early years when it was a weekly.

In doing so, a special place was devoted to the lives of refugee children (exiled from the native fireplace) in homes, as well as to the activities of the cultural and educational life of the Greek political refugees from Hungary. The newspaper was terminated in 1975, when the number of Macedonians was sharply reduced.

“ILINDEN”(1952-1956) “ИЛИНДЕН“ – BUCHAREST

The journal “Ilinden” was the second magazine in Macedonian language that was printed in Eastern European countries. It was a body of the Central Council of the Ilinden organization. It was printed in Macedonian with Cyrillic alphabet, also using Russian letters, in the format of 16.5 x 25.5 cm.

The journal was published on fourteen pages since August 1952, and it was periodically published. It was edited by the Editorial Board that edited and led the radio-hour in Macedonian language. “Ilinden” together with the journals “Macedonian Life” and “Young Macedonian” were printed in Bucharest, and distributed in other countries where Macedonians from Aegean Macedonia lived.

Through the “Ilinden” journal, the organization presented its policy, which was also a CPG policy, in

accordance with the policy of the Politburo regarding the CPY and in general with respect to Yugoslavia. But, being a journal, it had to respond to the national needs, because the material with historical, cultural, folklore, literary and other content were purely Macedonian.

The journal also published the laws of the Greek state that prohibited the use of the Macedonian language, the alteration of the toponyms, as well as the permission to other peoples (Vlachs, Madziri etc.) to move into the area where the Macedonian population lived until the Civil War. After that, translations from Greek magazines and other materials were included, all in order to popularize the cultural heritage of the Macedonians. The last issue of this journal dates from 1955 as a double issue for the period November-December

**“MACEDONIAN LIFE“ (1963-1966)
„МАКЕДОНСКИ ЖИВОТ“ – BUCHAREST**

The first issue of the journal “Macedonian Life” appeared in January 1963 as a periodical edition. It was edited by a Editorial Board composed of political refugees from Aegean Macedonia, who were expelled from Greece after the Civil war in Greece and moved to east-European socialist countries.

It was printed in Macedonian with Cyrillic alphabet, in a format of 14x21 cm, and in a circulation of 2,000 copies. The cliché of the first issue was different from the other four numbers (total printed) and included Macedonian embroidery and the name of the publication in Cyrillic alphabet. The content followed, and then the texts were displayed on 152 pages illustrated with numerous interesting photos.

The issue number 4 was the last of “Macedonian Life.” It was printed on 144 pages in February 1966, with texts for similar historical events, as well as literary works from Macedonians in European countries, which is a

nice addition to the literary work of the Macedonians outside their homeland.

“Macedonian Life” with its numerous articles, information and other texts represented the life of the political immigration from Aegean Macedonia, informing about the results in the production, education and cultural activity. With various texts and reports, it spiritually fed the political immigrants with truths from the history and the cultural past, and the younger generations through the children’s rubrics, through the songs, illustrations and others, got knowledge about their identity.

Therefore, it can rightly be concluded that the joint informative newsletters of the Greeks and Macedonians from the Aegean part of Macedonia under Greece represented a real example of cooperation, recognition of the special values and nationality of the two peoples which, not by their own fault, became refugees-exiled and fled their native grandfathers’ homes in Greece and Macedonia.

THE NEWSPAPER “VOICE OF THE AEGEANS”

he newspaper “Voice of the Aegeans” began to emerge in Skopje on 1 September 1950, as a body of the Main Board of the Association of the Refugees from Aegean Macedonia.

The Greek Civil War from 1946 to 1949 is a Golgotha for the Macedonian population from the Aegean part of Macedonia. It was one of the most dreadful and cruelest wars with enormous consequences and incurable traumas for the Macedonian population, especially for the youngest, for the untouched flowers - the children.

The Civil War was the most fatal for the suffering and tortured Macedonian from Aegean Macedonia, who entered into it organized and consciously, hoping that through an armed struggle, along with the progressive forces of the Greek people would win national freedom within a new democratic Greece.

However, instead of the freedom for the Macedonian people, the war brought about pogroms and left lasting traces on the difficult fate of the Macedonians over whom various repressions and unseen pressures were performed. As a result, a large number of them were forced to leave their native places.

Among them, over 28,000 children of age between 2 and 15 years were forever torn from their native land in 1948 and 1949. They were expelled from their ancestral homes in the Aegean part of Macedonia and were taken to live in various countries around the world, where they were provided for untroubled and peaceful life, but with sorrow in their hearts.

During the Civil War the safety of thousands of children was in danger, because the military units and the gendarmes in their fluorry took the civic population and the children with them, sowing fear among them, especially among the participants in DAG. Because of this, it was necessary to provide a more secure life for the children who were most often exposed to the danger which was a part of the Civil War every day.

By the end of 1947, the leadership of the Communist Party of Greece and the Provisional Democratic Government of Greece turned to the governments of the countries with the so-called “national democracy”: Yugoslavia, Albania, Romania, Hungary, Czechoslovakia and Poland, to temporarily bring their children from the liberated and half-liberated territories.

All this is more and modestly noted in a series of publications published everywhere in the world, especially in the Republic of Macedonia, which reflect the struggle, persecution, life, the grief of the Macedonian people in the unfortunate Aegean Macedonia.

However, the author of this text, Slave Katin, as a journalist-analyst, will focus on The newspaper “Voice of the Aegeans”. Namely, this informative newsletter began to emerge in Skopje on 1 September 1950, as a body of the Association, i.e. the Main Board of the Association of the Refugees from Aegean Macedonia.

For a period of more than three years, the period of publishing of the newspaper “Voice of the Aegeans, forty-one issues has been printed. At the beginning the

editor-in-chief was the virtuous Todor Simovski, then the famous Mihailo Keramitchiev and the significant journalist and publicist Hristo Andonovski, and the number of the collaborators from the Republic and outside of it was indeed impressive.

Such journalistic activity contributed to the newspaper being one of the windows to the world and a loved guest in the homes of the Macedonians from the Aegean part of Macedonia, who lived in the People's Republic of Macedonia, in many parts of the FNR of Yugoslavia and in other countries.

In the editorial of the first issue of the "Voice of the Aegeans" of September 1, 1950, among other things, it is said that, for a long time, there was a need for publishing such a newspaper for the refugees from Aegean Macedonia living in the FYR of Yugoslavia.

That need, as it is said, was due to the fact that the newspaper was supposed to become an organizer and a leader of emigrants; to inform them and to direct them to the problems of the refugees from Aegean Macedonia; that is, to reflect the life of the Macedonians from Aegean Macedonia. The editorial also describes the suffering and the struggles of the Macedonian people in the Second World War, where, among other things, the following is said:

„The brutal monarchist-fascist terror and the unseen denationalization policy of the Greek reaction, as well as the treacherous policy of the Communist Party of Greece forced more than thirty thousand Macedonians to leave their homes and seek asylum in the FNR Yugoslavia, which received them fraternally and helped them to partly heal their wounds from the war. “

Also, the issue no. 14 of September 1951 reads: *“The newspaper “Voice of the Aegeans” is not only an organ of the Main Board of the Association of the Refugees from Aegean Macedonia, but it is also a faithful speaker of the*

centuries-old intentions of the entire Macedonian people who has been fighting for decades for their national freedom, for human rights. The newspaper is a mirror of the life of the refugees from Aegean Macedonia in former Yugoslavia...”

The newspaper is struggling for the truth regarding the National Liberation War in Greece, which in an insidious manner is trying to blur the traitorous leadership of CPG (the Communist Party of Greece). It is a living artery that connects Macedonians in the foreign countries, separated from their native land. The newspaper on its pages collects, systemizes and perpetuates the battle's past, the glorious traditions and the numerous victims of the Macedonian people in the fight against its captors” it is said among other things.

In the first issue of the “Voice of the Aegeans”, a text about the life of the children in the Crikvenica House is published. It noted that 292 refugee children (exiled) from the Aegean part of Macedonia were accommodated in this seaside town located in the immediate vicinity of Rijeka.

Within the House, which is located on the very coast of the Adriatic Sea, the “Gotse Delchev” Elementary School was opened, which had its own library with a modest fund of books (about 450), and which was achieving notable results for which it was rewarded.

In this issue, there was also a text about a group of 30 Bulgarian children from Aegean Macedonia, who lived in the House of Osijek, Slavonia, and visited Skopje, the capital of Macedonia. Namely, out of the total of 86 boys and girls from Aegean Macedonia, who lived at the House in Osijek, 30 of them were on vacation in Ohrid, and besides the beautiful Ohrid, they visited other places in Macedonia.

The issue no. 7 of March 1951 published the news about the construction of a home for the acceptance of refugee children in the village of Petrovec, near Skopje,

whose capacity was for 60 children, and where all living conditions were provided.

Then, the next issue published the report on the children's home "Lazo Trpovski" in Bitola, which said that 92 children were accommodated in the new home which was opened on January 1, 1951, and the Home was expected to accommodate 120 children.

The youngest children in this home have all living and working conditions. One part of the young children study at the "St. Clement of Ohrid" school and the elderly at the high school. The Administration of the "Lazo Trpovski" House made sure to provide them with school bags, books and other school supplies.

A considerable space is devoted to the text about the Children's Home "Gotse Delchev" in Struga opened on March 1, 1950. It has a capacity for 60 children from 7 to 14 years of age. The children in the House are safe and great care is taken of their health and nutrition, and there is also a library and chess section which work with success.

On the pages of issue no. 10 of June 1951, one of the many children's homes established in Yugoslavia after the liberation was presented, which was aimed at gathering orphans from the war, as well as children of poor parents. It was the "11 October" House in Skopje, built in the economy of the same name, founded in 1947, and out of the total of 93 children 69 was from Aegean Macedonia, among which 40 were girls.

An article entitled "The successes of the incomplete high school in Bela Crkva" was published, stating that in the school year of 1949/1950 the incomplete gymnasium was opened in Bela Crkva with 221 pupils. The total number of pupils, together with those in the elementary school "Gotse Delchev", is 522 children refugees from Aegean Macedonia, and the number of teachers at the end of the year was 12.

The long reportage about the House of Bela Crkva written by Hristo Andonovski from November 1951, says that the House is a center of education. He vividly presents the life, describes the working rooms, the children's exhibition, the library, the dance, the ballet group, etc.

In this issue, a text about the CPG chauvinistic leadership was published, which text was trying to implement its policy in the children's homes, where about 90% of the children were Macedonians.

There was presented a striking case when the author of the text Hristo Andonovski asked the head of the House in Bela Crkva Nikos Georgiadis, a Greek, why he was teaching in Greek, he justified himself saying that "the children are tomorrow's cadres who will lead the Greek people".

In Gjakova, Vojvodina, a home for the refugees from the Aegean part of Macedonia was also founded. About the life and activities in this home is written in the issue no. 17, in December 1951.

The text says that the first refugee children arrived in 1948. In 1949 they founded the company "Krstev Misirkov" with about 120 members. This association achieved remarkable results with the presentation of the Macedonian songs and dances in several towns, but a special success was experienced with the "Pechalbari" ("Fortune seekers") drama.

In the issue no. 2 of October 1950, a material was published that refers to the visit of foreign children from the Aegean part of the Motherland to the House of Crikvenica. The group of foreign young people, mostly French, then Vietnamese and an Indian, who were building the Student Home in Zagreb met and talked with the children in the House, where they faced a warm and cordial welcome.

In the next issue from November 1950, a special space was dedicated to the text about the departure of 56 children to Australia, who went to their parents and relatives on October 26, 1950 through the Red Cross. Then the celebration of the “Week of the Church Cross” in Crikvenica was presented, as well as the letter of a group of 77 children from Osijek, expressing gratitude for the care that was given to them.

Analyzing the newspaper “Voice of the Aegeans”, we noticed that the issue no. 4 of Dec. 1950, on the first page, published the text titled “About the Issue of the Children from Greece”, in which, among other It is said:

„The traitors of the interests of the Greek and Macedonian people from Aegean Macedonia - Zahariadis and the company, frenzied, with crocodile tears, are tearing their clothes to succeed in fooling the world public opinion on the issue of children who during the Civil War in Greece were forced to transfer to the national republics and in the first place in the FYR of Yugoslavia... “

In support of this, the author of the text LAZO DAMOVSKI - Oshenski indicates one characteristic case. Namely, Methodi Ambarovski from the village of Sarakinovo, Voden region, who lives in Skopje, has three children. His son - Vane is kept in Romania, Mice in Czechoslovakia and Stevo in Poland. And such cases in the Macedonians from Aegean Macedonia are countless. Therefore, parents rightfully seek for their own children, it is emphasized in the text.

In the issue no. 6 of February 1951, there is reportage from the visit in Dec. 1950 to the homes where the children from Aegean Macedonia were accommodated. When visiting the home in Bela Crkva, the reportage says, we learned that there are about 500 children living there.

In the House there are also good hygienic conditions, and the students live and study in neat rooms. The

meeting with the refugee children is unforgettable and difficult to describe; every child wanted to be greeted, to ask for his close and distant relatives in the R. of Macedonia.

In the issue no. 6, the newspaper publishes the letter from Tana Popova and Lena Joteva - then children from Aegean Macedonia who were accommodated in the Home in Bela Crkva. The letter was addressed to the newspaper "Voice of the Aegeans," and, among other things, it says:

"Although we were small, we still remember the misery and suffering of our parents, as well as our own troubles. Many of our brothers and sisters were tortured and killed in prisons, just because they fought for their rights, for the freedom of their enslaved people. The struggle that our brothers and sisters, fathers and mothers fought against the monarchist-fascists was really fierce. That struggle forced our parents to leave us and send us to Yugoslavia in order to save our lives," the letter says.

In Gjakova, i.e. in Krushevlje, there were also cinema presentations that were provided with the projector that was a gift by the Macedonian veteran Dimitar Vlahov, which were watched with pleasure and exaltation. The activities of the refugee children in Gjakova, were also published in the issue no. 20, of March 1952. The text says that in Gjakova there is a school in which 360 children are educated, who, besides the teaching, are organized in a house, choral, agrarian, ballet, recitation, chess and gymnastic sections.

The issue no. 19 of February 1952, on the first page of the newspaper "Voice of the Aegeans", published the text about the Sixth Session of the General Assembly of the United Nations which was held in Paris on January 30, 1952, when were also discussed the refugee children and their return home. At the Assembly, the Yugoslav delegate Sergie Makiedo, among other things, stressed in his speech that the return of the refugee children to their

parents had an extremely humanitarian character and that kind of relationship must not be used for political speculation.

In that sense, according to the Resolution on the Return of Refugee Children to their Parents, the Yugoslav Red Cross strived to resolve this issue as soon as possible, while demanding the parents to submit original requests. The Yugoslav delegate also pointed out that there were about 7,800 refugee children with their parents in the Yugoslavia, and about a thousand children were all over the country.

Regarding the return of refugee children from Aegean Macedonia, it was also discussed at the Fifth Session of the National Assembly of the People's Republic of Macedonia, held on April 30, 1952, on which the President of the Government, Lazar Kolishevski gave a speech, whose text was completely published in the issue no. 23 of June 1952.

Kolishevski among other things said: *“In November 1949, the issue of refugee children from Greece was raised before the UN Political Committee. Our delegation took a more positive attitude and contributed to its proper treating with its coming forward.*

A resolution was passed by the General Assembly of the UN with which children-refugees from Greece should be returned to their parents, regardless of the country they were in. This was greeted by all those in the world who could see the humanity of this act and the tragedy of the parents and children who were not by their own fault spoiled and separated from each other in various countries around the world “.

In the continuation of Kolishevski's speech, data on refugee children returned to their parents were presented. So it was said, that the federal and republican Government did everything they could to allow children and parents to be embraced. As a result, 555 children

were returned to their parents in Greece, Canada and Australia.

In the speech it is also emphasized that the Yugoslav government raised a request for 2,509 refugee children who are located in the eastern countries to return to their parents in Yugoslavia through the International Red Cross. He points out that the Government of the People's Republic of Macedonia pays special attention to the education of the children from Aegean Macedonia.

As a result, a number of them completed various elementary and secondary schools, and some of them a faculty. Only Skopje University has 47 students from Aegean Macedonia, because it is a sacred duty for children-refugees from Aegean Macedonia to be able to afford a decent and worthy human life, stressed at the end Lazar Kolishevski.

In the issue no. 27, from October 1952, the text about the Youth Brigade of the girls from Aegean Macedonia from the House in Osijek, who participated in the action in Mavrovo, was published. This Youth Brigade showed extraordinary results, was praised several times, and twice won the transitional flag.

Among the activities of the refugee children who lived in the homes throughout Yugoslavia, in the issue no. 30, from January 1953, a special place was dedicated to the activities of the children at the House "Lazar Trpovski" in Bitola. The article presents the celebration of the New Year 1953 in the House. On that occasion, the playlet "Carp" was performed, poems were recited, choral songs were performed, and the performance ended with a general reunion of the children and educators.

The news about the opening of the elementary school for children-refugees who came from Vojvodina and were settled in Demir Kapija, as well as about the cultural and educational activity in the House "11 Oktomvri" in Negotino were published, and the issue no. 36, of April

1953, published the text referring to the life of refugee children in Bela Crkva.

The last text says that the name of Bela Crkva (White Church) and other homes throughout Yugoslavia is closely related to the history of Macedonians from Aegean Macedonia.

Bela Crkva provided shelter to the youngest generation from the Aegean part of Macedonia, who was sentenced to pay the heavy tax, due to the fact that it belonged to Macedonian parents who had to take the weapon and fight for freedom.

The newspapers “The Voice of the Aegeans”, remains an indelible documentary on the Golgotha, the sufferers, the fates, the new homes, and the human limitless humanity. For this reason, it is said that for us, the newspaper “Voice of the Aegeans” is another page of the sad Macedonian immigration saga.

VII

MACEDONIANS IN THE NEIGHBORING COUNTRIES



*Red and golden dawn!
Sweet sister of mine Dawn!
The Sun rises from afar –
Will you ever rise
So powerful, so powerful and lovable
Over the valleys and forests
Over the fields and rivers
Over my Motherland?*

Koco Racin

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- ❁ AEGEAN MACEDONIA
 - ❁ MACEDONIANS IN GREECE
 - ❁ THE FIRST WORLD GATHERING
OF REGUGEE CHILDREN IN 1988
 - ❁ MACEDONIANS IN BULGARIA
 - ❁ MACEDONIANS IN ALBANIA
 - ❁ MACEDONIANS IN SERBIA
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AEGEAN MACEDONIA

To write about the past and present of Aegean Macedonia, a part of the divided Macedonia is responsible task, but also very pleased. It is for reasons often said that Macedonia is the most beautiful country in the Balkans and Aegean part of Macedonia is the core of this Macedonian beauty. It is not accidental, because in that area was once the headquarters of the Macedonian state of Philip and Alexander and of a great number of known and unknown heroes. That is why their descendants shine the horizons of the Macedonian emigrant galaxy with charisma as it may have only the stars of the Macedonian sky.

The Mother Nature donated Aegean Macedonia with a wealth of beauty and attractiveness. At the same time, its history has left invaluable traces of important events. Therefore, Macedonians from Aegean Macedonia wherever they are in the homeland or outside of divided Macedonia, rejoice proudly in all that and keep such a treasure for future generations.

Aegean Macedonia is a country whose name ever since the classical period has denoted a small province located in the immediate vicinity of Pella - the capital of the Classical Macedonian Empire. At the time

Macedonia covered the territory between the currently drained Pazar Lake and the lower course of the Vardar River. With the expansion of the boundaries of the Macedonian Empire, however, the area designated by the name of Macedonia gradually grew. Within it, the Macedonians from that period distinguished Upper and Lower Macedonia, primarily according to its geographic properties. Nonetheless, such distinction had political, cultural, military, and administrative significance.

Otherwise, Macedonia as a geographic region covers the central part of the Balkan Peninsula, an area enclosed to the north with the Mountains Sara, Skopska Crna Gora, Kozjak, Osogovo and Rila, and to the south with the Bistrica River and the coast of the Aegean Sea, ending at the mouth of the Mesta River. Bigla and the watersheds of Mounts Korab, Jablanica, Gramos and Pindus surround Macedonia on the west, and on the east the Mesta River and the western parts of Mount Rhodope. Within these boundaries Macedonia covered an area of 67,741.2 square kilometers.

On the other hand, Lower Macedonia, unlike Upper Macedonia, mostly consisted of lowlands. On the south it was surrounded by the waters of the Aegean Sea, on the south-west by the waters of Thermy Bay and the Perian Mountains, on the west by the mountains Vermion, Voras and Pajko, on the north by the Balkan massifs, and on the east by the hilly division between the Vardar valleys and Struma Rivers. Vardar divided Lower Macedonia into Eastern and Western; the western part of Lower Macedonia both physically and geographically was characterized by the central plain formed by the alluvia of the rivers Vardar, Bistrica, Ludias and Galikos. That fertile land (with an area of approximately 1,500 square kilometers) on the south was enclosed by the waters of Thermy Bay, on the southwest by the mountains of Peria, on the west by Mount Vermion, on

the north by Mount Pajko, and on the east by the Vardar River.

Today Aegean Macedonia covers a large part of Lower Macedonia. From the total area of Macedonia, the Aegean part spreads over 34,153 square kilometers, half of entire Macedonia. The Vardar and Pirin Macedonia were to the north, i.e. the current boundaries of Greece to the north, Albania and Epirus to the west, divided by the mountains Ivan and Pindus. The southern border line reached Thessaly, divided by mounts Kamvunia, Pieria and Olympus. It was washed by the Aegean Sea and the Mesta River.

The Aegean Macedonia relief is characterized by mountains that divide the country into numerous small and large lowlands and valleys with a large number of rivers and lakes. According to the current Greek administration, Aegean Macedonia is divided into the following districts: Kostur, Kozhani, Lerin, Voden, Kukus, Solun, Ser, Drama, Kavala, and Halkidiki.

Macedonia is a historic and geographic area whose name dates from the beginning of times. The Bible mentions it several times, and many chronicle writers experienced Macedonia as a Biblical country. Everybody describing Macedonia, both in the past and in more recent history, were fascinated by the country. That is why Macedonia is said to be the country of crossroads, and yet a land of beautiful landscape and mystery, the land of people who have felt the burden of conquers, empires, changes, and various enslavement. Nevertheless, it has preserved its magic and its name.

From the time of Alexander of Macedonia, through the rule of Rome and Byzantium, including the time of major Slav migrations to the south, Macedonia was the crossroads of different civilizations, cultures, religions, languages, and peoples. During that lengthy and opulent time, only two nations were designated as part of the

identity of the country - the Ancient Macedonians and the contemporary Macedonians.

Christianity was the dominating religion within this area ever since the IV century which is evident from the archaeological findings and the numerous Christian churches, Episcopal cathedrals, basilicas, baptisteries and other sacral buildings of monumental dimensions. They all show that Christianity was deeply rooted and well organized in Macedonia from the beginning to the present period.

Prior to the arrival of the Turks in the XIV century, Macedonia used to be a country in revival, with fascinating arts, affluent medieval literature, symbol of civilization. The Ottomans, however, regressed the development, and the long-lasting struggle for survival commenced.

The Balkan Wars will designate the liberation of Macedonia from Turkish subjugation, but they will also mark its tragic severance between Greece, Bulgaria, and Serbia, later also Albania, consequently followed by even coarser conditions and discrimination of the Macedonian people. The greatest disaster of the XX century - the Second World War - will bring about the Second linden and the ASNOM Decisions which will contribute to the accomplishment of the century-long aim - the establishment of the Macedonian State.

Namely, through active participation in the antifascist struggle during the Second World War, the Macedonians attained their freedom, but only on the part of their territory - Vardar Macedonia, which will be constituted as the People's Republic of Macedonia, thereupon the Socialistic Republic of Macedonia, and since 1991 the Republic of Macedonia.

Finally, at the turn of the second millennium the Third linden happened. The Republic of Macedonia becomes an independent and sovereign country that continued to build its independent democratic development.

The national composition of the population in the Aegean Macedonia was subject to major ethnic changes, in particular after the Balkan Wars and the division of Macedonia. Macedonians under the Greek rule were, and still are, subjected to assimilation torture and forced to immigrate, with the sole aim of altering the ethnic composition of Macedonia. However, Macedonians existed, exist and will continue to exist since it is not easy to uproot a nation that has survived for centuries in spite of all measures of violence and assimilation.

Macedonians were given many national names to influence their awareness in a negative manner. They were called: Slavs, atheists, Christians, Macedonian Slavs, Macedoslavs, Slavo-Macedonians, Bulgarians, Bulgarian Slavs, Macedonian Bulgarians, Serbs, South-Serbs, Greeks, Macedonian Greeks, Greek inclined Slavs, Bulgarophones, Slavophones etc. However, regardless of how they were called, they were and still are Macedonians. All of the names they were called can and should be disregarded since they are only a bunch of names for the same notion that denotes a single, tormented, divided nation with tragic fate, a nation that could be found all over the world.

The characteristics and traditions of the Macedonian nation, both by language and ethnic background, are unfamiliar to Greece. Therefore, the Greek bourgeoisie from the very beginning of its extended rule over Aegean Macedonia built a policy of physical extermination of Macedonian people focused towards alteration of their ethnic composition to its own benefit. That was a policy, in particular since the substantial support previously invested in the Patriarchate and the schools in Macedonia did not render the required results.

The Greek bourgeoisie, in its attempt to wipe out any marking that would suggest Macedonian attributes of Aegean Macedonia, in November 1926 adopted a law

on replacement of the Macedonian geographical names with Greek names for villages, towns, mountains, fields, rivers, etc. That law was published in the Official Journal of the Greek Government “Efimeristis kivemiseos”, No. 332 dated 21 November 1926, and in No. 346 of the same Journal new Greek names were published.

National and political slavery reigns there even today and the Greek nationalists and chauvinists are still making great efforts to depersonalize Macedonian national spirit and to destroy and bury deep the rich historical and cultural past of the Macedonian people from Aegean Macedonia

The journey through the Aegean part of Macedonia is challenging, exciting and pleasing at the same time, as well as a disappointment for the visitor to this unfortunate country. Anyone who has been acquainted with the fate and the tragedy of the persistent Macedonian people from this part of Macedonia - often referred to as ‘lake country’ - experiences that feeling. As one person at the meeting of the children-refugees said, it was a fatal destiny and will remain a tragedy of the humankind yet to be written about and retold for many centuries to come.

MACEDONIANS IN GREECE



he journey through the Aegean part of Macedonia is challenging, exciting and pleasing at the same time, as well as a disappointment for the visitor to this unfortunate country. Anyone who has been acquainted with the fate and the tragedy of the persistent Macedonian people from this part of Macedonia - often referred to as 'lake country' - experiences that feeling. As one person at the meeting of the children-refugees said, it was a fatal destiny and will remain a tragedy of the humankind yet to be written about and retold for many centuries to come.

It was an autumn Sunday morning. The sun had just appeared from the distance behind Belasica Mountain in the east, and the Vardar River seemed to be sunk into the fog of the evaporating water. We left Gevgelija and headed toward the Sveta Bogoroditsa (Virgin Mary) border crossing, in order to continue our trip to Thessaloniki.

Greece had a character of a democratic republic and precisely in the name of that 'democracy' we waited for three hours at the Bogoroditsa border crossing, near Gevgelija, for the Greek customs officials to affix a stamp over some incomprehensible 'document' for their own purpose only since a Greek stamp is not affixed over a passport bearing

the name of Macedonia. Thus, during those unpleasant moments we thought of the tyrant Pisistratus who - if he could only appear in the third millennium - would learn new methods and tactics in the way of treatment and in the struggle for a happier tomorrow.

We crossed the border over to Hellas (Greece), that is, to the Aegean part of Macedonia, where unfortunately, the Macedonians do not enjoy even the basic human rights guaranteed by the Declaration of the United Nations, of which the Republic of Greece is a member.

Aegean Macedonia has been the name of the country, or little province near Pella - the capital of the ancient Macedonian kingdom - since ancient times. At that time Macedonia covered the area between today's dried Pazar Lake and lower part of the Vardar River. Accordingly, with the expansion of the borders of the Macedonian kingdom, the area named Macedonia grew gradually. The ancient Macedonians divided this area into Upper and Lower Macedonia, primarily due to its geographical features. This division of Macedonia also had political, cultural, military and administrative significance.

The Macedonian people in the Aegean part of Macedonia (Belomorska Macedonia), differ from the Greeks (Hellenes) according to their characteristics and customs, language and ethnic origin. For these reasons, as soon as the Greek bourgeoisie expanded its power over Aegean Macedonia, it introduced a policy of physical extermination of the Macedonian people and changing the ethnic composition in Greek favor. Therefore, the national composition of the population in this part of the Balkans underwent major ethnic changes, especially after the Balkan wars and the division of Macedonia. The Macedonian population had prevailed in Aegean Macedonia until the Balkan Wars. The Macedonians under Greek rule were and still are exposed to torture and forced immigration, with the

sole purpose of modifying the ethnic composition of Macedonia. Despite all the acts of violence and denial of its nationality, the Macedonians not only existed then and exist now, but they will continue to exist because it is not easy to uproot one people from a territory where they have lived for centuries.

We left the border and headed toward Meteora. After hours of driving, we arrived in the small town of Kalambaka (with about 6,000 inhabitants) over which the rocks of Meteora hang like eagles. The city is situated in a narrow valley between Epirus (Aegean Macedonia) and the plane of western Thessaly, in the shadows of the big rocks of Meteora, which are a geological phenomenon. The town is believed to have existed even before Christ. Its old name was Stagoi, which according to N. Janopolus comes from the Slav word 'staja' meaning 'room' or 'hollow in a rock'.

Numerous battles have been fought for Kalambaka in the past, which is today one of the most attractive inland cities of our southern neighbor. The city has been under the occupation of Philip I of Macedonia, the Romans, the Byzantines, and Turks, finally to fall under the sovereignty of Stefan Dushan in 1348 and later under the sovereignty of his brother Simeon Urosh when Stagoi experienced significant progress.

More than a thousand colossal rocky cliffs rise vertically and over the city of Kalambaka and Kastraki village in the western slopes of Mount Andiksija. The Pineios River starts from that point and flows out of the Pindos Mountain into the Gulf of Thessaloniki. It is the only place with such reefs which turned into a city of the rocks in the late Byzantine period, the city on top of the cliffs with hundreds of monks who have separated themselves in the heights in order to preserve their privacy. These huge rocks provoke admiration and wonder in any visitor with their grandeur and the courage of their first visitors - invaders of those inaccessible terrains, many of whom have died.

The name of Meteora means a 'meeting in the air. It is a modern word which is not found in ancient writers. Athanasios from Meteora discovered the monastery of 'Savior', and was the first to climb the Broad Rock in 1344. When we speak of these wonderful rocks, it is difficult to find an explanation for their creation and existence since they were exposed to strong winds, rain, earthquakes and various other natural disasters.

Today it is very easy for one to climb to the monasteries, over the stairs which were carved during 1922 to 1925. However, the climbing was previously possible only with a rope and nets. The question remains of how the first monks ever came. There are many legends about it. Some people say that the monks climbed using wedges and a hammer to fix them into the rocks, while others think that the high trees that grew in the rocks helped them. Some believed that the first climbing was done by kites which took the ropes to the heights.

Nobody knows exactly when the first hermits and monks inhabited the rocks of Meteora, but it is presumed that there has been monastic life in the area since the 9th century. The first monks lived in natural caves, and presumably gathered for services on Sundays at Stagoi (Kostraki) back in the 11th century when they started to build monasteries on high cliffs. Later, in the 16th century, the first school known as the 'school of Meteora,' which also played an important religious function at the time of the Ottoman Empire, was opened. We visited the Monastery of the Savior Jesus Christ known as the 'Great Meteora,' built on the tallest cliff elevated nearly 500 meters above the river. You can reach the monastery by climbing over 150 stairs carved into the rocks.

In Meteora, among other things, we thought of the monk who has written a book in Macedonian language, but with the Hellenic alphabet. This indicates that a number of monks were Macedonians, who have left

eternal traces with their prayers to Jesus Christ the Savior in their native Macedonian language. Also in Meteora we talked about the difficult life of a monk, such as the life of Archimandrite Nikodim Tsarknias who, instructed by his fraternity, built the Macedonian Orthodox Church of St. Zlata Meglenska in the village of Sobotsko in Meglen, which we visited during our stay in Aegean Macedonia.

We left the monasteries of Meteora and headed for the road to Thessaloniki, the city named after the sister of Alexander of Macedon, and built by her husband Cassander. It is a nice seaside town, which lures as a shopping center, and even seduces the visitors with its beauty, Mediterranean climate, its sandy beaches nearby and, above all, with the hospitality of the local population. It is situated on the Khalkidhiki peninsula and is known for its many green spaces, Beas Kula, Salonika Assassins, and as for the monasteries of Mount Athos.

And not only Thessaloniki, which is the capital of Aegean Macedonia, but the entire Macedonian country is beautiful, starting from the mystical Pella – the ancient Macedonian capital - through the divine waterfalls of Edessa, the landscapes of Kastoria, and the magnificence of the rock churches and frescoes on the shores of Mala Prespa.

That is why the ancient Macedonians had established their capital precisely here. One part of Pella is now accessible to visitors, but a huge part, as the older residents of Postol (Pella) say, still lies underground. Because of the glory of the ancient capital of Philip and Alexander of Macedon - the Macedonians who 'sowed the Macedonian seed' - in tourist brochures Greeks call that entire region 'Pella' and its capital 'Voden' (Edessa).

Many tourists visit Pella every day carrying away with them the experience and memories of the soft scent of marble over which the Great Alexander of Macedon had walked for years.

THE FIRST WORLD GATHERING OF REGUGEE CHILDREN IN 1988



In 1988 the occasion of the first World Meeting of children-refugees expelled from their doorstep in Aegean Macedonia in 1948 was held in Skopje. Thousands of Macedonians from the diaspora were welcome and dear participant in the grand ceremony marking the anniversary of the agony of the Macedonian children caused by the Greek regime. In fact, it was a day for those children who were separated and who survived.

A day when fellow countrymen from all over the world arrived and gathered in Skopje; those fellow countrymen who, when they were small children, who were not spared from the monarch-fascist cruelty but, nevertheless survived. Now, as adult compatriots they arrived from all countries of the world.

Many of them have never seen each other after leaving their birth places forty years ago and were scattered all over the world at destinations of salvation and hope. Each of them with their own destiny, each of them with their own story.

The sound of truth filled Skopje's streets, theaters and museums, family circles, the air on radio waves and TV programs, anywhere. Many emotional and touchy

testimonies could be heard, and many messages were sent by Macedonian mothers, grandmothers, sons, daughters, fathers, grandparents and grandchildren, as a result from the terrible consequences of this exodus. And even after forty years deep traces of sorrow and everlasting pain have left in the fragile souls for their lost childhood and youth, for the curse to be separated.

The word of anger could be often heard at this meeting – how anyone could talk about Greece as a cradle of democracy when Greece itself had violated any basic human and national rights guaranteed by the international conventions, laws and declarations. Above all, those of the United Nations, Helsinki documents, European standards, and the like.

From the meeting in Skopje a request was sent to Athens that Greece, as well as the civilized world, should break down the ramps it had put up for the Macedonians born in Aegean Macedonia. Greece should remove its various methods of coercion and threats, and absurd excuses just to prevent them to go to their hometowns; to visit their homes unless they were deserted and burnt to ashes; to light candles for their close and beloved at their graves and in the temples, if not burned down.

Another undeniable proof that discriminatory and uncivilized behavior by the regime in Athens continued was presented when, to the disappointment of general public, the buses filled with Macedonian participants in the World Meeting in Skopje were returned from the cross borders with Greece.

Namely, after the first gathering of the former refugee children, dozens and dozens of them holding Canadian, American, Australian and other European passports went to the border in order to cross it to visit the places where they were born and from where they were expelled.

They found a closed border ramp and they were denied entering Greece getting some absurd, tragicomic

explanations or even no explanation at all. But what matters is that they were returned as undesirable, personae non grata and dangerous elements for the security of Greece.

It was the main point contained in the responses from the authorities that caused much bitterness, endless wonder and tears among those who'd crossed hundreds of thousands of kilometers hoping that the ramp would not be closed. In such a situation, the revolt was huge among all Macedonians, as among many those who'd come from all parts of the world to join the meeting in Macedonia and who knew the tragic fate because they were well informed about the thousands of children expelled under military threat.

They knew that as little children they were carried in countless arms along the long, difficult paths towards the Republic of Macedonia, i.e. the then Yugoslavia, only to be rescued from the worst scenario of the Greek regimes.

How tragic were those scenes when the children were separated from their mothers and fathers, their loved ones: brother, sister, grandparents, and when the dearest and loved ones were torn from their roots. All that emotional charge and set of the circumstances has united Macedonians further, and the meeting was a manifestation of national unity and a unique All-Macedonian parliament, composed of deputies from all continents and meridians.

The touching stories about expelling of 28,000 children, aged 2 to 15, in 1948 when they were separated from their parents, reached out to many hearts. The sufferers themselves were telling about their travel to the Yugoslav border exhausted, frightened, hungry and thirsty, and many of them ill.

When they entered Macedonian territory they were immediately sent and taken care of at children's homes and various centers and institutions, not only in

Yugoslavia, but also in Poland, Czechoslovakia, Russia, Romania, Hungary, Bulgaria and other countries.

In the historical annals it is written that the Greek Civil War (1946-49) imposed the problem with the children-refugees who had to be rescued before the incursion of the monarch-fascists, as well as bombings, hunger and diseases.

This persecution changed the ethnic structure in the Aegean part of Macedonia forever. Were the foundations of the future survival undermined when the youngest population of Macedonians was decimated? Thousands of them have never seen each other again being scattered all over the world, never returned. Destiny separated them forever.

Very sad were their gatherings in Skopje and other cities when they barely recognized each other, let alone their closest and dearest. They were stifled by emotion in their long hugs and brotherly-sisterly feelings.

They were searching the exhibitions of old photographs to spot themselves. They walked from a photo to photo. Some would recognize themselves, others not. The official ceremony echoed strong message to the world that something similar, like this being one of the largest exoduses in modern Europe, is not to be happen again anymore.

The first meeting of the children-refugees at the jubilee anniversary, held from June 30 to July 3, 1988 in Macedonia, was well organized by the hosts as a parade of togetherness, belonging and unity, no matter where Macedonians live. It was one of the largest gatherings of Macedonians from all parts and continents in Macedonia that suffered the fate to be uprooted from their hearth and home.

Some of them never managed to gain entry at the Greek borders because they were blacklisted as dangerous for Greece.

MACEDONIANS IN BULGARIA



The history of Pirin Macedonia says that it is part of the ethnic territory of Macedonia of which one part was given to Bulgaria after the Bucharest 'peace' treaty in 1913. In ancient times Pirin Macedonia was a part of Pannonia and Thrace, and later became a part of the Kingdom of Macedon. Pirin Macedonia flourished during the Roman Empire, as can be seen from the many archeological remnants of ancient cities near today's towns of Blagoevgrad, Sandanski, and Rupite village among others.

In the medieval period, Pirin Macedonia was under the rule of Tsar Samuel, Byzantine and Balkan feudal lords. With the arrival of the Turks, Pirin Macedonia experienced certain stagnation, but still it did not leave its unsubordinated Macedonian spirit. During the Russian - Turkish war in 1877-78, the northern part of Pirin Macedonia fell under the Russia. but was returned to Turkey after the Berlin Congress.

It was in the region of Pirin Macedonia that the Kresna (Macedonian) uprising against the Ottoman Empire took place in 1878/79. With its center in Kresna, the uprising had a strong Macedonian national character and its aim was to create an independent autonomous

Macedonian state. At the end of the 19th century the great Macedonian revolutionary Jane Sandanski and his regiment reigned in the Pirin area. Jane Sandanski was a close associate of Gotse Delchev and the biggest fighter against Vrhovizam. He is known by his nickname 'The Tsar from Pirin' who organized the famous kidnapping of the Protestant missionary Miss Stone.

After the Second World War, during the communist government led by Georgi Dimitrov, Macedonians in Pirin Macedonia were granted full cultural autonomy. This was intended to become a territorial autonomy by legislation, in order to unite Pirin Macedonia with what was then the Macedonia as a country of origin within the Balkan federation.

Macedonians in Bulgaria, or Pirin Macedonians or Bulgarian Macedonians are an indigenous population, mainly living in Pirin Macedonia, in the southwestern part of what is today's Bulgaria. At certain periods there was eviction due to political and economic reasons, from other parts of the Macedonian region. The eviction was carried out in several major waves: in the Middle Ages, in the Renaissance, after the liberation of Bulgaria from Turkish rule, after the Ilinden Uprising, after the Balkan wars and after the First World War.

It is impossible to say what the exact number of ethnic Macedonians in Bulgaria is, especially because different sources give conflicting data. However, all agree that a large number (over two million, including mixed marriages) of citizens of the Republic of Bulgaria are the descendants of immigrants from Macedonia who found their home in Bulgaria either as immigrants or refugees.

According to the census of December 1946, out of a total of 252,908 inhabitants in Pirin Macedonia of the People's Republic of Bulgaria, 160,541 persons or 70 percent identified themselves as ethnic Macedonians. The facts confirm the truth about the Macedonians

in Bulgaria, which Bulgaria has been trying to manipulate skillfully. Unfortunately, and shamefully for the democracy, according to the 2011 census of the Republic of Bulgaria, only 1,654 Macedonians live there, out of which 561 live in the Blagoevgrad area and 1,163 speak their native Macedonian language, while 1,091 of them are citizens of the Republic of Macedonia living in Bulgaria. In addition to this, we need also mention that printed media were established in 1947. These were the 'Pirin Newspaper' and the 'Macedonian Book' Printing House, which were part of the realized promise related to the rights of the Macedonians in Bulgaria aimed at strengthening the Macedonian language and culture. However, these media were terminated and closed in 1958 for political reasons and change of power.

Later, in 1990, a new newspaper for the Macedonian minority in Bulgaria was created, named 'People's Will'. The newspaper is edited and printed in Upper Dzumaja.

At this same time in Blagoevgrad the United Macedonian Organization of 'Ilinden-Pirin', was formed as a party for economic development and integration of the population of Bulgaria. It is a democratic party which protects the rights of minorities and advocates decentralization of the country. It is the only political party fighting for the rights of the Macedonian minority in Bulgaria. The Party operates mainly in the southwestern region of the country, also known as Pirin Macedonia. It was registered as a political party in 1999 and took part in municipal elections. However, on February 29, 2000, the Constitutional Court of Bulgaria declared that it was unconstitutional, violating the right to freedom of association and the right to freedom from discrimination.

Unfortunately, and shamefully, the Bulgarian government refuses to recognize the existence of a Macedonian minority in Pirin Macedonia and continues

to violate their basic human rights. The members and supporters of 'OMO Ilinden-PIRIN', a political party and human rights organization, and 'OMO Ilinden', an organization for human and minority rights are abused, beaten, punished and even imprisoned, simply for proclaiming their Macedonian identity.

The reason for the persistent denial of Macedonians in Bulgaria comes from the Bulgarian nationalist dogma that there are no, there cannot be and should not be Macedonians. However, the truth is different not only according to the census, but also with the real presence of the Macedonian people. For this reason, we wanted to make sure, to confirm it, and to inform the readers of the truth about Pirin Macedonia. Thus, in the early hours of one November morning we left Blagoevgrad. Pirin, the most beautiful and tallest of all the mountains in Macedonia, stood proudly in the distance.

Rozhen is a small village situated on both banks of the Rozhen River, inhabited by approximately twenty families. The village is connected by a paved road, and most of the social life is performed in front of the restaurant located on the large parking lot. Firstly, we visited the monastery which dates back to 1220, over whose foundation the Church Virgin Mary was built. At a distance of a hundred meters from the monastery to the east is the Church of St. Cyril and Methodius, in front of whose altar is Jane Sandanski's grave. We bowed and paid tribute to the legendary Macedonian *voivode*, who was often called 'Tsar of Pirin.' We were also told that in the past, Sandanski's grave - that had an inscription saying that Jane had fought for the human rights and the freedom of Macedonia, especially of the Macedonians in Pirin Macedonia - had been located a few kilometers away from the Church of the Birth of the Virgin Mary. However, what we saw on the current

gravestone of the ‘Tsar of Pirin’ Jane Sandanski was the following inscription:

*“To live means to struggle -
The slave for freedom and the
free man for perfection“*

Jane Sandanski 1872-1915

We bowed once again in front of the great ‘Tsar of Pirin’ and left the tomb of Voivode speechlessly. We then headed to Petrich where we could clearly see from the Struma River, at the crossing to the Petrich District, the southernmost city in these Macedonian spaces.

There Belasica Mountain with its highest peak Radomir at 2,029m and the Tumba Peak at 1,888m which is located in the triangle, steeps and proudly hangs over the valley of Petrich.

The region called Kluch is located at a distance of approximately fifteen kilometers west of Petrich, near Strumeshnitsa, which is named after the river. There we found remnants of a fortress next to the road, on the right bank of the river. It was in that area precisely that the most horrible and bloody battle between the Macedonian Tsar Samoil, who has ‘sown the Macedonian seed’ and established the Archbishopric of Ohrid, and the Byzantine emperor Basil II took place in 1014. In this battle, as an act of retaliation, the army of Basil II blinded Samuel’s soldiers leaving one eye to every hundredth soldier so that he would lead his

wounded comrades to their tsar in Prespa and Ohrid. When Samuel saw the terrible tragedy he died, his heart being unable endure the pain.

We left the border crossing and headed for the villages of Novo Konjarevo and Novo Selo, and then to Strumitsa, leaving behind Pirin Macedonia, in which - during the cultural autonomy - 93 teachers had worked with more than 35 thousand Macedonian children who studied the Macedonian literary language and developed their cultural and national traditions. At that time, in the Pirin part of Macedonia there were libraries filled with books of Macedonian, Bulgarian and world authors.

The Macedonian people were exalted to feel the magic of the written word in their native Macedonian language. There was also a Macedonian theater in this part of Bulgaria where the Macedonian people could culturally express themselves and forget the dark years of the past times which had inflicted physical and spiritual pain upon them. However, after the Informbiro's resolution Bulgaria changed its policy towards former Yugoslavia, and accordingly, towards the Macedonian issue. So it resulted in the abolition of the schools and other institutions in Macedonian language and expulsion of the teachers and other cultural workers to Republic of Macedonia.

Then, the period of falsification of everything connected to the Macedonian people started. Regretfully, even today, the Macedonian population is obstructed and denied. Whether the new democratic processes within the Balkan region will change that situation, remains unknown. European vision has already shown its interest in the existence of Macedonians in Bulgaria, as well as in the implementation of decisions regarding the human rights and freedoms. All the Macedonians in Pirin Macedonia and in all of Bulgaria are asking for is the minimum right to be named nothing else but Macedonians in their homeland of Bulgaria

MACEDONIANS IN ALBANIA



uring our visit to Tirana, we stayed at the Europark Hotel in the center of town and went to see a city and world that was unknown for us. It seemed that we could not only see so much in this short period of time, but we also had a very memorable meeting with a Macedonian family. Namely, in Tirana we visited the family home of the famous and recognized writer Sterjo Spase, in whose home we were received with the love and warmth characteristic for Macedonian hospitality.

Sterjo Spase is one of the most famous novelists in Albania. He is of Macedonian descent and was born in 1914 in the village of Glloboçeni, Municipality of Pustec in Mala Prespa. He was educated in Korca and Elbasan, studied pedagogy in Florence, Italy and earned his Master's degree in the former Soviet Union. After WW II, he worked as a literary critic and wrote for many Albanian magazines. He died in Tirana in 1989.

We visited a number of other cultural and historical monuments of the past that speak of life, achievements, and sadness. We also saw the Orthodox Church in the center of Tirana and the quarter of the people in power who were educated around the world, but left their people in darkness.

On our second day in Albania we visited Mala Prespa. It was quite fascinating, and we enjoyed seeing the fertile field that was once known as Lake Volvi. Ivan Mountain spreads to the east side and seems to hang over Lake Prespa as an indicator of the bad weather across the lake below Pelister.

The road leading to Mala Prespa leaves the Korca - Bilista section and turns to the north. Part of the road was under reconstruction at the time and made the journey of twenty kilometers quite exhausting. However, all is forgotten when one arrives under Ivan Mountain, above Mala Prespa, where 'the only gate' and the connection for the nine Macedonian villages with the rest of the world was placed.

Mala Prespa or Dolna (Lower) Prespa, as the local residents call it, is a geographic area along the southwest coast of Lake Prespa. The entire area consists of a dozen villages which are organized within the municipality of Pustets. The village of Pustets is the largest settlement and is also the seat of the municipality, whose mayor and all of the members of the municipal council are ethnic Macedonians.

It is interesting to mention that the coat of arms of the municipality contains the ancient Macedonian symbol, the 16-ray Vergina Sun (Palatica - Kutlesh) above which is the inscription 'Municipality of Pustec' in Macedonian and below it, the same inscription in the Albanian language. The village only has a primary and secondary school and it is only possible to study in Macedonian up to the fourth grade. The school in Pustec has a library with a huge stock of books in Macedonian. In fact, in the Republic of Albania the Macedonian language was first used here officially.

The region of Mala Prespa includes part of Lake Prespa and the following villages: Globocani, Gorna (Upper) Gorica, Dolna (Lower) Gorica, Zrnovsko (or Zrnosko), Leska, Pustec Tuminec, Sulin (Bezmishte),

Cerje that make up the municipality Pustec, as well as the villages of Progun, Rakicko, Suez, and Zagradec in the Aegean part of Macedonia.

Mala Prespa has 5,700 residents, all of Macedonian ethnic origin and Orthodox Christian religion. Macedonians from Mala Prespa are recognized as a Macedonian national minority and as such they have the right to education in Macedonian, which is also used in the municipal administration and culture. The municipality has a positive demographic ratio and many Macedonian families and households are characterized by the large number of children and young people. Much of the population here also has Macedonian citizenship.

It should be noted that Small Prespa is one of the poorest regions in the Republic of Albania. Its residents are engaged in fishing, agriculture and stockbreeding, but in very small quantity and in primitive conditions. After the overthrowing of the former Stalinist regime and the opening of the borders, most residents changed their occupation and turned to trade and earning money in Macedonia and Greece (Hellas), while some of them work in major Albanian cities.

Many residents of Mala Prespa come to the markets in Skopje, Bitola and other major cities in Macedonia every day selling different goods such as olive oil, Skanderbeg brandy, cigarettes and various agricultural and handmade products, such as knitted, wooden and other items. At the same time, there are many Macedonians who are top intellectuals who hold various social and other positions and who are part of the current and future progress of Albania.

We continued on our way to visit the village of Pustets. Along the way we could meet children, men, women, and the elderly, and we all greeted each other. We talked in the Prespa dialect and wished good luck to those working in the fields. The village of Pustets spans over

the hill above Lake Prespa. The modest houses made of stone are in a Macedonian style as in many other villages in Prespa. The village was like a beehive of people.

We met many in the center of the village. We talked about the past, the present and the future of this Macedonian people which has preserved its national identity. All speak in a nice Prespa dialect having had studied in Macedonian for four years.

The village has a clinic, an agricultural cooperative, cinema, cultural center, several convenience stores, and fishing cooperative. But, the most important thing of all is that the people have pure Macedonian spirit and faith in the future of the Macedonian nation, the Macedonian language and everything that is Macedonian. As well as being the largest Macedonian village in Albania, Pustets village is also the only Macedonian municipality and one of the larger settlements in the Korcha region. And there, in Dolna Prespa they sing, laugh, dance, mourn and suffer in Macedonian language.

During our visit to the village of Pustets we also visited the island of Mal Grad whose name means 'small town', and which was a kind of adventure. There, on the beautiful and in many ways unique island, one can feel the beauty and tameness of Lake Prespa and Lower Prespa. This island, where Tsar Samuil lived according to legend, belongs to the Macedonian people and is divided into three states.

The Mal Grad Island, which hangs over the lake proudly and lonely, is a fascinating place. The Church of Saint Peter and Paul hides in its 'rocky belly' as testimony of the suffering of the Macedonian people in this area. From the island's heights you can see several cave churches that speak of the cultural heritage of the Macedonians who have remained divided and dismembered, not by their fault.

Our chronicle will remember that we saw Lake Prespa from Pelister in Macedonia and from Lower Prespa, from

the Aegean part of Macedonia, and that during our visit to Mala Prespa in Albania, we saw Lake Prespa from its third side. This quiet and peaceful lake, a monument to nature and a part of the Macedonian beauty and destiny, is divided just as the Macedonian people are divided - by borders. And, the people that live on its shores, just like the lake, also possess the features of gentleness, the Macedonian mentality, language, culture and love for the homeland, although with a different destiny.

After the Second World War and the liberation of part of ethnic Macedonia, particular care was taken of the Macedonians living in the neighboring countries in respect to their upbringing in their native Macedonian language. This was especially evident in the period from 1945 to 1948 in Pirin Macedonia and Albania, where there were Macedonian schools, bookstores, libraries, folklore groups and other institutions with all Macedonian national characteristics and symbols.

We need to emphasize that immediately after the war Albania asked the Yugoslav government to send teachers to teach the Macedonian language in areas inhabited by a Macedonian population. Teachers, in particular, were required in the villages of Tuminets, Pustets, Lower and Upper Goritsa, Globocani, Sulin and Zrnovsko, all located in Mala Prespa and belonging to the Korcha region, as well as in the villages of Vrbnik and Cerje in the Bilista area, then in Lin, in the region of Pogradets and in other populated places.

All of these teachers and enthusiasts who spread, renewed, kept and passed on the Macedonian language, culture and traditions, especially to the younger generations in Albania, have played an important, if not the most important role in the promotion not only of the Macedonian literary language, but also of the Macedonian people, their roots and the Republic of Macedonia in general.

Therefore, it is rightfully said that up to 1945 teachers of Macedonian language in Albania and in Pirin Macedonia had been an important part of the mosaic and the foundation of the Macedonian literary language, which after its codification became one of the three official languages of what was then the People's Republic of Yugoslavia.

This had taken place up to the time of the *Informbiro*, when all of the Macedonian language teachers in Albania were dismissed and sent back. The only teacher who stayed in Albania was Nikola Berovski who worked all of his life on spreading the Macedonian language.

Nikola Berovski wrote numerous textbooks, grammar and other school books for Macedonian students in Albania, dedicating his life to his native language, which was taught from the first to the fourth grade, and then followed by schooling in Albanian.

Unlike Greece and Bulgaria, Albania has recognized the existence of the Macedonian minority on its territory and did not have a negative attitude toward the Macedonian nation as a whole. It was evident by its constitutional and other regulations, where at least formally Macedonians were allowed to exercise their national rights. However, because of its foreign and domestic policy, Albania's communist regime did not allow the Macedonian minority to communicate with the people in the Republic of Macedonia. Therefore, we can say that the Macedonians in Albania were separated, but remained forever loyal to their native country.

In addition to the Macedonians in Prespa, those Macedonians who remained in the border areas of the Albanian state after 1912 are concentrated mainly in the areas of Golo Brdo and Gora (in Kosovo and Albania). Thus, in Golo Brdo there are 22 villages, while in Gora there are 9 villages populated by purely ethnic Macedonians, who are a part of the Macedonian population in Albania.

Since 1991, after the breakup of the previous system, the Macedonians in these parts of Albania have been organizing themselves in different political and cultural societies. Thus, in 1991 the Macedonians from Golo Brdo established the political association of “Brotherhood” (“Bratstvo”) based in Tirana. In March 1993, the political association of ‘Peace’ (‘Mir’) appeared which was also based in Tirana. In 1992-1993, they published the “Peace” (“Mir”) newspaper which ceased to exist due to financial issues. In April 2008 the soccer club of “CC Macedonia” was established in Tirana. In February 2009, the Macedonian Association “Ilinden-Tirana” was established in Tirana, and in October 2012, a branch of this Association was established in Golo Brdo with its seat in Trebiste.

It should be noted that in 2005 the Macedonians in Albania were officially permitted, regardless of their religious affiliation, to form their ethnic party, because until then the Albanian Constitution did not allow the formation of ethnic parties. In 2014 the municipalities in Golo Brdo and Gora were discontinued.

In recent years, the Bulgarian and Greek propaganda has been strengthened by sending ‘missionaries’, who offered money to the Macedonians in Albania in order to take advantage of the poor economic conditions, and thereby to make them change the truth, and historical past and present of the Macedonians in Albania.

Nevertheless, despite the indifference of the Albanian policy to improve the ethnic relations, and the interference of the strong foreign propaganda, in Golo Brdo and Gora, as well as in other places, the Macedonians of Muslim, Orthodox and Catholic religious affiliation speak the Macedonian language fluidly in addition to the Albanian. They have also preserved the Macedonian customs, songs, folklore, and their special ethnographic traits, features, and other Macedonian ethnic characteristics.

MACEDONIANS IN SERBIA



With the dissolution of the former Yugoslavia all peoples of other republics, including the Macedonians living in Serbia, have become minorities and have had to organize themselves in order to exercise their minority rights under the Constitution and the national laws and regulations of the local governments in Serbia. Prior to this, nobody had asked who you are and where are you from. Instead, there were regional gatherings with an entertaining character. For example, there were Montenegrin, Macedonian, Lika, Roma and other evenings at which people met, enjoyed and spread the circle of friendship.

Nowadays, in addition to Macedonian institutions in Vojvodina, which had worked successfully for seventy years, the Macedonians as a minority in Serbia have their new Macedonian organizations, associations, clubs, schools, folk groups and other associations which bring hope that the situation will improve and they will have a happier tomorrow.

Among others, we should mention the following: the National Council of Macedonians in the Republic of Serbia, the “Macedonian Light” magazine, the “Goce Delchev – Vranje” Association, the “Tose Proeski” singing

female group in Kacharevo, the “Ilinden” Club in Jabuka, the “White Dawns” Association in Pirot, the “Koco Racin” House of Culture and the “Goce Delchev” Primary School in Jabuka, the “Makedonium” Association from Belgrade, and the “Vasil Hadzimanov” Cultural and Artistic Society in Jabuka, among others.

It seems that the greatest success is the introduction of the Macedonian language as a public (official) language of the Local Administration in the Plandishte municipality near Vrshac, and the election of a Member of the Serbian Parliament out of the Macedonian community.

One of our remarkable events was our visit to Kalemegdan, the symbol of the entire history of Belgrade. We took a tour through this cultural monument which hides many secrets in the afternoon when the sun lights the Statue of the Victor made by Ivan Mestrovic, which overhangs Kalemegdan. Kalemegdan is located over the estuary where the Sava River flows into the Danube, taking the position of one of the most beautiful places in Europe.

But, at the same time it is a place for waging wars and bloodshed, a place for defense, a border area, and today, it is a park for rest and recreation, for true love outbursts, a place for meditation, for learning about the numerous cultural and historical monuments.

Belgrade’s Kalemegdan Fortress is a symbol of Belgrade, its original core, a compound memorial complex and a part of the whole history. The past of Belgrade and the Serbian people can be read from the historical traces of the ruins of those who destroyed and those who re-built the fortress.

It was also one of the important defensive strongholds of the Roman Empire. Many traces have been destroyed. Thus, the Middle Age covered the ones from the Roman period, and many of its remains are covered by the Austro–Hungarian and Turkish structures.

Medieval Upper Town, built on the plateau of Kalemegdan is an important place in Belgrade. According to records from the 17th century, the town was surrounded by a high wall with towers covered with lead, semi-circular bastions and dry trenches. Squeezed within the walls were 200 houses overhung by the Mosque of Suleiman I and Suleiman II.

There was the mighty fortress composed of towers separated by a deep moat over which a drawbridge passed. In the Upper Town, however, from the foot of Kalemegdan's bank to the rivers of Sava and Danube, in the form of a circular sector, stretched the Lower City, which was surrounded by fortification walls and towers.

Among the significant traces preserved from the past in the Upper City are Despot's gate and tower built in the early 15th century during the reign of Stefan Lazarevic. Today the tower is transformed into an observatory. There is also the Zindan gate with its towers, Clock (Sahat) Gate and Jaksic Tower.

During our visit we learnt that during Turkish rule Belgrade had developed into a city with many residents as an administrative and military center with intense commercial activity. This is also confirmed by the records of the travel writer Evliya Çelebi who said that because the city was vivid and busy, thousands of people from other places had settled there. Macedonians, whose number varies from year to year, were also among the people who came and settled in Belgrade in the past.

Kalemegdan Park is located between the Belgrade Fortress and the old part of Belgrade. In Turkish, "kale" means a "city" or "fortress", while "megdan" means "field". Therefore, it can be interpreted that Kalemegdan was a city field, empty space in front of the fortress necessary for defense of the land side. A similar, if not identical example is the Samoil Fortress in Ohrid which protected the city from the mainland, while Lake Ohrid

was a natural guardian on the other side.

We used our tour to visit the excavations of the palace of the Metropolitan's residence, where were found the remnants of the marble portal of the metropolitan Church of the Assumption of the Virgin Mary with donor inscription of the despot Stefan Lazarevic. Parts of a representative building from the 15th century bearing a Gothic portal and other architectural elements which presumably belonged to the Metropolitan's residence have been discovered on the slope.

There, on the flat part, in the direction towards the Sava River is the Tomb of the People's Heroes from World War II, including heroes from Macedonia. The Eternal Flame Memorial and the Natural History Museum are also located there. It was the guide of our group - the beautiful Serbian woman, who told us in a poetic style that the avenue to the colorful alley from the restaurant terrace with a view towards the entire Srem area towards the Roman well, and from the children's playground next to St. Petka allowed us to experience our visit to Kalemegdan as a holiday for our mind, soul and body.

In Belgrade we were hosted by the academician Prof. Dr. Antonije Shkokljev-Dončo. He was one of those virtuous Macedonians who have devoted their life to the science, to the human health, to the progress of new generations in the medical sciences, to paleolinguistics, and to the ancient roots of the peoples in the Balkans. At the same time, he was committed to maintaining good relations between Serbia, life and Macedonia, his homeland.

The Academician Shkokljev considers Belgrade to be the city of life, love, science, and progress. He completed Medical School in Belgrade and specialized maxillofacial and oral surgery at the Military Medical Academy in Belgrade, thus becoming a doctor of medical sciences. He was the founder and organizer of the Department of

Maxillofacial and Oral Surgery at the Military Medical Academy (MMA), and he was an associate and full-time professor. As a military expert and professor at the Military Medical Academy in Belgrade he gets the rank of general.

He confirmed the willingness of every Macedonian, no matter from which part of Macedonia, to promote his national identity and the land of his ancestors. His scientific, educational, historical, cultural and other activities leave deep marks in his two homelands, Macedonia and Serbia.

The Republics of Macedonia and Serbia have very good economic, political, cultural, sports and other relations. However, the 'church problem' between the Macedonian and Serbian Orthodox churches left a field for discussion in these two most closed states.

Despite the 'church relations', one morning during our stay in Belgrade we visited the Serbian Orthodox Church of St. Sava, in which the hosts showed great hospitality and respect towards us as members of other orthodox sister churches. During those moments it was a pleasure to be Macedonian in the Serbian church.

Then, in the afternoon we headed for New Belgrade across the Gazela Bridge where numerous monumental administrative, cultural and other facilities have been built. We visited the Museum of Contemporary Art, which is located near the confluence of the Sava and Danube Rivers, and the Sava Congress Centre. We also visited the Student City, where the author of this text Slave Katin, resided many years ago as a student at Belgrade University.

The visit to Zemun was quite interesting for us who came from Macedonia, because we learnt that - in this beautiful city, as well as in the villages of Jabuka Kacharevo, Glogjan and other places - many Macedonian families have lived and still live, including the famous bakers from Kicevo who introduced burek and other Macedonian

specialties, as well as many families from the Prespa region who were very skillful in fruit growing.

In the village of Jabuka, which looks like a small city, there are more than six thousand inhabitants, of which 80 percent are Macedonians, who have made their homes in the fields of Banat. There, 'Koco Racin', 'Gotse Delchev', and 'Macedonia' are the most frequent names of the cultural, educational, sports and other organizations.

Thus, the Cultural Home and the elementary school were named 'Gotse Delchev', and the Cultural and Artistic Society of the Macedonians was called 'Vasil Hadzimanov'.

We were lucky to visit these villages in Vojvodina where the corn is the most important agricultural product and where many Macedonian families from all parts of Macedonia, in the midst of the great post-war transformation were granted land that had been abandoned and taken from the German families. According to some information, in the period from the breakup of Yugoslavia until today, there have been numerous changes in the cultural, political and social life of the Macedonians not only in Vojvodina, but also in all of Serbia.



APPENDIX



*“What is a bird that has left their nest,
that is a man who has left their birthplace”*

King Solomon’s saying from the Bible

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❁ BIOGRAPHY OF THE AUTHOR

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BIOGRAPHY

Slavè Nikolovski-Katin, who is known only as *Slavè Katin*, is a great lover of his native Prespa, of Macedonia, ethnic Macedonians, and the Macedonian Diaspora. He is known to the Macedonian and international community for his numerous publications, journalistic and scientific papers devoted mainly to the ethnic Macedonia and the Macedonians in the world. Also, his work applies to many other aspects related to the Macedonian Diaspora and culture, literature, language, history, journalism and religion. He is an author of fifty six publications, which can be seen and read on his website: www.slavekatin.com e-mail: slavekatin@gmail.com.

Slavè Katin was born on August 19, 1941 in Dolna Prespa, in the house at that time was very closed to Prespa Lake, near the old settlement Nakolec but he spent in Ljubojno most of his childhood and youth. Primary school (low graduation) he finished in Ljubojno, while the Survayin - Geodetic Department of the Secondary Technical School in Skopje. He studied engineering in Belgrade for two years, then English language in Toronto, and he graduated at the Department of English Language and Literature at the University "Ss. Cyril and Methodij "in Skopje.

Slavè Katin is married to Nada Nikolovska, maiden name Ivanova, born in Vinica, 1949. She is retired today, but she was an advisor for the Macedonian language in the Association for the development of education in the Republic of Macedonia in the Ministry of Education and Sciences of the Republic of Macedonia. Nada Nikolovska - Katin is an author of about twenty school books and other didactical school works of Macedonian language, which greatly contributes to the educational process in the schools in Macedonia. At the same time, her school works are affirmers and protectors of the Macedonian language and literature in Macedonia and abroad. Nada and Slave Katin have two children: Their son Aleksandar, born in Skopje, 1974, doctor of veterinary medicine – DVM, and their daughter Dafinka, born in Stip, 1975, professor of English, Spanish and Macedonian languages.

Within his creative opus of works, starting from his first book, **“English-Macedonian Limnological Dictionary”** (1986) up to the present days, the following publications deserve special attention: **“Macedonians in the United States and Canada”** (2002) (in Macedonian and English), **“Macedonian Holocaust”** (1990), **“The Macedonian Orthodox Churches in Australia, Canada and the United States”** (1991), **“In Australia as at Home”** (1992), **“Macedonian Immigrant Press”** (1993), **“An Emigrant Desire”** (1993), **“Macedonian Immigrants Panopticon”** (1996), **“Emigrant Horizons”** (1999), **“Atanas Bliznakoff”** (2000), **“My Travelings Around the World”** (2001), **“Ilinden 1903-2003 and the Macedonian Immigrants”** (2003), **“Immigrants Carousel”** (2008), and **“The World on the Palm”** (2014), (in Macedonian). He is also the author of the publications **“On the Tracks of Evliya Çelebi”** (2007), (in Turkish), and **“Love Stories”** (in English).

In addition, special attention deserve the following monographs: **“Andrea Branov”** from Melbourne, Australia (2001), **“The Family of Janovski”** from Toronto, Canada (2002), **“Svetle (Steve) Stamevski”** from Detroit, US (2005), **“Metropolitan Kirill”** from Macedonia (2007), **“George Tomov”** from New York, US (2007), **“Bosko Rajchovski -Pelisterski”** from Florida (2008), **“Gorgija - George Atanasoski”** from Florida (2012), **“Atanas Bliznakoff”** from Gary, US (in Macedonian and English) (2000/2017), **“Esma Redzepova-Teodosievska”** from Skopje (2016) (in English, Macedonian and Roma), **“Goga Pechenkovski”** from Resen (2004) and **“Siljan Micevski”** from Bitola (2015) (in Macedonian) as well as **“Macedonian Immigration Meridians”** (2017) (in Macedonian) and **“Israel and Macedonia”** (2017) (in English, Macedonian and Hebrew).

Slave Katin is also a co-author of the following publications: **“The Contribution of Macedonia to the World Civilisation”** (2004), **“From Pannonia to the Aegean”** (2007) (in Macedonian), with Academician Antonije Shkokljev-Doncho, PhD; **“Macedonia in Ancient Time”** (2010), and **“The Balkans and Macedonia”** (2014) (in English), with Academician Antonije Shkokljev-Doncho, PhD and Risto Stefov, than **“In Honor of St. Cyril and St. Methodij”** (1994), **“The Aureole of the Virgin**

Mary and St. Mary Monastery of Slivnica in Prespa” (2007), with Professor Vera Stojchevska-Antich, PhD “*40 Pilgrimages in Front of the Grave of St. Cyril in Rome*” (2008), (in Macedonian), with Professor Vera Stojchevska-Antich, PhD and the archbishop Kliment, as well as of the books “*Macedonian Exaltation*” (1994), “*Poetic Immigrant Meridians*” (1995), and “*The Macedonians in Hanburg (1978-1998)*”, (1997), (in Macedonian) with Fidanka Tanaskova, then “*Petar Stamatoff*” from Chicago (2010) with Professor Metodija Trajkovski, and “*Ilinden in Ljubojno and Prespa*” (2013) (in Macedonian and English) with Boshko Rajchovski - Pelisterski, as well as “*Siljan Micevski*” (2015) (in Macedonian) with Georgi Lumburovski.

He is also known for his children lexicographical publications “*Let’s learn Macedonian and English*” (1997) (in French, German, Vlah, Turkish, Albanian and Roma), with Isnia Shaban, Liria Redzepe, Zaharitsa Porchu and Liatif Demir, the “*English-Macedonian Biotechnical Dictionary*” (1994), than the “*English-Macedonian Veterinary Dictionary*” (1996) with Professor Ilinka Drakulevska-Grubovich and Professor Nikola Jordanovski, “*Biblical Dictionary*” (1997), with Professor Petko Zlateski PhD (in Macedonian), and “*Guide of the Computer Terminology*” (2000) with Stevan Tomovski (in Macedonian and English).

Slave Nikolovski-Katin is also known for his numerous translations such as: “*The Village of Nevoljani, District of Lerin*” (1986) by Risto Kiradziev (in Macedonian and English), then the translation of the “*Jubilee Edition of the 50th Anniversary of the Hydro-biological Institute of Ohrid*” (1985), “*Development and Nutrition of the Young Cyprinids of Lake Ohrid*” (1988), the doctoral disertation of Milcho Tochko, (from Macedonian into English), “*Pages About Macedonia and the Macedonians*” (1990) by Hristo Andonovski, “*Macedonian Economic Directory*” (1990) by Economic Chamber of Macedonia (from Macedonian into English), and vice-versa of other different scientific works. He is especially known for the translation of the novel “*Alexander the Great*” (1988) by Ulrich Wilken, (from English into Macedonian).

In addition to the 56 mentioned publications, Katin is an author of more than a hundred scientific papers of different fields, and of over 3.000 journalistic and other texts published in the Republic of Macedonia and in the world. Two books are published about Slave Katin: the monograph about his life and work entitled "*Katin*" (2004), (in Macedonian and English), and the book about his publicist activity titled "*Macedonian Emigrants Portrait*" (2004), (in Macedonian) by Borche Naumovski, former Minister of Culture of the Republic of Macedonia.

In his biography it is marked that he was a honorary member of the "Academy for Freedom of Religion" in Washington, USA, Secretary of the Association "Macedonia-Canada," Secretary of the Association of Journalists of Macedonia", he was an accredited journalist from Macedonia for the "Australian-Macedonian Weekly" from Melbourne and "International Politics" from Belgrade. Today he is a member of the "Association of Science and Art" from Bitola, and a permanent member of the Foundation "Atanas Bliznakoff", at the University of "SS. Cyril and Methodij" in Skopje.

As an official person of the Government of the Republic of Macedonia, he visited and discussed with the heads of the Romanian, Ukrainian, Russian and Serbian Orthodox Churches, then with the representatives of Constantinople Patriarchate in Istanbul, while several times he was with the church and state delegations in Vatican in Rome. He was also in the delegation of the Government of the Republic of Macedonia for the funeral of Mother Teresa in Calcutta, India.

Slave Katin is a receiver of numerous honors and awards, including the prestigious "Krste Petkov Misirkov" award by the Association of Journalists of Macedonia in the field of journalism.

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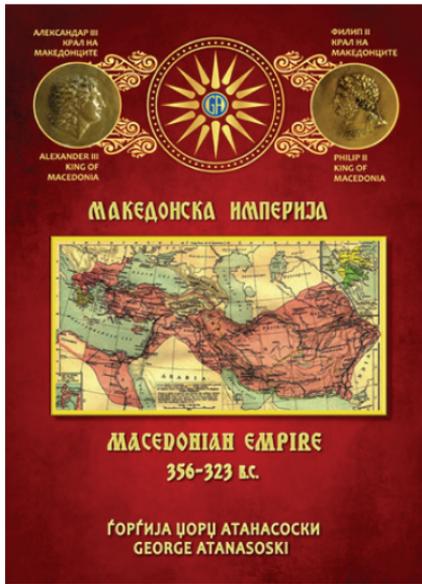
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