



The monthly bulletin of  
**Holy Trinity**  
 Serbian Orthodox Church  
 St. Paul, Minnesota

# The Word

Volume 21

Issue 4

www.holytrinityserbian.org

*“And let them make Me a sanctuary, that I may dwell among them”*

## April 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 6PM Liturgy of Presanctified Gifts Predjeosvecena Liturgija	2 6PM Akathist to Theothokos - Akatist Bogorodici	3 6PM Akathist to Theothokos - Akatist Bogorodici	4 Rochester 10AM Liturgy  5PM Vespers
5 10AM Liturgy  4PM Lenten Vespers	6	7 The Annuncia- tion Blagovesti 10AM Liturgy	8 6PM Liturgy of Presanctified Gifts Predjeosvecena Liturgija	9	10 6PM Akathist to Theothokos - Akatist Bogorodici	11 5PM Lazarus Saturday Lazareva Subota  5PM Vespers
12 10AM Liturgy  4PM Lenten Vespers	13	14	15 6PM Liturgy of Presanctified Gifts Predjeosvecena Liturgija	16 Holy Thursday 10AM Liturgy  6PM Reading of the 12 Pas- sion Gospels  Veliki Cetvrtak	17 Holy Friday  6PM Vespers  Veliki Petak	18 Holy Saturday 10AM Matins  11:30PM Paschal Mid- night service  Velika Subota
19 PASCHA 10AM Liturgy  Vaskrsenje Gospodnje	20 Bright Monday 10AM Liturgy  <i>No fast all week</i>  Svetli Ponedeljak	21 Bright Tuesday 10AM Liturgy  Svetli Utorak	22	23	24	25  5PM Vespers
26 10AM Liturgy	27	28	29	30		

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 Saturdays by  
 appointment.

**Please call**  
**Fr Ljubomir**  
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**651-773-5996 or**  
**815-543-6170**

### 2009 MEOCCA Lenten Sunday Services

(All Services are on Sundays at 4pm)

DATE	EVENT	LOCATION
April 5, 2009	St. Mary of Egypt	<a href="#">St. Stefan Romanian</a>
April 12, 2009	Palm Sunday	<a href="#">St. Herman OCA</a>

**Sunday School Family Events** - On **Lazarus Saturday; April 11th**, we would like to invite all of the children and their families to enjoy a day of fun and celebration. Starting at **2pm at St. Francis Bowling Alley**; 650 Palace Ave, St. Paul. We will have lanes reserved for the children (young and old) to bowl for about 2 hours. All registered Sunday School students admission will be covered by the Sunday School/ Youth program. Each additional participant is welcome to join in at a small donation of \$5 per person. This includes a turn on the lanes as well as shoe rental. You are able to bring in your own food/snacks during this time. Then at **5pm at Holy Trinity Serbian Orthodox Church** we will be celebrating Lazarus Saturday in service with the children. Please contact Tanya Troska for additional details.

**REMEMBER** - The full version of the monthly bulletin is available by email, or online at [www.HolyTrinitySerbian.org](http://www.HolyTrinitySerbian.org)!

## Vaskrsenje Hristovo i značaj toga praznika za nas

Povest o Vaskrsu i vaskrsenju kako da počne drukčije ako ne sveradosnim i staro-drevnim vaskrsnim pozdravom i otpozdravom, onako kako se od Vaskrsa do Spasovdana, tokom četrdeset dana pozdravljaju stotine miliona pravoslavnih duša od istoka sunčanoga do zapada i od severa do juga, i kako su se pozdravljale milijarde i milijarde pravoslavnih za dve hiljade godina. Samo ta činjenica Dovoljno svedoči o tome da je Vaskrsenje Hristovo-Praznik nad praznicima i Slavlje nad slavljima. Taj događaj tridnevnog vaskrsenja Spasovog, po čudesnosti svojoj ravan je čudu stvaranja sveta ni iz čega, a po značaju svome-još značajniji. Zašto? Pitaće se mnogi.

Teško je govoriti o značaju Vaskrsa narodu čija je hrišćanska istorija stara preko hiljadu godina. Teško i stidno, a opet tako potrebno. Jer na našu veliku žalost i sramotu mnogo je u našem narodu onih koji, premda slave i Božić i Vaskrs, ne znaju ne samo zašto to čine nego ne poznaju ni same događaje koje ti praznici obeležavaju. Zato je dobro da o Vaskrsu, o tome danu i prazniku progovorimo koju reč. Neka nam ne zamere oni kojima je to od detinjstva poznato i koji o tome znaju i više i bolje nego što mi možemo ovde ukratko izložiti.

Vaskrsenje Hrista Gospoda, pre svega, jeste jedna istorijska stvarnost koja se zbilila jednog određenog dana i u određeno vreme, ali stvarnost koja neprekidno traje i produžava se do končine sveta i veka. Vaskrsenje je bila logička neophodnost Bogočovečanske ličnosti Hristove, jer On, Sin Božji, nije mogao ne vaskrsnuti. Iako stvarno mrtav telom i pogreben još od Velikog Petka, Spasitelj se pokazao jači od smrti, te ga smrt nije mogla zadržati u svome carstvu kao plen, poput ostalih ljudi. Vaskrsenje Gospoda Hrista bilo je sasvim prirodno za njegovu Bogočovečansku ličnost, jer su i čovečanska duša njegova i čovečansko telo njegovo bili ipostasno sjedinjeni sa Božanskom Ipostasi njegovom.

Vaskrsenje Hristovo je kosmički događaj, vidljiv i očigledan i za nebeske Sile, i nesumnjiv za rod ljudski. Jer nema događaja u celokupnoj istoriji roda ljudskog koji je tako silno, tako neodoljivo, tako opipljivo posvedočen kao vaskrsenje Hristovo. A dokaz jači od svih drugih dokaza da je Hristos zaista vaskrsao jeste istoričnost hrišćanstva, njegovo postojanje i trajanje evo već dve hiljade godina. Jer da je Hristos umro na Golgoti, a ne i vaskrsao, On bi bio i ostao prvi i poslednji hrišćanin u svetu. Njegovom smrću na Golgoti umrlo bi i njegovo delo. Da Gospod nije vaskrsao, i kao takav učenike svoje ispunio sveživotnom silom i čudotvornom mudrošću, ko bi njih, plašljivce i begunce, skupio i dao im smelosti, sile i mudrosti da onako neustrašivo, onako silno i mudro propovedaju i ispovedaju vaskrslog Gospoda, i onako radosno odlaze na smrt za Njega? I to čine ne samo Apostoli, koji Njega vaskrslog videše i opipaše, nego i stotine i hiljade, i stotine hiljada njihovih sledbenika, Mučenika, Ispovednika, Podvižnika i Svetitelja koji za Vaskrslog Hrista i živeše i postradaše.

Vaskrsenjem Gospoda iz mrtvih završeno je i dovršeno bogočovečansko delo spasenja roda ljudskog od greha, smrti i đavola, i darovan ljudima život večni. Hristovo vaskrsenje uzrok je i garancija i našeg ličnog vaskrsenja i života večnoga. Tek u vaskrsenju Hristovom priroda ljudska dobila je svoj pravi smisao i značaj. Na vaskrsenju, kao na dijamantskom temelju, sazidano je svo hrišćanstvo. Vaskrsenje je postalo temelj naše vere, jemsto naše nade, i hrana naše ljubavi. A to su tri etička stuba na kojima počiva celokupno hrišćanstvo: vera, nada i ljubav.

U tome i jeste radost i sveradost vaskrsnog pozdrava: Hristos vaskrse! i otpozdrava; Vaistinu vaskrse! A taj pozdrav, šta upravo označava? Označava dvoje: da je Hristos vaskrsao i da ćemo i mi vaskrsnuti. Ako bi samo On vaskrsao, a mi ne bismo očekivali kroz Njegovo Vaskrsenje i svoje, šta nam onda koristi što je On vaskrsao? Jedno bez drugoga ne ide, jedno bez drugoga gubi svaki smisao. Jer "ako Hristos nije ustao, uzalud je propoved naša, uzalud i vera vaša", poručuje sveti apostol Pavle. Ali, Ne bojte se: Hristos Gospod je vaskrsao i mi ćemo vaskrsnuti. Otuda tolika radost o Vaskrsu, o tome danu "kojega stvori Gospod da se radujemo i veselimo u njemu". Taj dan, taj praznik svake godine objavljuje Hristovo vaskrsenje i proriče naše. Zato svi mi koji se pravoslavnim krstom krstimo, veru apostolsku držimo, i Svetoj Trojici se klanjamo, moramo se radovati i veseliti u taj dan. I time svedočiti nebu i zemlji da je život pobedio smrt, dobro je pobedilo zlo, pravda nepravdu, istina laž, Bog đavola.

I tako redom, i tako dalje. O vaskrsenju i Vaskrsu može se pisati i govoriti mnogo, nadugačko i naširoko, pa ipak da onima čije su duše mrtve u gresima svojim ne bude dovoljno da ih probudi i vaskrsne iz smrti u život. A o vaskrsu se može ne govoriti ništa, nego samo živeti vaskrsnu radost, pa da svima koji vas posmatraju bude jasno da je Hristos vaskrsao. Jer vaša radost u ovoj dolini plača i carstvu smrti, ne može se ni shvatiti ni objasniti bez vaskrsenja Hristovog.

Zato, neka se raduju pravednici i pokajnici slavnom Vaskrsenju Gospoda i Spasitelja svoga. A grešnici neka čuju i neka se pokaju da bi se i oni mogli radovati. U toj vaskrsnoj radosti, u neprekidnom klicanju i pevanju: "Hristos vaskrse iz mrtvih, smrću smrt uništi i svima u grobovima život darova", i sastoji se najbolji način praznovanja ovog najvećeg hrišćanskog praznika. Onaj ko u srcu svome doživi susret sa Vaskrsnim Gospodom, poput Marije Magdalene, umeće to i da izrazi i da otpraznuje. Zato, posebnih propisa o praznovanju Vaskrsa nema, niti je potrebno ovde nabrajati bilo šta drugo sem onih predivnih narodnih običaja kojima je taj praznik ukrašen.

Ipak bi, možda, trebalo reći da pravi hrišćanin koji se postom i molitvom kroz sedam nedelja Časnoga Posta pripremao i čistio svoju dušu od svakoga greha i čistio svoju dušu od svakoga greha i svakoga zla, neće i ne može na dan Vaskrsenja Hristov ostati kod kuće, u krevetu, a da ne pohita na svečano Vaskrsno bogoslužjenje i svetu Liturgiju, da se tamo u svetom pričešću sjedini sa Vaskrsnim Gospodom, i da подели vaskrsnu radost sa ostalom braćom i sestrama, kličući i dovikujući jedan drugom:

HRISTOS VASKRSE!

VAISTINU VASKRSE!

## Kolo Sestara

A big thank you to all the Sisters who donated food for the MEOCCA Lenten dinner on Sunday, March 22<sup>nd</sup>. The dinner was a big success!

The Sisters will be hosting a Lenten Fish Lunch on Sunday April 5<sup>th</sup> after Liturgy. Please join us for great food and fellowship!

We will be having appetizers after Pascha Liturgy on Sunday, April 19<sup>th</sup>.

Our next meeting will be on Sunday April 12 after Liturgy. Please feel free to participate. We welcome your company and input.

*~Nada Filipovich*

## Gift Shop News

*Our Gift Shop reorganization is done! Come check out our space. We have many items for your Lenten needs. The Orthodox Study Bible is highly recommended and is offered at the lowest price around. There are many Pascha items for your celebration needs. We are open every Sunday after Liturgy. Hope to see you!*

## Choir Notes

Choir practice during Great Lent is held Wednesdays at 7:00, which is immediately following the Presanctified Liturgy. Attending the service and then continuing on with choir practice has been very fulfilling for all of us. I really want to let you all know how much we would love new members to join us. The only requirement: a love of music. We would be very grateful to hear from any of you that might be interested in joining. We have started practicing a new liturgical music book, which includes arrangements by Stankovic, Mokranjac, Dusan Kotur and Bishop Velimirovic.

We will be planning another trip to sing in Rochester, so perhaps you'd like to join us...if not to sing, come along anyway to join friends in worship.

*Caron*

## Festival of Nations

Our Morava Junior Dance Group and Morava Adult Dance Group are both performing in the upcoming Festival Of Nations on May 2 and 3<sup>rd</sup> at the St. Paul RiverCentre. The Junior group dances at 12:30pm on Saturday, May 2<sup>nd</sup>, on the mainstage. They have been working hard and would love to have supporters in the audience! The Adult group performs on Saturday, May 2<sup>nd</sup> at 11:15am in the Café area and at 2:30 and 6pm on the mainstage and Sunday, May 3<sup>rd</sup> at 5pm on the mainstage. Check out the Festival of Nations webpage at [www.festivalofnations.com](http://www.festivalofnations.com) for a complete schedule and ticket information.

## **The Feast of the Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary**

### **Commemorated on April 7**

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacombs of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast. In 692 the Council in Trullo celebrated the Annunciation during Great Lent.

The Greek and Slavonic names for the Feast may be translated as “good tidings.” This, of course, refers to the Incarnation of the Son of God and the salvation He brings. The background of the Annunciation is found in the Gospel of St. Luke (1:26-38). The troparion describes this as the “beginning of our salvation, and the revelation of the eternal mystery,” for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God’s promise to send a Redeemer (Genesis 3:15): “I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel.” The Fathers of the Church understand “her seed” to refer to Christ. The prophets hinted at His coming, but the Archangel Gabriel proclaimed that the promise is about to be fulfilled.

We see this echoed in the Liturgy of St. Basil, as well: “When man disobeyed Thee, the only true God who had created him, and was deceived by the guile of the serpent, becoming subject to death by his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from Paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself.”

The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to St. Joseph: “Hail, thou who art highly favored, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”

In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel’s message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature. “Then said Mary unto the angel, How shall this be, seeing I know not a man?” (Luke 1:34).

“And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, ‘Behold the handmaid of the Lord; be it unto me according to thy word.’ And the angel departed from her” (Luke 1: 35-38).

In his Sermon 23 on the day of the Annunciation, St. Philaret of Moscow boldly stated that “the word of the creature brought the Creator down into the world.” He explains that salvation is not merely an act of God’s will, but also involves the Virgin’s free will. She could have refused, but she accepted God’s will and chose to cooperate without complaint or further questions.

The icon of the Feast shows the Archangel with a staff in his left hand, indicating his role as a messenger.

Sometimes one wing is upraised, as if to show his swift descent from heaven. His right hand is stretched toward the holy Virgin as he delivers his message.

The Virgin is depicted either standing or sitting, usually holding yarn in her left hand. Sometimes she is shown holding a scroll. Her right hand may be raised to indicate her surprise at the message she is hearing. Her head is bowed, showing her consent and obedience. The descent of the Holy Spirit upon her is depicted by a ray of light issuing from a small sphere at the top of the icon, which symbolizes heaven. In a famous icon from Sinai, a white dove is shown in the ray of light.

There are several famous icons of the Annunciation. One is in the Moscow Kremlin in the Church of the Annunciation. This icon appeared in connection with the rescue of a prisoner by the Mother of God during the reign of Ivan the Terrible. Another is to be found in the Dormition Cathedral in Moscow (July 8). It was originally located in Ustiug, and was the icon before which St. Procopius the Fool prayed to save the city from destruction in 1290. One of the most highly revered icons in Greece is the Tinos icon of the Annunciation (January 30).

The Annunciation falls during Lent, but it is always celebrated with great joy. The Liturgy of St. Basil or St. John Chrysostom is served, even on the weekdays of Lent. It is one of the two days of Great Lent on which the fast is relaxed and fish is permitted (Palm Sunday is the other).

### **Troparion (Tone 4) –**

Today is the beginning of our salvation,  
The revelation of the eternal mystery!  
The Son of God becomes the Son of the Virgin  
As Gabriel announces the coming of Grace.  
Together with him let us cry to the Theotokos:  
Rejoice, O Full of Grace,  
The Lord is with You!

## **Jesus of Nazareth —Don't start the revolution without Him**

In 33 AD, as the celebration of the Passover approached, the city of Jerusalem was filling with people. Visitors from far and near were coming to remember this important day when God saved their enslaved ancestors through the blood of a lamb. Now everyone was talking about Jesus of Nazareth —the carpenter who had been roaming the countryside the past three years talking about God and man, healing the sick, giving sight to the blind, raising the dead, doing all sorts of miracles as well as calling people to repentance. Now it was being said Jesus was coming to Jerusalem.

The Jewish religious leaders were concerned. Too many people were following Jesus, and he was openly critical of the religious leaders. The leaders met secretly and decided something had to be done to stop this Jesus before there was a revolution.

Pontius Pilate, the Roman governor of the area, was also concerned. The last thing he needed was an uprising among the Jews, and rumor had it one was going to be launched. He ordered his soldiers out on the streets. A show of force might change few minds.

The city exploded with excitement when they heard Jesus had arrived at Bethany, where within minutes, he was taken to the tomb of his good friend Lazarus who had died four days earlier. There, before countless witnesses, Jesus brought Lazarus back from the dead. This increased the people's enthusiasm and they talked about nothing else. The religious leaders' concern grew. They had to do something to stop this man.

Thousands went out to meet Jesus when he entered Jerusalem. Overjoyed, they broke off palm branches and threw them on the road. Some took off their cloaks and laid them before the donkey on which Jesus was riding. Some knelt, others cheered, all proclaimed him King.

The Jewish leaders decided that was enough, and it was time to act. Jesus was becoming just too threatening. They found an accom-

plise in Judas Iscariot, one of his twelve disciples. Judas knew Jesus had tremendous power and authority at his command. He knew Jesus could destroy all the armies of the world if he wanted to. He knew the people were restless, and it seemed high time to start the revolution even though Jesus seemed to do nothing. And so Judas thought he would provoke Jesus to act. Judas would help the revolution long without Jesus, and Judas would profit, too. He talked to the religious leaders and agreed to identify Jesus to them. Then as they tried to take Jesus away, the revolution he dreamed of would start. Judas felt very proud of himself.

Meanwhile, Jesus went off to pray in the Garden of Gethsemane. He would soon finish his mission, but the worst was just ahead of him. He gave his disciples their final instructions. He understood the pain and suffering that were ahead of him. If only there were another way. He prayed for strength and courage. The sweat on his brow came as big drops of blood. Angels came to wipe his brow.

After an hour of agonizing prayer, Jesus was ready. As he came out of the garden, Judas came to him, and betrayed him with a kiss, and the soldiers seized him. Shocked at what had happened, most of his disciples ran off. And his most “faithful” disciple, Peter, would deny he even knew Jesus not once but three times that night just to save his own neck.

Jesus was quiet before Caiaphas, the high priest who wanted him dead, before Pilate, who couldn’t see the harm in him and had been warned by his wife to have nothing to do with harming this innocent man, and before Herod, who wanted a miracle performed for his own amusement. Pilate had Jesus whipped to appease the mob. But they would not be appeased. “Crucify him! Crucify him!” they shouted. And Pilate washed his hands of the issue and did as they asked.

Five days earlier the people of Jerusalem had proclaimed Jesus of Nazareth as their King. Now on that fateful Friday, the Roman soldiers taunted him as the King of the Jews and the crowd wanted him dead. This time when Jesus walked through the streets of Jerusalem, he carried a cross and the people hissed and spat upon him. His back was scarred and bloodied. His forehead scratched from the crown of thorns on his head.

Soldiers hammered nails into his hands and feet and watched as he groaned in agony. Most of his disciples had deserted him by now. Judas, without asking forgiveness, went out and hanged himself. Something had gone wrong with his brilliant plan to start the revolution without Jesus. The Jewish leaders thought they had solved their problem. And Pilate breathed easier thinking that he had stopped revolution. Little did they know what was ahead.

A small group buried Jesus and went home, remembering that he said he would return after three days. These few became even more convinced he was the Son of God as they heard his last words on the cross and saw the heavens and earth shake at the moment of his death. But most of the followers thought it was all over. That is, until they heard about the empty tomb that Sunday and that Jesus had already appeared to the three women who had come to the tomb.

In a few days, we will gather to commemorate these very significant events in the history of human kind. We will gather to proclaim Jesus of Nazareth King; we will welcome him with palms; we will follow him throughout his final hours. We will gather to proclaim what the disciples discovered: Jesus of Nazareth, born in Bethlehem, crucified in Jerusalem, the King of the Jews, the Son of Man, the Son of God, conquered death. And with this good news, he started the revolution!

Yes, his resurrection transformed a timid band of followers into courageous followers who changed the world. Jesus did come to start revolution —revolution of the spirit and revolution of the heart.

Christ is risen! Indeed He is risen!.

**Sunday School Notes**



# ST. SAVA CAMP 2009

It's time to make your summer plans and St. Sava Monastery Camp is the perfect place for a week of fun in the sun! There are lots of activities planned, including:

**Religious Education  
Serbian Culture and History  
Kolo Dancing,  
Swimming, Basketball, Soccer,  
Music, Arts & Crafts, and much more!**



**2009 Camp Dates:**

<u>Date</u>	<u>Ages</u>	<u>Fees:</u>	
		<u>Regular</u>	<u>(Early *)</u>
<b>JULY 12-18</b>	<b>7 - 10 year olds</b>	<b>\$175</b>	<b>(\$125*)</b>
<b>JULY 19-25</b>	<b>11 - 13 year olds</b>	<b>\$200</b>	<b>(\$150*)</b>
<b>JULY 26-August 1</b>	<b>HS Freshman-HS Senior</b>	<b>\$200</b>	<b>(\$150*)</b>

\*Only those applications submitted **on or before May 15, 2009** will be accepted for early registration.

**ABSOLUTE DEADLINE FOR ALL APPLICATIONS: JUNE16!!**

**Come to St. Sava Camp and you'll have the opportunity to meet other campers from parishes across the Midwest and form friendships that will last a lifetime!**

**For more information, contact your parish priest, or camp co-chairs Joanne Voynovich at (773) 348-3655 or Vicki Dorsey at (815) 729-4330.**



**ST. SAVA MISSION**  
FOUNDATION

*Stewards of the Legacy Since 1962 Jackson, California*

*We build not alone for ourselves...  
But for the generations that will follow us.*

# 2009 High School Student Scholarship Program

In recognition of the need to advance the academic and career development and success of our youth, the St. Sava Mission Foundation in Jackson, California, has created and will administer its annual scholarship grant fund to recognize worthy students of Serbian heritage in the USA and Canada.

*Highlights include:*

- ❖ 2009 Award Totals \$10,000:
  - Two (2) Scholarships at \$1,500 each
  - Three (3) Scholarships at \$1,000 each
  - Eight (8) Scholarships at \$500 each
- ❖ For 2009 Graduating High-School Seniors of Serbian descent, born in or planning to attend a two- or four-year accredited college or university in the USA or Canada in 2009.
- ❖ Scholarship awards based on these criteria:
  - Academic (GPA, and SAT or ACT)
  - Extracurricular Activities
  - Written Essay
- ❖ Application deadline: **April 15, 2009**.  
Written Essay deadline: **April 30, 2009**.  
Awards to be announced: **May 31, 2009**.
- ❖ Download the Application at:  
[www.StSavaMissionFoundation.org](http://www.StSavaMissionFoundation.org)
- ❖ Request Application via E-mail:  
[Scholarship@StSavaMissionFoundation.org](mailto:Scholarship@StSavaMissionFoundation.org)

# ST. SAVA MISSION

F O U N D A T I O N

*Stewards of the Legacy Since 1962 Jackson, California*

March 1, 2009

To the Parish Board & Members:

Please allow us to introduce to you and your parish community the 2009 St. Sava Mission Foundation **Student Scholarship Program**.

Through the generous contributions and support of the Members and supporters of the St. Sava Mission Foundation in Jackson, California, the Student Scholarship Program has been created to support our Youth of Serbian heritage throughout the United States and Canada.

The highlights of the Program include:

- ❖ 2009 Scholarship Award Totals of \$10,000:
  - Two (2) Scholarships at \$1,500 each
  - Three (3) Scholarships at \$1,000 each
  - Eight (8) Scholarships at \$500 each
- ❖ For 2009 Graduating High-School Seniors of Serbian descent, born in and/or planning to attend a two- or four-year accredited college or university in the USA or Canada in 2009.
- ❖ Scholarship awards based on these criteria: Academic (GPA, and SAT or ACT test score), Extracurricular Activities, and a Written Essay.
- ❖ Application deadline: **April 15, 2009**. Written Essay deadline: **April 30, 2009**.
- ❖ Awards to be announced on May 31, 2009.

We hope to make sure that all worthy students have the fair opportunity to be considered for these Scholarships. We seek to support their future academic success.

**Therefore, we humbly ask you to announce this Scholarship Program to families and students in your Parish, and post the enclosed poster.** The Applications can be downloaded from our website: [www.StSavaMissionFoundation.org/Student\\_Scholarship.html](http://www.StSavaMissionFoundation.org/Student_Scholarship.html). These Forms provide all of the guidelines and instructions that the students need to apply for the Scholarships.

Since 1962, the St. Sava Mission Foundation has worked to support Serbian culture, heritage and faith through both our Youth and our Senior Citizens.

We are announcing this Scholarship to all Serbian parishes throughout the United States and Canada. We hope your students will participate, and we appreciate your participation in the Scholarship Program by announcing it to your worthy students and their families. And, best wishes to them in their participation and future careers.

Sincerely yours,

*The Members of the  
St. Sava Mission Foundation*