

# Церковь Всех Святых из Земль Российской Прославшихъ CHURCH OF ALL RUSSIAN SAINTS NEWSLETTER

VOLUME 3 NUMBER 1 JANUARY/FEBRUARY, 2015

*A Grace-filled and Joyous  
Nativity Feast to All*

1815-2015  
200 YEARS SINCE THE BIRTH  
OF  
SAINT THEOPHAN THE RECLUSE



## MESSAGE FROM FATHER STEFAN

Greetings, everyone, with the New Year! I wish you all good health, success in God-pleasing endeavors, and spiritual strength to live in a godly manner, sincerely loving God and your fellow man with all your hearts.

One of the ways we can show love for our neighbor is to cease all activities that prolong church services. Our parish clergy, church choir, and readers on Kliros have developed a balanced adherence to the Orthodox Church Typikon. These are rules to put together services celebrated in church. Although our services are on the average fairly lengthy, they do not exceed the norms of general parish practice. Yet, at times when many people are in church during major holidays, the Liturgy seems to go on much longer.

By the rules of our Orthodox Typikon, the greater the Feast Day, the shorter or quicker the service. Yet the opposite occurs. On the great holy days, the Liturgy is indeed prolonged. One obvious reason is that the line for the faithful receiving Holy Communion is much longer than during a regular Sunday Liturgy. That is unavoidable and actually a positive outcome. However, there is a way for this prolongation to be avoided.

Many people choose not to attend services on the eves of Feast Days, yet still want to receive Holy Communion on a Sunday or a Feast Day. They arrive in church a few minutes before the service is scheduled to start. When many people have the same idea, the start of the service is delayed until the priest hears all the confessions. Others don't bother coming in time to have

their confession heard before Liturgy and queue up just before Holy Communion. Although this period is reserved for the infirm elderly and young children, healthy adults and teenagers can often be found in this line. This delays the service for everyone in church, diminishing the festive mood. The priest is forced to rush from one person to another instead of dedicating time to guide and help each penitent in a conscientious and loving manner.

For these reasons, I again remind everyone the importance of attending evening services and going to confession the night before. If circumstances do not permit this, then come extra early so your confession is thorough but does not delay the beginning of the Divine Liturgy.

Another cause that prolongs the Divine Liturgy is coming late to the service and presenting commemorative lists or booklets with proshpora (church breads) just before the Great Entrance when the choir is already singing the Cherubimic Hymn (Izhe Hervedimi). The priest must have all the names read from the booklets and lists, then take particles out of each proshpora before the Liturgy can continue and the Great Entrance takes place. Giving in your lists at the last moment prolongs the service for an inordinate time.

The best solution is to have your proshpora donation set up on a regular basis so that your booklet is already in the altar before the priest starts the preparation service called the Proskomedia. For the Proskomedia on major holidays, the priest arrives earlier than usual and begins this preparation, commemorating the living and the reposed. When people arrive late and present

*continued...*

## THEOLOGICAL QUESTION FOR FATHER STEFAN

their books, lists, and proshora late, he must delay the Great Entrance until everything is completed. If you are attending Vespers the night before and plan to be at the Divine Liturgy the next day, make a point of giving in your commemorations that same evening so that you won't be the cause of any delay the next day.

It is possible to set up a yearly commemoration in advance. However, this is only for Sunday Liturgies and Feast Days that happen to fall on a Sunday. If you wish to have your commemorations mentioned at Liturgies that occur on any other day of the week, you are personally responsible to have them presented in a timely manner.

Finally, I would like to remind everyone that at the Eucharistic Liturgy, we commemorate only baptized Orthodox Christians. When their names are read at the Proskomedia, a particle is taken out of the proshora and the particles are placed into the Precious Blood of Our Lord after the communion of the faithful. We can always pray for the health and salvation of anyone at a prayer service, called a "moleben," but only living and reposed Orthodox Christians can be commemorated at the Eucharistic Liturgy.

When making lists, please remember to use the full Christian baptismal name of the person commemorated, not nicknames. For instance, Boris, Stefan, Olga, and Natalia should be used, not Boria, Styopa, Olia, or Natasha.

May God bless you and all your relatives and acquaintances during this Nativity and Theophany Festive Season. Happy New Year! (Resolution: Don't do anything to prolong our beautiful church services.)

### **I AM FEARFUL OF CONTRACTING DISEASES AND SUSPECT I'M A HYPOCHONDRIAC. HOW CAN THE ORTHODOX CHURCH HELP ME OVERCOME THIS TORMENT AND HEAL SICKNESSES OF THE MIND, BODY AND SPIRIT?**

**T**he dread of falling prey to a life threatening disease is among the most tormenting phobias that can infect the reasoning of a normal person. Often it brings a person to the brink of a psychological breakdown. Seeing a psychiatrist is sometimes necessary and indeed can be effective to relieve or cure such a stressful condition. As Orthodox Christians, we do not reject the involvement of physicians for the healing of the mind and body. However, we must always put our trust in God for our Providence, believing and acknowledging that with God everything is possible - both the healing of physical ailments and overcoming anxieties and phobias.

The best remedy for psychological troubles is a thorough, honest, and an in-depth examination of one's life. This should be done by confessing all our sins to a priest no matter how shameful, evil, dark and sinister they may be. Once we have truly confessed and repented from sinful thoughts, desires and deeds, then we are unburdened. Our heart, mind and spirit are taken from the depths of fear, anguish, depression and despondency into the Light of Christ. Even if we are still facing sorrows, setbacks, hardships, and actual physical ailments, we acquire a joy of salvation and a trust that all will be well in Christ.

There are also other ways to acquire this peace of mind. Saying morning and evening prayers according to the Prayer Rules found in Orthodox Christian prayer books is very comforting. By concentrating on the words, we are deepening the meaning of the prayers in our thoughts and allowing them to affect their Grace on our hearts and souls.

Fasting on Wednesdays, Fridays and other appointed fasting days and seasons is also important. One's attitude should not be to "get it over with" (otdelat-

sa) but to savor the benefits of lightening our physical body. By freeing our stomachs from rich and fatty foods, we acquire better spiritual attention and deeper more meaningful prayer.

Attending church services and paying close attention to the words sung, read and spoken during evening vigils and morning Divine Liturgies bring the Cycles of the Church seasons and the calendar of remembrances (Feasts and Fasts) into the everyday stream of our lives. Similarly, preparing for and receiving the Holy Eucharist Communion (Prichastiye) unites us with God as proclaimed by Our Lord and Savior Jesus Christ. This should not be viewed as an obligation or a ritual, but as the very life blood of our spiritual healing. By partaking of the True Body and True Blood of Our Lord and Savior Jesus Christ, we are truly able to be in Communion with Our Loving God and Creator.

For healing specific illnesses, the Orthodox Church has special prayer services, one of which is a moleben (prayer) service for the sick. Another is bringing the Holy Eucharist to the home, the hospital, or a convalescent care center for those who are too infirm to travel to church.

There is also the Holy Sacrament/Mystery of Healing Oil (Soborovanye). When someone is gravely ill and suffering a debilitating and serious disease, they can request up to seven priests to gather round their sick bed and pray together; reading the Epistle, Gospels, and a series of

canons and prayers. Then the infirm is blessed and anointed with oil a total of seven times. This Sacrament is offered in faraway churches during the second half of Great Lent and at the Cathedral in San Francisco during Passion Week (Strastnaya Sedmitsa) for all the faithful to partake. Those who suffer specific ailments can also request an individual service.

Other possibilities to help the sick are commemorating their names with prosphora at all Liturgies and sending alms with their names to cathedrals, monasteries, the Holy Land and places where Saints' Relics are treasured. Both are pious Orthodox Christian traditions that aid in the recovery and healing of the ill.

Finally, there is Exorcism (Otchistka) which pertains to people who may be possessed by evil spirits. It is done only when there is a strong reason to believe a person is tormented by a demon or demons. The priest must consult with the Ruling Bishop in the Diocese to get a blessing to perform such a service. The service is an actual Exorcism. Both the parishioner-faithful and the priest must prepare with fasting, prayer, confession and communion.

I hope this gives you an overview of what the Holy Orthodox Church can do for ailments that are physical, spiritual and psychological. The Holy Fathers of our Eastern Orthodox Church called the church a "spiritual hospital" (duhovnaya lechebnitsa). It is indeed.

## BAPTISED

OCTOBER 2014

NIKOLAI IVANOV  
IOANNA MAGDYSH  
DANIEL POTSSELUEFF  
VERONIKA ZIMA

NOVEMBER 2014

ROMAN BARKOVSKY  
DANIEL DURNISHEV  
ANNA ETHIOPIA  
FILIPP KOLESNIKOV  
KONSTANTIN LEMESHKO  
ZOYA PASCUA  
MARIA VOINIC

## MARRIED

OCTOBER 2014

WILLIAM GARRET AND LARISSA  
BAKALDIN

NOVEMBER 2014

NINA BARATOV AND GREGORY  
AMATO  
LENA MCKEE AND STEPHEN  
MCKEE

## REPOSED IN THE LORD

OCTOBER 2014

IZABELLA ANNA KIRITCHENKO

NOVEMBER 2014

IRINA DOBROVA  
GLIKERIA PONIATKOVA

## NEW PARISHIONERS

LOUIS BUSTA  
ANATOLY DIDENKO

# 2015 STEWARDSHIP FUNDRAISING CAMPAIGN

- *Dimitry Bobroff*

Thank you to all the Burlingame Church Stewards that made stewardship pledges, sponsorships, and donations in 2014 and prior years. Your participation and commitment to the Stewardship Program shows your concern for the well-being of our parish. The Program has allowed us to make major repairs and improvements to the church over the last 3 years. These include:

- *Refinishing the church parquet floor and replacing the red woolen carpet (2012)*
- *Fixing the badly leaking and rotting main cupola (2012)*
- *Fixing the leaking and rotting 4 small cupolas (2013)*
- *Buying a replacement car for Father Stefan (2013)*
- *Building an ADA ramp in front of the church for our elderly parishioners (2014)*



*Lydia Gritzke and Peter Roman walk down the ADA ramp built by Stewardship funds.*

The recently completed ADA ramp project was managed by Kolya Koretsky who suggested raising the concrete surface in front of the church to eliminate one step. (Remember? We had three steps before.) As a result, the ADA ramp could be shorter and not impact the driveway. Kolya dealt with the Burlingame City Hall to get plans approved and I'm sure the office staff know him very well due to his frequent visits. Helping Kolya with the project were Alyosha Baranoff and Andrei Maximow, plus Dimitri Andruha and Yura Lysenko who reworked the front gate with their expertise in welding. Thank you to the whole team.

The Stewardship Program is now entering its 4th year. Hopefully, major repairs are behind us and we can focus more on improving and beautifying the church, as well as developing plans for the future. However, a newly-discovered roof leak has appeared in the hall by the classrooms.

The Stewardship Program takes three forms:

- *An annual pledge, payable in monthly, quarterly, or yearly basis*
- *Sponsorship of specific needs*
- *Volunteering time and skills*

THE PARISH COUNCIL HAS DEFINED  
THE FOLLOWING NEEDS FOR 2015:

- **Install a Video Surveillance system both inside and outside the church.**
- **Replace all doors with steel security doors. Address the security of windows.**
- **Undertake beautification of the church:**
  - *New brass metal railings on the amvon/solea*
  - *Memorial stained glass windows in the main cupola and in the nave*
  - *Painting the altar area and the nave walls*
  - *Upgrading the Panomarka*
  - *Paint front wrought iron fence and gate*
  - *Fix cracks in outside walls and repaint*
- **Sponsorship for various efforts:**
  - *Copier costs (\$300/mo; \$3,600/yr)*
  - *Gardener costs (\$180/mo; \$2,160/yr)*
  - *Internet/Wi-Fi cost (\$45/mo; \$540/yr)*
  - *Liturgical supplies (wine, oil, incense, etc.) (\$100/mo; \$1,200/yr)*
  - *Livestreaming video costs (\$500/yr)*
  - *Nativity and Paschal gift to choir members (~\$1,200 per Feast Day)*
  - *Newsletter printing cost (\$72/issue; \$432/yr)*
  - *Office expenses (\$50 per month; \$600/yr)*
  - *Telephone cost (\$80 per month; \$960/yr)*
- **Volunteering for various efforts (a few examples):**
  - *Sisterhood*
  - *Making pelmeni once a month*
  - *Hosting a Sunday after Liturgy Coffee Hour*
  - *Church floor cleaning*
  - *Church hall floor cleaning*

We hope more of our parishioners and church attendees will become Stewards. Application forms and brochures are available by the candlestand. Current Stewards are asked to renew their pledges through a Stewardship Renewal Form for 2015 which will be mailed to their postal address. (The Renewal Form is also available at the candlestand.)

## SALUTING 2014 STEWARDS

Mr. and Mrs. Vyacheslav Balasheff	Natalia Mishko
Anastasia and Alexei Baranoff	Yulia and Grigory Novikov
Celeste and Michael Bobroff	Lula and Alexander Ossipoff
Ludmilla and Dimitry Bobroff	Olga and Boris Parr
Tanya and Oleg Bolshakoff	Matushka Tatiana and Father Stefan Pavlenko
Ronald Bulatoff	Evelina and Lamont Phemister
Julia Burigin	Marina Plissak
Natalie Burigin	Marina and Andrei Roudenko
Louis Busta	Sonja and Nick Shevelyov
Olga and Warren Cane	Anastasia Sky
Alexei Fomitchev	Maria Sky
Luba Gaushieldt	Valentina Tolstoguzova
Pelagia and William Gilchrist	Lubov Valetsky
Mr. and Mrs. Cyrill Glushkoff	Helen and James Wiant
Elena Gousseva and Dallas Grove	Vera Zarubina-Lysenko
Irina and Alexei Irklienko	
Mara and Alex Klestoff	<b>OTHER NOTABLE DONORS TO THE</b>
Katherine Kolenko and Brian Ching	<b>STEWARDSHIP PROGRAM</b>
Lana and Vladimir Kondrasheff	Church of All Russian Saints Church Choir
Patricia and Nikita Korens	Church of All Russian Saints Sisterhood
Nicholas Koretsky	Church Fellowship Coffee Hour Hosts
Aleksey Kovalenko	Newsletter Advertisers
Larissa Krassovskaya	Newsletter Sponsors
Sonia and Peter Loukianoff	Royal Chicken Society Eggery
Anna and Nicholas Markevich	Russian American Women's League
Xenia and Andrew Maximow	St. John of Kronstadt Care Center
Margarita Meschersky-Stone	St. John's Volunteers/Brookside Nursing Home
George Misersky	

### LIVESTREAM SERVICES

For those who are homebound or hospitalized and are not able to attend Services at the Church Of All Russian Saints (COARS), we have enabled live video streaming via the Internet. All live and previously recorded Services can be viewed here:

<https://new.livestream.com/COARS>

## OLGA AND BORIS PARR: EXTRAORDINARY VOLUNTEERS

- Ludmilla Bobroff



*Olga and Boris Parr*

Few parishioners have remained as loyal and dedicated to the well-being of the Church of All Russian Saints and the Russian community as Boris and Olga Parr. Parishioners since 1967 when their boys were young and their careers were blossoming, the Parrs found time to be active in all aspects of our church: raising funds at rummage sales, sewing vestments for altar boys, organizing church cleaning sessions before Pascha. Olga was also active in St. John's Volunteers from its inception. For many years, Boris was a member of the Congress of Russian Americans, the Burlingame Church Parish Council and the Western American Diocesan Council for which he received a Proclamation ("Gramata") from Archbishop Kyrill. While husband and wife believed strongly in volunteerism, their backgrounds and careers were completely different.

Boris Parr was born in 1932 in Hankow, China (now Wuhan). He was the son of Maria Sergeevna (Tarahov) and Vasilij Ilyich Pistruiloff, who provided him with a good life in China. His father worked for the Chinese Maritime Customs and was periodically granted a year's leave at full pay. As a boy, Boris sailed around the world twice with his family, attended a British grammar school, shook hands with opera singer Feodor Chaliapin, and lived in California for a few months before returning to Shanghai in 1941 on a Japanese liner. That occurred just as the Japanese attacked Pearl Harbor. Immediately all British and American schools were shut down and the boy started attending a French school.

"Although there was rationing in Shanghai and sporadic bombings outside the city, we were not affected much," he recalls. "My family was able to emigrate to San Francisco in 1947."

After graduating from Polytechnic High School, Boris joined the U.S. Air Force Reserve during his first year at UC Berkeley. Shortly afterward, he was drafted into the U.S. Army, spending one year at Fort Ord, California and one year in Fort Lewis, Washington. Upon being discharged, he rejoined the USAF Reserve.

Because of his skill with languages (Russian and English), Boris spent ten 2-week active duty tours on military assignments: hosting a Soviet general at the U.S. Military Liaison Mission Fourth of July Picnic in Berlin, debriefing a Soviet defector pilot at a safe house residence (for which he received a Commendation Medal). Because of his skill as an interpreter, the U.S. Department of State petitioned his employer to release him for one year so he could be an official interpreter at the Strategic Arms Limitation Talks (SALT) in Austria and Helsinki. After spending 39 years in active/reserve duty, he retired as a Colonel.

Besides the military, Boris worked for the South San Francisco Unified School District for 31 years, first as a teacher, then as a principal. He was also principal for four years at St. John's Orthodox Academy, guiding the school at the Holy Virgin Cathedral in San Francisco to its first six-year accreditation.

When asked about his proudest accomplishment, Boris answers, "Marrying Olga. Friends had mentioned her name to me, but I never followed up. When I saw her at the Mike and Tania Lapin wedding in 1955, I forgot about driving back to the base and stayed for the reception to meet her."

Olga's childhood was completely opposite to Boris' early years. Born in Dairen, China in 1937, Olga was the second daughter of Constantine Mihailovich and Elena Vladimirovna (Kazem-Beck) Saraeff. Her father was well employed until political unrest set in and foreign businesses left China. The family moved to Shanghai and lived on a dairy farm owned by an Austrian. When it closed, they moved to a bamboo house in a Chinese village with no plumbing or electricity. The parents grew potatoes and

carrots for food. Olga and her sister, Elena, played in the surrounding cotton fields and drainage ditches, collecting bugs and leeches. When young wealthy Russians arrived on horseback to get away from the summer heat of Shanghai, they would bring treats for the girls.

In 1944, the father was hired by the Northern Railway Station in Shanghai to guard a Japanese storage yard. The family lived in one room in a concrete building with no heat or cooking facilities, along with others working for the yard. “Everyone was hungry and cold, but in typical Russian style, someone would start playing a balalaika and people would start singing and sharing stories,” she says.

Life improved in 1945 when Constantine Mihailovich got a job guarding an electricity generating plant in the backcountry. This got the family to Peking (now called Beijing) to live with an aunt and her married daughter, Eugenia Pafnutieff. Olga’s mother also found work, teaching English and Russian to Chinese University students.

“What joy we experienced when World War II ended,” remembers Olga. “Happy American soldiers ran in the streets. At Sacred Heart School, my sister and I made friends with Chinese children. Then came the threat of the approaching Eighth Communist Army. Another war loomed ahead. People with visas and money began fleeing China. We moved to Tientsin, then to the French Barracks Refugee Center in Shanghai, and finally to Sydney, Australia in 1949.”

Although Australia was in a recession, Constantine Mihailovich found work. Eugenia Pafnutieff’s family now came to live with the Saraeffs. Constantine’s meager salary had to support nine people. It took five years for their U.S. entry visa to be granted. In 1954, the family arrived in San Francisco with no money.

Because of her excellent grades in China and Australia, Olga was offered a scholarship to UC Berkeley. She had to

decline in order to go to work at an insurance company to help her parents financially. After her marriage to Boris in 1956, she worked as a draftsman in an engineering firm.

Life for the young married couple consisted of work and school. Three years later, their son Michael was born, followed by Alex. They had many middle aged and elderly relatives, all of whom needed some sort of help. Two grandmothers, three aunts, two uncles, and two sets of parents came to them for help with various paperwork, household and health problems. Olga’s now reposed older sister, Elena, suffered from paranoid schizophrenia, causing havoc in the family. Eugenia Pafnutieff, her daughter, Olga Bain, and the Bogoslovsky family were very helpful during those stress-filled years.

While majoring in Russian at San Francisco State University, Olga found a new love – art. She started taking art lessons and in 1970 joined the Society of Western Artists and the Burlingame Art Society. Both organizations invite

her to judge and critique members’ work and to do painting demonstrations. In 2005, she won the “Artist of the Year” Award from San Mateo County. Olga is also the chair of the annual Russian Center Festival Art Exhibit, which she initiated.

Today, Boris and four board members run the Boris and Vera Bogart Foundation which was established by Uncle Boris Bogart, a painting contractor before he reposed in

2004. Because he and his wife were unable to have children, he left his estate to help orphaned and handicapped children. The foundation reviews applications and determines which nonprofit organizations will share in over \$100,000 annually.

While the Parrs have stepped down from various committees in the Burlingame Church, they still attend church every Sunday, support all events, and are expert pelmeni makers.



*Posing for a Parr family photo are (left to right) son Alex, his wife Irina, Olga and Boris, daughter-in-law Francesca and son Michael.*

## A CHANCE TO BE MOSCOVITES

- Olga Pavlenko Schafranek



*Andrei and Olga Schafranek at Pokrovsky Hram na Nerli*

As Americans who grew up Russian in the United States, passing as Moscovites in Russia was still a challenge. Our Russian language spoken with American accents, our confusion with simple transactions, and especially our love of peanut butter often gave us away. Yet, the experience of living and working in Moscow was one that my husband, Andrei Schafranek, and I will never forget – and hope to repeat.

It all started in 2011 when Andrei was assigned to work on a project in Russia by his employer, Pfizer, Inc. I left my job as a conference coordinator in New York City to

join Andrei on this adventure. The plan was to spend a few weeks or a few months at a time living in Moscow. Since both of us grew up immersed in the religion, customs, and language of our Motherland, we thought we would have no problems in our temporary home. As it turned out, our experiences were emotional, spiritual, amazing – and awkward.

Our accents (hopefully, subtle) were dead giveaways. Once identified as foreigners, locals became curious as to why we spoke any Russian at all and why we chose to leave America. They were always impressed that we weren't born in Russia, but held onto our roots and our language (however damaged it may have been by the American school system). As much as we stuck out as Americans, the first time I landed in Moscow among the birch trees and cupolas, I knew I arrived home.

Living in Russia certainly had its difficulties. Buying a train ticket involved long lines of people holding places for 25 other people whose whereabouts were unknown but whose places were sacred. To return an item to a store, customers had to fill out five different forms and show all their documents. At the Russian equivalent of the Department of Motor Vehicles, a family friend had to endure intense interrogation in an oddly unorganized office just to re-register his car. While waiting to dine at a restaurant, the host kept asking us if we had a reservation since the restaurant was full. The next day, I called to make a reservation and the person answering the phone said they didn't take reservations. And forget trying to pay for anything without small change!

Perhaps the most difficult aspect of living in Moscow was the coldness we encountered from many Russians throughout the day. I occasionally felt uncomfortable asking simple questions or getting directions when I was lost. Trying to make light of the situation, Andrei and I would practice our sourest faces, double check to see if we should say “dva” or “dve” (the number “two” conjugated), then go up to a ticket counter and attempt to pay cheaper museum fees set for locals.

One young woman, with whom I volunteered weekly to feed the homeless, apologized for her fellow Russians.

“They look serious and angry because of the difficulties they face in their own lives,” she explained. “Many Russians find American smiles to be fake and shallow. Russians are more honest emotionally and smile when there is a reason to.”

Once we got to know people on a personal level, we saw just how warm and friendly they could be. Andrei and I became close to my fellow volunteers at the homeless shelter, online correspondents, and Andrei’s colleagues at work. They helped us navigate life in Moscow. Any time there was a government holiday, Andrei’s co-workers would organize tours for us and make sure we didn’t miss anything. One of my favorite trips was to Suzdal, a fairy tale of a town where Andrei and I daydreamed we would spend the rest of our lives. We actually drove past a wooden hut (izbushka) with a grandmother and grandfather (babushka and dedushka) sitting on a bench with chickens running in their yard. On the way back to Moscow our hosts took us to see the Church of the Intercession of the Holy Virgin on the Nerl River (Pokrovsky Hram na Nerli), a church frequently painted and photographed. My parents have two watercolors of that church hanging in their home. As a child, I would look at the watercolors and wish I could attend church there in real life.

The Russian Orthodox Church and the Russian government have created many programs that support family life. Pregnant mothers with nowhere to go are given a temporary place to stay during their pregnancy/post-partum months. They are also provided assistance in finding a job and a permanent home. One of the goals of the program is to reduce the staggering number of abortions. Unfortunately, families who have children with Down Syndrome are overlooked and even shunned.

Andrei and I were overwhelmed by the number of people who attend church on a regular Sunday. Religious faith in Russia has certainly made a monumental comeback. When the Holy Belt of the Mother of God was brought to Russia from Mount Athos, the city set up food stands and buses to help people stay warm while they waited for hours in line. Volunteers at several checkpoints handed out hot tea and kasha. After several attempts to venerate the holy relic, Andrei and I succeeded on the last day. Nevertheless, the wait was several hours long.

The spiritual uplifting we received from our experiences in Russia continues to be invaluable to us to this day. On St. Thomas Sunday, the Patriarch called the faithful to join together in prayer in response to recent vandalism of churches. Over forty thousand people came. All forty thousand sang the Creed in unison and shouted “Christ is Risen” and “Truly He is Risen” to each other. Forty thousand people! I will never forget that. From the kulich forms sold in regular grocery stores to the Paschal greetings hung on store windows, it felt as if the whole city was celebrating.

Prior to leaving Moscow for the U.S. due to my pregnancy, I met parishioners of the Marfo-Mariinsky Convent. They had actually heard of my father – an occurrence I am used to. The warmest compliment I received in Russia was from these women. Despite my American accent, my untamed smile, and my love for peanut butter, they said, “You have Russian eyes. You are one of us.”

Andrei still works on his project in Moscow and travels there often. We hope to return all together with our little daughter Elena in the spring.

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**CHURCH OF ALL RUSSIAN SAINTS**  
**A Parish of the Western American Diocese of the Russian Orthodox Church Abroad**

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We welcome your suggestions on the type of articles you would like to see in the Parish Newsletter. Send your ideas to Ludmilla Bobroff at [Ludmillaa@aol.com](mailto:Ludmillaa@aol.com) or telephone (408) 257-6918. Please write Parish Newsletter in the Subject Line. Deadline is one month prior to publication.

**Next Newsletter - March 2015**

Schedule of services can be found on the Church website:  
<http://allrussiansaintsburlingame.org/>

## MOVING ABOUT IN CHURCH

- Archpriest Stefan Pavlenko

One should come early to church services in order to venerate icons and put up candles before the beginning of any service. Take your place before the first exclamation and remain in your spot until the end of the service. Move quietly only when it's time to venerate the Feast Day icon and receive the blessing from the priest. Then return to your place without any unnecessary extra movement.

The list below, reprinted from the St. John the Baptist Orthodox Cathedral Parish Bulletin in Washington DC, *should not be construed as permission to move about the church. Instead, it is a reminder that at times all movement is absolutely prohibited.*

Please stand perfectly still during the following moments:

### At the Divine Liturgy:

1. When the Holy Scriptures come out during the Small Entrance.
2. When the Epistle is being read and when the priest or deacon reads the Holy Gospel.
3. During the Cherubimic Hymn: **Иже Херувимы тайно образующе и животворящей Троице Трисвятую песнь припевающе, всякое ныне житейское отложим попечение.** (“We who mystically represent the Cherubim...”).
4. When the Eucharistic Canon is proclaimed: **Двери, двери, премудростию вондем.** (“The doors, the doors, in wisdom let us attend”) followed by the singing of the Creed **Верую во единого Бога Отца** (“I believe in one God...”), **Милость мира, жертву хваления** (“A Mercy of Peace...”) and the conclusion of the hymn to the Theotokos, **Достойно есть яко воистинну** (“It is truly meet to bless thee...”). This is the most solemn part of the Liturgy.
5. During the singing of the Lord's Prayer, **Отче наш.**

6. During the prayer before Holy Communion, **Верую, Господи, и исповедую** (“I believe, O Lord, and I confess...”).

**At the Vigil Service**, movement is prohibited:

1. During the reading of the Six Psalms.
2. The reading of the Holy Gospel.
3. The singing of **Воскресение Христово видевше, поклонимся Святому Господу Иисусу, единому безгрешному** (“Having Beheld the Resurrection of Christ...”) which occurs during a Sunday Vigil.
4. The Magnification: **Честнейшую Херувим, и славнейшую без сравнения Серафим, без исления Бога Слова рождающую, сущую Богородицу, Тя величаем.** (“More honorable than the cherubim and beyond compare more glorious than the seraphim...”).

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# CHURCH CHOIR PERFORMS FALL CONCERT

- *Andrei Roudenko*



*Andrei Roudenko directs the choir singing All Night Vigil hymns*

On October 26, the Burlingame Church Choir performed the second installment of our parish's Choral Presentation Series in a concert of works from the All-Night Vigil (**Всенощное Бдение**). This presentation was designed to call attention to the exquisite beauty of the selections sung at our services. Bishop Theodosius, Father Stefan and many parishioners and local friends attended. They were joined by viewers as far away as Moscow, Kiev, New York, and San Diego, who listened via our LiveStream system. Thanks to the efforts of many people, not only the concert, but also events held before and after the singing, were a success.

Prior to the concert, Andrei Maximow and Alex Klestoff upgraded the LiveStream system. The upgrade improved the quality of the concert broadcast and all subsequent church services. In addition, we are grateful to members of our hard-working Sisterhood. They hosted a pre-concert trapeza and post-concert wine and cheese reception, allowing concertgoers to enjoy fellowship throughout the

afternoon. An enthusiastic group of parishioners also helped to set-up and tear-down the concert seating arrangement. Daniel and Thomas Gilchrist rang the bells, announcing the start and conclusion of the concert.

Thanks to the generosity of our patrons, we achieved our fundraising goal of \$1,200. The check, presented recently to the Parish Council, will cover the entire Stewardship line item for liturgical supplies for 2015.

With the support of Father Pavel Volmensky of the

Holy Ascension Church in Sacramento, Sergey Kuzmin donated his time and expertise to create a video recording of the entire concert. The results of his work are in the Media section of the Western American Diocese Web site. The link is: <http://www.wadiocese.com/video.html> The video can also be located by going to <http://www.wadiocese.com> and selecting Video Materials under the Media option. We are very grateful to Father Pavel for his support and to Sergey for his excellent work.

Our choir members are now preparing for Nativity, Epiphany and other upcoming special and regular services. In parallel, we have begun work on the next concert in our Series, which will be held on March 15, 2015 at 1 p.m. after the Divine Liturgy of the Adoration of the Cross (**Крестопоклонная**). The concert will feature an all-new program of works that parishioners will hear during our Great Lent and Passion Week services. Mark the date - March 15, 2015 - and join us!

# OUR WONDERFUL CHILDREN



*Altar boys helping Father Stefan and Protodeacon Sergei serve.*



*Learning the Cyrillic alphabet in Russian School.*



*Awaiting Communion.*



*Partaking of proskophora and warm wine mixed with water.*



*Andrei Lytnev displays jewelry with his mother, Nataly, during the pre-Christmas Bazaar.*



*Cousins Stefanchik Maximow and Elena Schafrenek help sell greeting cards, ornaments and baby outfits which their mothers designed.*

# GINGERBREAD FAIRE

December 14, 2014



*Babushka Irene Bogoslovsky shows how to make candy stick to the roof.*



*Romik Pavlenko squirts frosting onto his house*



*The entire Shoofiloff family helps little Aria decorate her first gingerbread house.*



*Lucas Klestoff loves his edible house.*



*Children also decorated cookies and ornaments.*



*Nina Howell and her daughter, Kira, create a masterpiece.*

# YOU'RE INVITED TO OUR YOLKA PARTY

- Lada Denisova



*Parents, teachers and students of the Parish Russian School invite everyone to the Yolka Party on Jan. 11 at the Church Hall.*

On Sunday, January 11 at noon, immediately after Divine Liturgy, the Parish Russian School welcomes guests of all ages to its traditional Yolka Party. We will serve a hot lunch with a variety of Christmas treats followed by an afternoon of festivities.

The event is free; however, we hope guests will generously support the Yolka by purchasing lottery tickets to win one of many baskets full of useful treats. The drawing for these baskets will be held during the intermission of the show. In addition, children can participate in an all-are-winners lottery for small prizes.

After the singing of the Troparion of the Feast and an opening word from Father Stefan, our students will perform for you. The kindergarten class and ABC classes will dance and sing about the Christmas tree (yolka). Older students will tell the story of the changing seasons while the seniors, with help from younger peers, will present a scene from Pushkin's novel set in the time of Catherine the Great. Keeping our traditions alive, we will also offer the stage to visiting child performers. (Please see Lada before the show to sign up your son or daughter.)

Special guests of honor will be Ded Moroz (Father Frost) and his granddaughter/helper Snegurochka (Snow Maiden).

They will be greeting children, playing games, dancing around the hall, and handing out presents. For many centuries, Russians knew Ded Moroz as a god of winter ruling over cold, deadly frost. In the 1840s, playwright Aleksandr Ostrovsky created a gentler character who was fair, rightful, and a helpful gift-giver. Because he was associated with Christmas, Ded Moroz was banned in the early days of the Soviet Union. Only in 1935 did the government allow him to appear at New Year's celebrations alongside a decorated spruce tree. The bearded old man delivered gifts in person at kindergartens, schools, and circus performances. The children were thrilled.

In 1998, the town of Veliky Ustyug in the Vologda region was declared the home of the Russian Ded Moroz. Between 2003 and 2010, the post office in town received approximately two million letters from children in Russia and all over the world. Now the beloved character has become an important part of Russian Orthodox Christmas Eve celebrations.

Please join us in celebrating the Nativity. It's free of charge (thanks to the lotteries) and full of music, children's laughter, and tasty Russian food.

*Printed with the blessing of His Eminence Kyrill, Archbishop of San Francisco and Western America, Russian Orthodox Church Outside Russia.*

## UPCOMING EVENTS FOR JANUARY AND FEBRUARY

JANUARY 11  
YOLKA

JANUARY 25  
LUNCH SPONSORED BY THE RUSSIAN SCHOOL

FEBRUARY 1  
PIROSHKI AND SOUP SPONSORED BY THE RUSSIAN SCHOOL

FEBRUARY 8  
LUNCH CELEBRATING FATHER SERGEI'S 25TH ANNIVERSARY AS A DEACON

FEB. 22  
BLINI

PELMENI-MAKING SESSION  
JANUARY 22

**If you can help, come to the Church Hall anytime between 10 a.m. and 4 p.m. Call Luba Gauschildt for more information. (650) 591-1605.**

**THANK YOU**

TO

**TANYA AND NICK IONOFF**

**FOR GRACIOUSLY SPONSORING THE COST OF THIS ISSUE.**

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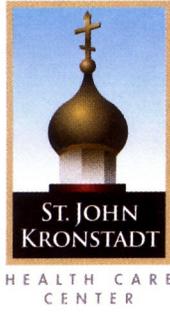
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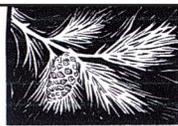


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