



Bulgarian Eastern Orthodox Church
DIOCESE OF THE UNITED STATES
OF AMERICA AND CANADA
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CENTRAL COMMITTEE OF M.P.O.
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**A Pilgrimage
to the
Grave of St. Cyril
in Rome
in the Name of
A Planned
National-Cultural
GENOCIDE**

1970

A group of laymen and clergymen from the so-called "People's Republic of Macedonia," Yugoslavia, arrived in Rome in May of 1970 in order to place a plaque "in the name of the Macedonian people" at the grave of St. Cyril as a token of their gratitude to him and to his saintly brother, Methodius, for their creation of the Slavonic alphabet. Heading the clergy was Dositey--until recently, the Metropolitan of Skopie--who, in accord with the Communist authorities in Yugoslavia, proclaimed himself the restorer of the ancient Archiepiscopate of Ohrid.

In connection with the above visit, we wish to bring the following information to the attention of certain eminent institutions and world public opinion.

1. The laymen in this particular group cannot be considered as representatives of the people because never, since the region in question was taken over by Yugoslavia in 1918, have democratic elections taken place there.

2. Who the "people" are in whose name the group went before the grave of St. Cyril is difficult to comprehend. In the designated territory there are about one million Slavs and approximately a half-million non-Slavs: i.e., Turks, Albanians, Arumanians, Jews, Gypsies and others. All of these together make up the people there. It is meaningless and completely arbitrary to offer thanks and praise to a Christian Saint from hundreds of thousands of Mohammedans and other non-Christians because the Saint had created the Slavonic alphabet and had given the initial impetus to the advancement of Slavonic literature and culture.

3. But, if the delegation had wanted to place the plaque only in the name of the Macedonian Slavs, it is our duty to point out that there are Macedonian Slavs (actually Bulgarians) within the borders of Bulgaria also--approximately eight hundred thousand of them, almost as many as are found under Yugoslav rule. They never authorized the above-mentioned "delegation" to place a commemorative plaque in their name in the Basilica of St. Clement in Rome, as a plaque in the name of all the Bulgarian people has been on the historic grave since 1929. This means that in 1929 due respect was expressed also on behalf of the one million Bulgarians who were suffering under the oppressive Serbian Royal rule, and who, today, have become by Yugoslav decree members of an heretofore unknown "Macedonian nationality," which was unheard-of until the advent of the Communist dictatorship there.

Parenthesizing, we wish to explain that at least four hundred thousand Macedonian Bulgarians living in Bulgaria are members of families which still reside in Yugoslavia. Some of the four hundred thousand fled to Bulgaria in order to escape the Sultans' Turkish regime in Macedonia, while others left later because of the oppression and injustices in Yugoslavia.

4. The Archbishop Dositey, former Vicar to the Serbian Patriarch in Belgrade, was appointed Metropolitan of Skopie. However, for the past three years, under the auspices of the Yugoslav Communist government he has been calling himself the Arch-bishop of Ohrid, pretending--as we have mentioned--that he has restored the ancient Archiepiscopate of Ohrid.

His pretension is absolutely false. To restore means to re-create something that existed earlier. But that which actually existed in the distant past--that was the Bulgarian Archiepiscopate of Ohrid. It was proclaimed as an Archiepiscopate for the first time in 1018 by the Byzantine Emperor Basil II, known in history as "Slayer of the Bulgarians," a title given him by his contemporaries after he had defeated the Bulgarian Tsar Samuel and then ordered that the fourteen thousand captured Bulgarian soldiers be blinded.

Samuel's capital was in Ohrid. It was the capital of the Western Bulgarian Kingdom, which waged a forty-year heroic struggle against Byzantium, after the eastern half of Bulgaria had been seized by the Byzantines.

Ohrid had also been the seat of the Bulgarian Patriarchate, which, because of the Byzantine invasion, had been forced to move its residence from the East to the Western limits of the Bulgarian State.

After his victory, Emperor Basil II did not take away any of the privileges of the Bulgarian Patriarchate of Ohrid, but he did change the title from Patriarchate to the lesser Archiepiscopate. Under that title: namely, "Bulgarian Archiepiscopate," that Church existed until 1767, when it was closed by the Turkish Sultan because of the insistence and the intrigues of the Greek Patriarchate at Constantinople.

5. When, in 1018, Byzantium conquered the Macedonian provinces, in which the cities of Ohrid and Skopie are located, there was no vestige of Macedonian nationality--only a Bulgarian population; therefore, there could have been no Macedonian church or archiepiscopate, which, neither today nor in the past, could anyone ever attempt to "restore."

These truths are clearly brought out in the correspondence and the works of Theophylactus, a Greek from Efbey, who in the eleventh century was appointed Archbishop of Ohrid by Byzantium. He explicitly points out that the dioceses in Macedonia were populated by Bulgarians, and he also writes about the character of Bulgarian peasants, especially those who lived in the counties around Ohrid, Struga, Kichevo, Strumitsa, and in other districts as well. Theophylactus further states that in the Middle Ages the Bulgarians had settled permanently in the entire region between the Danube River on the north and Salonika on the south.

We are giving two photographs, one from the writings of Archbishop Theophylactus, whose work was translated into Latin by Christophoro Porsena in 1535 on orders of the Roman Church. On the top of each of the several hundred pages of the original, the author affixed his title: Archbishop of Bulgaria.¹

6. Those Macedonian Bulgarians were recognized throughout hundreds of years by Byzantium as being--namely, Bulgarians.

After that, in the course of the next five centuries, the Turkish government recognized them as Bulgarians only, which has been established by the innumerable and irrefutable Turkish documents.

7. In 1859, Pope Pius IX officially and solemnly recognized Bulgarian as the nationality of Macedonia.

It is a significant fact that each year in the "Annuario Pontificio," Ohrid is listed as being "a city of Western Bulgaria." In its 1970 issue, "Annuario Pontificio" again gives the same information on Ohrid on page 542, in section "La gerarchia cattolica - sedi titolaria: Acrida (Ohrid) Achrida, Achriden (sis) - Metr. pr.

1

See Appendix No. 1

Bulgaria Occidentale." Miguel Paternain, C.S.S.R., in Minas 16 nov. 1894; ord. 19 feb. 1921; el. a Florida 19 apr. 1929; cons. 21 Lu. 1929; tr. alla Ch. tit. di Mades 27 feb. 1960; pr. 21 sett. 1860 (Indirizzo: Colegio San José de Prado, Nueva Helvecia, Uruguay).

8. The Yugoslav propagandists write that the Macedonian state was not in existence during the Middle Ages because it had been conquered by other nations and states. The truth is that, before the Turkish advent in the Balkans, Macedonia had, for long periods, been included within the boundaries of the Bulgarian State. There was no Macedonian state in existence because there had never been a Macedonian nationality. Today, true scholars and specialists have correctly set the ethnic and language boundaries of the Bulgarian nationality. Within these boundaries they also include Macedonia. It is unnecessary to list names of prominent statesmen, such as Otto von Bismarck, Lloyd George, Winston Churchill, Paul N. Miliukov, and others, who have unequivocally maintained that the Slavs of Macedonia are Bulgarians. This also is confirmed by the many documents--especially those that span the time from the early nineteenth century to the present day--that are to be found in the foreign affairs ministries of the world.

9. We were very surprised to learn that, at about the time of the arrival of the above-mentioned delegation in Rome, many copies of a brochure, which evidently came from some organ of the Yugoslav propaganda and which were written in the Italian language and entitled "Gloria a San Cirillo," were left at the Basilica of St. Clement to be distributed or sold to visitors at the church. We shall not dwell in detail on all the inaccuracies and misrepresentations contained in the brochure to the detriment of the one-thousand-year history of Macedonia's Bulgarian nationality. But we shall, at least, briefly explain the following:

a) It was stated in the brochure that the Bulgarian Kingdom of Samuel was a "Slavic kingdom" and that the Church was a "Slavic Church." This terminology contradicts all historic facts and documents, which are many, and proof of which is even found in the correspondence between the Roman Popes and the Bulgarian Kings.

b) New editions of the works of the most important of the Croatian historians have appeared in present-day Yugoslavia. These new editions contain the same detailed information in regard to the Bulgarian Kingdom of Samuel and his capital, Ohrid, as was found in the older editions that were published during the royal regime in Yugoslavia.

c) The Yugoslav Communist government recently published an official encyclopedia in Zagreb. Clearly stated therein is that the most eminent of the students of Sts. Cyril and Methodius was the great teacher of the Bulgarians, St. Clement, who taught in Ohrid and throughout Macedonia, and who died in 916--that is, well before Samuel ascended the Bulgarian throne. The same encyclopedia distinctly states that during the

ninth and tenth centuries the Macedonian Slavs contributed greatly toward the strengthening of Bulgarian learning and culture. They would not have made this great contribution if they had not been Bulgarians. The encyclopedia also gives the information that the famed Internal Macedonian Revolutionary Organization (IMRO), which began its work in 1893, is part of Bulgarian history.

Because of these truths which the informed compilers of the encyclopedia allowed to appear in its pages--in spite of the defined policy of the government--vehement protests are coming from today's rulers in Skopie (Serbian-trained vassals who renounced their Bulgarian nationality). However, that which was written in the encyclopedia cannot be erased.

d) The authors of the aforesaid brochure have also tried--although unsuccessfully, despite the seeming artlessness of their methods--to disseminate political propaganda against the Bulgarian Exarchate.

What is the Bulgarian Exarchate? Namely, it is the re-establishment of the ancient Bulgarian Church. It was the fruition of the forty-year struggle of the Bulgarian people, especially of the Macedonian Bulgarians, during the past century when Macedonia was under Turkish rule, as was the entire Bulgarian nation. But, the present-day "Macedonian church," which was set up by the Yugoslav Communist authorities--their invention for physical and moral terror against everything Bulgarian in Macedonia--is an artificial product of a fundamental falsification of history. This so-called "Macedonian church" is also an instrument devised by Yugoslavia for the purpose of advancing her imperialistic plans.

e) Where was Belgrade's fictitious "Macedonian nationality" at the time of the above-mentioned forty-year struggle in order to raise its voice, point to its name, and demand its church? Indeed, the Turkish government would have looked with special indulgence on the establishment of a "Macedonian church," because Turkey considered only the Bulgarian nationality as its dangerous enemy in Macedonia. But, neither during the past century nor in the present one had anyone ever heard of a "Macedonian nationality," just as no one had ever heard of it during the preceding ten centuries. We heard of such a nationality for the first time after the Communists took over the government of Yugoslavia. But this, we repeat, and we wish to emphasize it, is one more evidence of Yugoslav imperialism, which calculates that the "Macedonian nationality" will serve as a bridge to the seizing of all of Macedonia together with the city of Salonika.

The Serbians were foremost in their praise of the Bulgarian population in Macedonia when it was struggling against the Greek Patriarchate in Constantinople to attain an independent Bulgarian Church. At that time, Serbia had not as yet thought of seizing Macedonia, instead, her sights were directed at Bosnia-Herzegovina.

Serbian emissaries, who were sent to Macedonia during the past century to study the situation there, published their findings, together with the numerous data to corroborate them, showing that the Macedonian Slavs were true Bulgarians. A typical example was the Bosnian ethnographer, Stephan Verkovich, who was sent to Macedonia by the Serbian Scientific Society in Belgrade (later known as the Serbian Academy of Science) at its expense. For nearly twenty years, Verkovich remained in Macedonia studying the people of both towns and villages. He, thereupon, published a book filled with copious details which provided irrefutable proof that the Slavic population in Macedonia was Bulgarian. In 1860, his collection of songs entitled National Songs of the Macedonian Bulgarians was published. The book was printed in the state printing office in Belgrade and dedicated to the royal Serbian Princess, wife of the reigning prince. Today, the same book has been shamelessly reprinted in Skopie under the title: Macedonian National Songs. 2

We could bring forward evidence from at least fifty Serbian scholars, professors, and authoritative newspapers and also cite the names of Serbian patriots and kings, whose unhesitating declarations give proof to the fact that the Macedonian Slavs belong to the Bulgarian nationality. The most famous of the Serbian Kings, Stephan Dushan (fourteenth century), after having penetrated the Macedonian provinces for a short time, added the appellation "King of the Bulgarians" to his title. In the eleventh century, Emperor Basil II of Byzantium affixed "Slayer of Bulgarians" to his name.

In 1815 and 1822, Vouk Karadjich, best-known of the Serbian ethnographers and linguists, published a collection of Bulgarian songs of Macedonia. He also wrote a Bulgarian grammar based on the popular dialect in Macedonia.

10. When the Bulgarian Exarchate was established in 1870, the Sultan of Turkey immediately recognized a number of Macedonian dioceses as Bulgarian and ordered a plebiscite for the remaining few. In the dioceses of Ohrid and Skopie, which the present Communist Archbishop Dositey has included in his title, the plebiscite was a resounding answer to all enemies of Macedonia's Bulgarian nationality. In Ohrid, 9526

persons voted in favor of going with the Bulgarian Exarchate, and only 139 votes were given to the Greek Patriarchate. In Skopje, of the 8698 Christian homes, only 767 remained with the Greek Patriarchate (these were mainly Graecophiles of Romanian descent).

2

See Appendix No. II

11. When, in 1913, Macedonian territory was seized by Serbia and then, in 1919 and 1944, by so-called Yugoslavia, the new rulers immediately and forcibly closed all the Bulgarian Churches (more than 1300 with 73 monasteries). They also closed down the 1370 Bulgarian schools, and drove out of the country 2266 school teachers, 1310 priests and seven bishops, nearly all of whom were Macedonian-born Bulgarians.

12. Instead of supporting Belgrade's propaganda of falsifications, the so-called Archbishop Dositey of Ohrid and his masters in the Belgrade Politburo would do better if they were to answer why they committed the above-mentioned outrage, which is real national-cultural genocide of the Bulgarian nationality in Macedonia. They must also give an answer to the following questions.

- a) Why did they forcibly change the personal names of tens of thousands of persons in the Macedonian provinces that are occupied by Yugoslavia?
- b) Why have they changed the Bulgarian Cyrillic alphabet of our people and made it resemble the Serbian?
- c) Why are they constantly introducing more and more Serbian words and expressions in the national Bulgarians dialects in Macedonia, proclaiming this distorted language as the "Macedonian literary Language"? Commenting on it in his published four years ago, Nations and Languages in Europe, the prominent specialist of ethnic and linguistic questions, Professor Guy Heraud of Strasbourg University, France, correctly states that the aforesaid "language" was created "...to confuse the ideas of the people."
- d) Why is the Bulgarian name forbidden in Macedonia under Yugoslav rule?
- e) Why have they forbidden the appearance of all literature, regardless of the language in which it is written, that brings out the truth about the Macedonian Bulgarians and their past?
- f) Why is false information given out in the schools and to the local public even in regard to the Macedonian Liberation Struggle, which has received wide confirmation from hundreds of newspapers, statesmen and officials throughout the world, especially during the period between the Great Wars, that this is a struggle of the Macedonian Bulgarians?
- g) We ask Archbishop Dositey and his masters: Is it true that Pope Pius IX recognized the Macedonian Bulgarians in 1859?
- h) Is it true that in 1870 the Sultan of Turkey issued a Firman with which he recognized these same Bulgarians and, consequently, assigned them to the Bulgarian Exarchate.
- i) Is it true that, at the Ambassadorial Conference of Constantinople in 1876, the Great Powers--England, Russia, Germany, France, Italy and Austria-Hungary, together with Turkey--recognized Macedonia as a province with a predominantly Bulgarian population?
- j) Is it true that the Report of the International Commission to Inquire into the Causes and Conduct of the Balkan Wars (published in Washington, D. C., in 1914 by the Carnegie Endowment for International Peace) mentions the Macedonian Bulgarians hundreds of times throughout its pages but never once does it mention a "Macedonian nationality"?

13. Yugoslavia spreads its propaganda and falsifications through a cunning use of the geographic name: "Macedonia." But in Europe there are many geographic names which do not denote the name of the nationality: namely, Bavaria, Saxony, Prussia, Sicily, Tuscany, Piedmont, Lombardy, Emilia, Liguria, Calabria, Castile, Transylvania, Thrace, Dobrudja, Bosnia, Herzegovina, Dalmatia, etc.

14. The Macedonian Liberation Struggle works for the creation of an independent Macedonia. But, the reb, the Macedonian Bulgarians are making a supreme sacrifice, for they are voluntarily agreeing to remain outside the boundaries of Bulgaria. This they do in the name of Balkan reconciliation.

The Macedonian Liberation Struggle takes as its model the example of Switzerland, where no one has ever closed anyone else's churches or schools or has ever forcibly imposed a new language, where no one has ever been denied the use of his national name or has ever had his history falsified, where no one's alphabet has been altered, where no one is forced to read only the historical material that has received police approval, and, finally, where no one is denied his basic freedoms.

Imperialist Yugoslavia, with her policy of oppression, is the sworn enemy of this sacred national ideal, which is the saving formula for the Balkans and, consequently, a benefit for all of Europe.

15) We do not know whether anyone abroad who happened to converse with the leaders of the above-mentioned delegation was aware of the Yugoslav falsifications, at least, of those that are concerned with the important facts of Balkan history and especially with the history of the Macedonian Bulgarians.

Probably those gentlemen heading the delegation think that their methods, which we have briefly sketched here, will succeed in creating an "accomplished fact"--also the objective of former royal Yugoslavia, whose methods may have differed but the intent was the same: forcible assimilation of the Macedonian Bulgarians. It is more than strange that these leaders should forget that "accomplished facts" of this sort have been the worst enemies of peace among nations. And it is much more strange that these leaders should forget that "accomplished facts" of this sort have been the worst enemies of peace among nations. And it is much more strange that they should think that the persons whom they met and conversed with during their trip abroad do not know this.

Respectfully,

Bulgarian Eastern Orthodox Church
Diocese of the United States and Canada:

Central Committee
Macedonian Patriotic Organization
Of the United States and Canada:

August 25, 1970

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APPENDICES

See Appendices on the following pages
as explained on the preceeding pages

SVLGARIAE, IN OMNIBUS DIVI PAULI: I. PISTOLAS
 LXXV. QUINQUE, QUAE PRIMUM, ANTE DILECTI MORTIS DOMINI STUDIO
 STROGOMI, VI. AD PRECEDENDUM COLLEGIUM, LONGE
 PRIMUM IN LUTON CASTRO VIDERANTUR.

Ad. Females, fo. 1.
Ad. Young II, fo. 18, 19.
Ad. Gales, fo. 71.
Ad. Phoenix, fo. 11.
Ad. Philadelphia, fo. 99.
Ad. C. *Carolinensis*, fo. 38.
Ad. The Salem, II, fo. 99, 100.
Ad. Youngsboro, II, fo. 10, 12.
Ad. Tarry, fo. 97.
Ad. Philadelphia, fo. 141.
Ad. Herson, fo. 141.

CHRISTOPHERO PORSENA
Romano Interpres.

Adversum est laudis Epistolatum dominicalium
in alio loco lectum.

ANNO M. D. XXXV

APPENDIX NO. 1

ANNOTATA QVAEDAM AB INTERPRETE EPISTOLARUM

THEOPHYLACTI AR-
CHIEPISCOPI BULGARIE, IN DIVI PAULI AD RO-
MANOS EPISTOLAM ENASTRATIO.
PROLOGVS.

[illegible]

C. LXIII. THEOPHYLACTI ARCHIEPISCOPI EPI-

[illegible]

EX. 17

[illegible]

НАРОДНЕ ПЕСМЕ
МАКЕДОНСКИ БУГАРА.

скупто

СТЕФАНЪ И. ВЕРКОВИКЪ.

КНИГА ПРВА.
ЖЕНСКЕ ПЕСМЕ.



У БЕОГРАДУ.

Правителственомъ Книгопечатницомъ.

1860.

(Title page of Stefan Verkovich's book. It reads:

Folk Songs of the
MACEDONIAN BULGARIANS

Collected by
Stefan I. Verkovich
Book One
Women's Songs
Belgrade

Government Book Publishing Department
1860)

APPENDIX NO. 2

МАКЕДОНСКИ
НАРОДНИ ПЕСНИ

собрани од
СТЕФАН И. ВЕРКОВИК

Редакција и предговор
КИРИЛ ПЕНУШЛИСКИ



"КОЧО РАЦИН"
СКОПЈЕ — 1961

(Title page of the Second Edition of Verkovich's Book published in Skopje in 1961. Note how the Skopje falsifiers have deleted the word "Bulgarian." It reads:
"MACEDONIAN FOLK SONGS"
Collected by
Stefan I. Verkovich
Skopje — 1961)

