

*A Joyous and Grace-Filled Nativity  
Happy, Healthy, Prosperous and Peaceful New 2019 Year!*



# CHURCH OF ALL RUSSIAN SAINTS NEWSLETTER

## Церковь Всѣхъ Святыхъ въ Землѣ Россійской Просіавшихъ

**VOLUME 7 NUMBER 1**

*January/February 2019*

### MESSAGE FROM ARCHPRIEST STEFAN

**M**y most joyous and heartfelt felicitations to all during this bright and grace-filled Nativity Season (Sviatsi). The Season includes the Glorious Birth of Our Lord and Savior Jesus Christ (Jan. 7); the New Year according to the Julian calendar (Jan. 14), which is also the Circumcision of Our Lord and Saint Basil the Great Day; and lastly, the Feast of Theophany, also called Epiphany --- the Baptism of Our Lord (Jan. 19). This wondrous period in the Liturgical Calendar of the Orthodox Church encompasses many related church services and Ecclesiastical and cultural traditions.

#### THE NATIVITY

We have been fasting since the end of November in preparation for these holy days which begin on Christmas Eve (Sochel'nik). To celebrate the birth of Our Lord and Savior Jesus Christ, a special fasting meal is prepared and shared by the whole family gathered at the table. Two special foods are usually served among the strict Advent Fast: "Sochevo" or "Kutia," a boiled wheat food made sweet with honey, raisins and nuts, and "Zvar" a compote of mixed fruits. Other Fasting Foods are also prepared and vary based on what parts of Russia, Belorussia, Ukraine or other Slavic Lands your ancestors might hail from. The Koliva, the Greek name for "Kutia," is usually the last course of the Festive Meal. All guests eat a spoonful in commemoration of all family members gone to eternal life.

Between the Nativity and the Eve of Theophany, fasting is suspended even on Wednesdays and Fridays. Church Services are appointed for special days before and after the actual feast days. It is important to attend services not only on the feast day but during preparatory and post feast remembrances.

This year the Nativity Feast is on a Monday so special services start Friday morning (Jan. 4) when the Royal Hours are chanted. Then, on Saturday evening and Sunday morning, special hymns and

readings are sung and read applying to the Feast Day.

Our Church School Christmas Pageant and Children's Yolka will be held Sunday, Jan 13, after Divine Liturgy. Please bring your children and grandchildren to this event.

#### FEAST OF THE LORD'S BAPTISM

On Jan. 18 and 19 for the Feast of the Lord's Baptism, a special addition is the Great Blessing of the Holy Water. On Friday the 18th, the water is blessed in church. On Saturday, the 19th, there is a Procession of the Cross and Blessing which takes place outside in memory of "going to the Jordan River." It's best to bring your own clean bottles to take Holy Water home.

Following our Orthodox Tradition, a priest visits homes of his parishioners from the first day of the Feast of the Lord's Baptism until just before Great Lent. Forms can be filled out at the candlestand by the faithful, giving their home address, cell phone number, and the best time for the priest to visit. Please be patient to hear from him. Remember that the priest has a very busy schedule with church services, Russian School classes, and Diocese meetings.

Even though the custom has been waning in the last few years, it's very important to have your home blessed during this season of the year. There is no special preparation for the visit but it's always nice if the dining table (or any other place) near the Icon Corner (Sviatoi Ugol) is covered with a cloth and a lit lamp. However, the priest can still visit without this special preparation. He walks around the house, blessing each room with Holy Water. The house blessing should be renewed annually with special prayers calling on God's Grace to bless the family with peace, prosperity, health and protection.

May God bless you and your family members now and throughout the New Year 2019. ■

# THEOLOGICAL QUESTION FOR ARCHPRIEST STEFAN

**H**OW SHOULD WE UNDERSTAND THE TRAGEDIES THAT ARE OCCURRING IN THE U.S.? IS OUR LORD PUNISHING AMERICANS FOR OUR FAITHLESSNESS AND IMMORALITY?

*This article was published in the January/February 2018 issue of the Newsletter. Because fires, hurricanes, drought, and floods have not subsided during the past year, we are reprinting Father Stefan's answer in the hope that we, Orthodox, can view these tragedies correctly.*

In the Bible we read of Noah and the Great Flood. It was certainly sent by God to remove the evil infecting the ancient world. After the heavy rains ended, the Lord showed a rainbow in the sky and promised not to destroy all mankind ever again.

However, written in the Book of Revelation, the Apocalypse, we learn that in the future, famine, pestilence, wars, asteroids and all manner of evil will spill out on the face of the earth before the Second Coming of Our Lord. He will find few who will have kept pure their faith in God and fidelity to the One, Holy, Catholic and Apostolic Orthodox Christian Church.

The tragedies, difficulties, and horrors that are occurring are not from God. They are in this world because of the Fall of Adam and the continued willful separation of mankind from its Loving Creator. They are a sounding knell to awaken us from indifference and from our willful personal and communal sins against God, against His Creation our Earth, and against each other. Instead of being a family of fellow human beings, we have become wicked warring tribes, attacking and killing each other for one reason or another, always justifying our actions.

Orthodox Christians know we should fast and pray, attend church diligently, give alms and support to the needy, live according to God's Commandments and the Rule of the Church, go to Confession, receive Holy Communion, and love God and Neighbor with all our being. Only then will we be on the right path and need not fear the future or anything that might come our way. ■



# 2018 FILL-A-BOX FOOD DRIVE

Alexei Baranoff

The Parish Council would like to extend a huge thank you to everyone who participated in our 4th Annual Thanksgiving Food Drive Fill-a-Box Program. This year we delivered 38 boxes to the CALL Primrose Food Bank on behalf of the Russian Orthodox Church of All Russian Saints, fewer than previous years. However, through a couple of generous donations, a check in the amount of \$3,805 (equivalent to 85 boxes) was also collected for a grand total worth of 122 boxes.



*Teri Boesch, executive director of CALL Primrose, helped Alexei Baranoff (pictured) and Yura Misersky unload the bags and boxes of food from our church. In the back is a pantry volunteer.*

When Yura Misersky and I delivered the collections, volunteers greeted us warmly and were repeatedly thanking us for our continued support. Teri Boesch, Executive Director of CALL Primrose, joined helping us unload, then hugged us in appreciation for our efforts.

The Fill-a-Box Program was organized to collect Thanksgiving meals for needy families in San Mateo County. Due to the generosity of our parish, many families, who would not have been able to afford a Thanksgiving meal, enjoyed this wonderful holiday.

The Parish Council plans to continue this annual tradition for years to come. Thank you for your donations! ■

## BAPTIZED

**OCTOBER 2018**  
None

**NOVEMBER 2018**  
**Anthony Baranoff**  
**Michelle Titiyevskiy**

## MARRIED

**OCTOBER 2018**  
**Alexandra Lewis**  
**and Nikolai**  
**Vinogradov**

**NOVEMBER 2018**  
None

## REPOSED IN THE LORD

**OCTOBER 2018**  
None

**NOVEMBER 2018**  
**Ludmila Kalashnikova**  
**Dimitri Stoopin**

Thank you to  
*Jane Orange*  
for graciously sponsoring  
the printing cost  
of this issue.

# STEWARDSHIP NEWS

Dimitry Bobroff

**THANK YOU, THANK YOU, THANK YOU!!!**

Your Stewardship pledges have met our goal of \$60,000 for 2018. Thank you to all our Stewards who value our church community.

In January, I will be sending out tax-deductible receipts for your Stewardship donations in 2018, along with 2019 pledge forms and a list of needed projects for the coming year.

Our main projects in 2018 were the installation of a new roof at a cost of \$70,500, and the extensive repair of the south-eastern bell tower due to wet rot and termite damage at a cost of \$6,500. In addition, we finally installed our first stained-glass window over the choir loft, installed a steel ladder in the choir tower to make access to the roof safer, fixed the utility door at Father Stefan's house, and made Nativity and Paschal gifts to the choir. By the way, the utility door required designing, building and installing the door with all the labor donated free by Alik Shegoleff.

Total cost for all projects in 2018 was \$87,000, which exceeded what we had received in 2018. The shortfall was met by dipping into our Stewardship reserves. Hopefully, pledge donations from current Stewards and new Stewards will replenish our reserves and allow us to proceed with new projects in 2019. Also, please volunteer to manage the projects if you are so motivated and qualified.

For 2019, our much-needed projects include earthquake proofing the cinder block fence in the back, repairing cracks in the exterior walls of the church and repainting them, replacing the downstairs hall water-damaged doors with steel doors, and the continued installation of stained-glass windows as they become completed. A recent surprise was the discovery of a number of beams on the roof that need to be replaced due to wet rot.

Regarding the stained-glass windows, designs for the two long windows have been completed and the glass colors have been selected. Final approval has been given to begin fabrication. ■



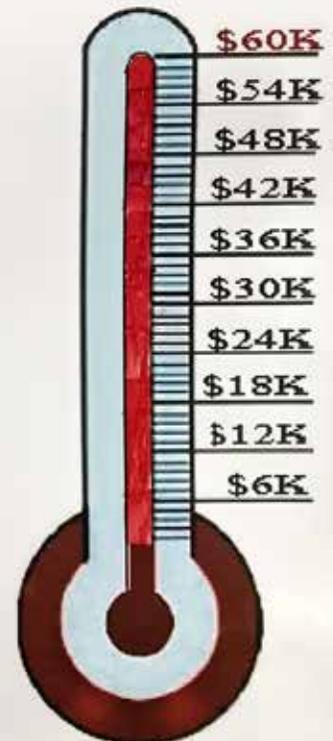
## Church of All Russian Saints Stewardship Program

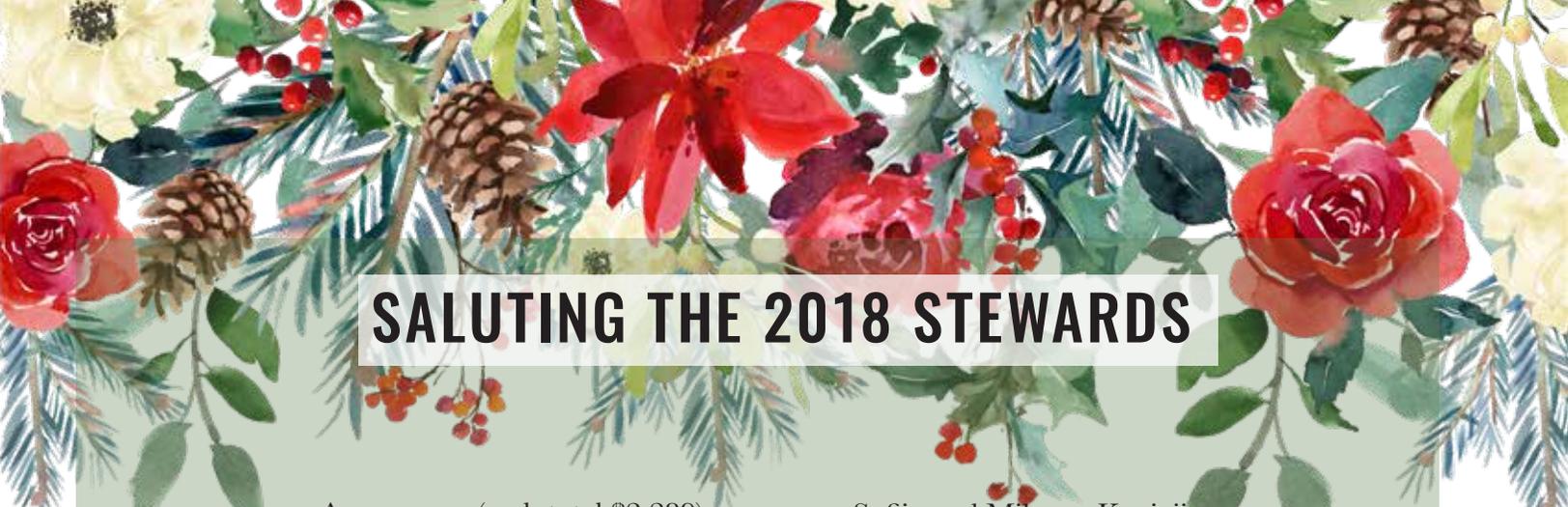
**2018 Goal = \$60,000 in Stewardship Pledges**



### Parish Projects

- ❖ Design and install memorial stained glass windows in the nave.
- ❖ Earthquake-proof the cinder block fence in the back of the church.
- ❖ Replace church roof and drainage system to prevent further water damage.
- ❖ Repair exterior cracks on church walls, seal the exterior walls, and repaint the exterior of the church. Repair crack in handicap ramp.
- ❖ Replace the two doors in the downstairs church hall with steel doors.
- ❖ Revitalize our church website with a new design and add features that will enable easy, timely update of content.
- ❖ Sponsorship for various efforts (a few examples):
  - Nativity and Paschal gift to choir members (~\$1,200 per Feastday)
  - Liturgical supplies (wine, oil, incense, etc) (\$150 per month)
  - Livestreaming video costs (\$50 per month)
  - Newsletter printing cost (\$72 per issue)
  - Telephone cost (\$80 per month)
- ❖ Volunteering for various efforts (a few examples):
  - Sisterhood
  - Parish Choir
  - Sunday after Liturgy Coffee Hour
  - Church floor cleaning: dewaxing carpet runner
  - Parish School





## SALUTING THE 2018 STEWARDS

Anonymous (cash total \$2,289)

Ellen and Andy Alexeeff

Anastasia and Alexei Baranoff

Alexander Bayden

Elena Bederova

Mila and Dima Bobroff

Ronald Bulatoff

Louis Busta

Olga and Warren Cane

Allison De Vincenzi

Helen Dourov

Galina Erneta

Anna and Andrei Federov

Lena Gauschieldt

Luba Gauschieldt

Bill Gilchrist

Nina and Mark Howell

Tania and Nick Ionoff

Diana Kardash

Mara and Alik Klestoff

Eugenia and Alex Kolenko

Olga Kolenko

Lana and Vova Kondrasheff

Nikita Korens

Nicholas Koretsky

Aleksey Kovalenko

Larissa Krassovskaya

Sofija and Milovan Krnjajic

Vera and Alexander Loboda

Yulia Lopatyuk

Sonia and Peter Loukianoff

Xenia and Andrei Maximow

Irene Motoviloff

Natalia and Ben Nielsen

Tatiana Nizhegorodova

Elena and Alexander Novikov

Lula and Shura Ossipoff

Olga and Boris Parr

Matushka Tatiana Pavlenko

Very Reverend Stefan Pavlenko

Marina Plissak

Roman Ponomarev

Marina and Andrei Roudenko

Sonja and Nick Shevelyov

Igor Skaredoff

Anastasia Sky

Maria Sky

Maxim Tolstoguzov

Valentina Tolstoguzov

Helen Volkov

Yuliya Voroninskaya

and Chris Compton

Maria and Paul Wayne

Helen and James Wiant

### OTHER NOTABLE DONORS TO THE STEWARDSHIP PROGRAM

CALL Primrose Food Drive Donors

Church of All Russian Saints Church Choir

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St. John Kronstadt Health Care Center

St. John's Volunteers/Brookside Nursing Home

# CHOIR NEWS

Andrei Roudenko

## Христос Раждается – Славите! Christ is Born – Glorify Him!

Since September, we have been in a constant state of new beginnings. As the Church New Year began, we commemorated the birth and entry into the Temple of the Holy Mother of God, a necessary beginning to enable the Nativity of baby Jesus and His life amongst His creations on earth. Our choir contributed to each of these commemorations with a wide variety of prayers, sung to Russian Orthodox music that was created over the last ten centuries! As we go forward into the Church year, it's fitting to recall how our church music evolved.

Russian Orthodox Church music originated from Byzantine chants that accompanied the adoption of Christianity in Russia (988 A.D.). Over the ensuing five to six centuries, as these chants were transcribed into service books using a variety of signs (znamya), they gradually evolved their own character and morphed to accentuate the linguistic character and flow of the Russian (church) Slavonic language. Regional chant variations emerged, such as Kievan, Bulgarian and others. In parallel, polyphonic singing also emerged, resulting in additional sonority and texture of the type that can be heard in some contemporary Greek and Old-Believers liturgical singing.

In the 1700s, Western culture, which included music by Bach and Vivaldi, intrigued Russian nobility and led to the importation and application of baroque polyphonic and contrapuntal music to church service texts. Prominent Russian composers, such as Dmitri Bortniansky, composed some of their works in this Italianesque style, which coexisted with chant-based singing in monasteries and remote villages. In the 1800s, classical music influenced composers of Russian Orthodox Church music, yielding chorales of various complexity, set to sacred texts by Lomakin, Bahmetev and later Archangelsky. Others, as before, coexisted with largely chant-based singing in monasteries.

Prominent features of music composition in this era were free-composition of the melody, as opposed to the use of znamenny chant melodies and harmonization in accordance with the “rules” of Western music. Consequently, in many cases, one could find it difficult to tell Russian Orthodox Church music apart from its Western equivalent. At the same time, in some parts of society, everything non-Russian began to be revered.

In the middle of the 19th Century, a patriotic rebirth in the arts occurred. In music, there was the *Могучая Кучка* (Mighty Five) - Cui, Borodin, Balakirev, Mussorgsky, and Rimsky-Korsakov - who denounced the “everything non-

Russian revered” paradigm and initiated the return to a uniquely traditional Russian composition style. While the sound of a Borodin versus Beethoven overture are audibly different, they are equally great, they said.

Composers of Orthodox Church music began likewise to use the rich “ancient” znamenny chants as the melodies of their compositions, and applied harmonization in a uniquely Russian style, which was no longer subservient to, or emulated Western norms. Once again, the text became prominent with the music accentuating the text, as opposed to the text being fitted into the music. Stephan Smolensky led this movement and by the end of the 1800s, sowed the seeds that germinated in his compositions and those of Kalinnikov, Kastalsky, Chesnokov, Gretchaninov and later, Ledkovsky, all of whom are associated with the Moscow School of Composition.

Our choir uses works by all of the much beloved composers mentioned in this article. Each was inspired by the Lord to contribute to our rich musical heritage. Having looked back, we can now go forward with anticipation of our upcoming services, which will take us from Nativity, Epiphany and Meeting of the Lord, through Lent, to Pascha and beyond. ■



## CHURCH COUNCIL MEMBERS

V. Rev. Mitred Archpriest

Stefan Pavlenko,

**Rector**

(650) 430-9805

Ivan Afanasiev,

**Starosta**

(650) 589-7617

Alexei Baranoff,

**Treasurer**

(916) 799-0898

Yura Misersky,

**Secretary**

(650) 579-2667

Matushka Tatiana Pavlenko,

**Head Sister**

(650) 430-9806

Andrei Roudenko

**Choir Director**

(650) 922-0250

Andrei Alexeeff

(650) 787-2145

Dimitry Bobroff

(408) 257-6918

Oleg Bolshakoff

(415) 759-8582

Alexander Loboda

(650) 654-5447

Andrei Maximow

(650) 954-0764

Marina Roudenko

(650) 483-3412

# SVETLANA AVDEEVA'S UNIQUE FAMILY HISTORY

Ludmilla Bobroff



*Svetlana Avdeeva devotes many hours a week to the Parish Russian School and designing stained glass windows for our church.*

Svetlana Avdeeva, a long-time volunteer for the Parish Russian School and one of our stained glass window artists, has a family history that reads like a novel. Ancestors on her paternal side were Don Cossacks, living in the village of Gorelovski located in the Upper Don Region near Khoper River. Her grandfather, Vasilii Stepanovich, was born in 1900, and as a powerful Cossack warrior, was assigned to be the Ataman's guard. When the Revolution started in 1917, Vasilii joined the White Russian Army to save Russia and the Tsar which was the duty of all Cossacks.

Unfortunately, the valiant White Army, commanded by Baron P. N. Vranghel, didn't have sufficient military power to withstand the Bolsheviks so in November 1920, the commander decided to evacuate. 145,693 soldiers and civilians were taken on board 126 ships in Crimea to depart their homeland. Twenty-year-old Vasilii, however, remained in Russia, thinking that as a low rank Cossack, he wouldn't be executed. But soon after, he was captured and sent to a Bolshevik prison for refusing to kill a young White Army officer.

With time, Vasilii managed to escape from the prison and returned to his family in the Cossack village. He had to stay hidden from the authorities until he received a forged passport which allowed him to remain legally in the village. He and his younger brothers and sisters worked very hard with their father, Stepan Protsievich, to support their large family. They rebuilt their farm and raised various domestic animals and horses. However, Lenin's and Sverdlov's policy was to completely destroy the Cossacks. One day in 1930, local Bolsheviks came to their house and forced them to give up all their possessions, including their land, animals, and horses, all for the "common use" ("raskulachivanye").

As the oldest son who protested vigorously, Vasilii and his father, Stepan, were sent to Siberia. They returned a few years later

because Stepan turned 65 and managed to prove he was old and sick. A three-year-old son and a wife, Anna, awaited Vasilii. To support them, he became a veterinarian since he knew how to treat sick animals from his farm days. When World War II began, the 41-year-old Cossack was called to serve in the Red Army as a medic, treating soldiers wounded in battles. During the war, he was captured and as a prisoner of war was fortunate to work for a German farmer instead of remaining in the camp.

After many years away from the family, Vasilii returned home a very sick man. His wife, Anna, who was raising three children by herself, cured him by forcing him to drink fresh goat's milk daily. Amazingly, he survived and lived until age 75, which, in those days, was considered a long life.

Svetlana's father, Oleg Vasiliyevich Avdeev, was the oldest of the three young children who grew up in Uryupinsk where the family moved after they were dispossessed by Soviet authorities. During World War II, Svetlana's grandmother, Anna, worked hard to raise three children by herself without her husband. She had to leave home for weeks at a time to earn money, leaving eight-year-old Oleg to remain home by himself. He never complained about his childhood and concentrated on being the best student in school.

When it came time for him to serve in the Red Army, he was accepted by the prestigious Kremlin Cadets. While the Soviets hated the Cossacks, they admired their bravery. Oleg pursued a military career, studying at several military academies. He was even appointed to serve in Moscow as a Major until Nikita Khrushchev, Chairman of the Soviet Union, reduced the military. The young officer quickly switched professions and became a radio technology engineer, graduating from Moscow State Technical University. Working for a military scientific institute, he received patents for six engineering inventions and innovations.

On Svetlana's maternal side, her mother, Maria Matveyevna Mishenina, was the granddaughter of a church starosta who served in a village church in the Belgorod region of Russia. Because the grandfather refused to abandon his church, he was exiled for two years to a gulag on Solovki Islands. He died soon after returning home. In 1932 the Mishenina family escaped from the village because of a terrible famine and moved to Moscow for survival.

Svetlana remembers being baptized by her grandmother, Anna Ivanovna, when she was four years old. Her grandmother washed her in the washtub and poured water over her head, quietly saying a prayer which the little girl did not understand. Decades later, Svetlana was formally baptized as an adult in the Church of St. Nikolaya Choudotvortsya v Pyzhakh on Bolshaya Ordynka St. in Moscow, not far from Kazachiy Pereulok.

*continued...*

Svetlana's mother, Maria Matveyevna Mishenina, grew up to earn a PhD in developing new plant seeds. She created eight new root crops to be grown as feed for domestic animals. Svetlana decided to be a scientist, enrolling at Moscow State University Mechanic-Mathematics Department and graduating with a degree in the Theory of Elasticity. She also received her PhD in Scientific Mechanics and worked at the Institute of Mechanics, Lomonosov Moscow State University.

During her years at Moscow State University, history caught up with Svetlana. The Soviet Union began collapsing from within and she marched alongside thousands of people during the August 1991 Coup. The masses supported Boris Yeltsin and demanded political reforms. Through God's mercy, the Soviet Union became the Russian Federation with few lives lost.

In the 1990s, the United States began encouraging talented Russian programmers to apply for jobs in America. Now married to a Russian software engineer named Alexsey Vasiliyev, Svetlana agreed to immigrate to California and in June 1993, she, Alexsey and six-month-old Katya arrived in the United States.

"At first, I was enchanted with the weather, the views, and the palm trees, feeling as if I was on vacation," says Svetlana. "But then, after a month, I had enough. I was ready to go back home. Living in the United States became a difficult adjustment for me." Alexsey, on the other hand, found the work challenging, switched companies (3Com, Oracle, PG&E and others) and is today a successful data base administrator.

Meanwhile, the young mother took college classes in real estate. The classes didn't appeal to her. She became a math teacher at Saint John's Academy in San Francisco for a few hours a day, but the distance was too far with a small child at home. Then one day, her friend, Irina Irklienko, mentioned the Burlingame Russian Church School. With Katya ready for kindergarten, Svetlana signed up to become a substitute teacher. Two years later, she was assigned to teach her own classes, and now is the assistant to Director A.N. Miroshnichenko.

In addition, she and Olga Parr are the artists who are designing all eleven of the stained glass windows that are slowly being installed in the church.

Six years after Katya was born, Svetlana and Aleksey welcomed a second daughter whom they named Ksenia. Svetlana home-schooled both girls, Ksenia until high school, and Katya until middle school for a while, then high school. Both girls became exceptional tennis players, coached by their mother. Svetlana also spent many days driving them to tennis matches as well as to piano lessons, art classes, soccer games, swimming practices and meets, museums and so on.

Katya earned a full tennis scholarship to Boston College and is now working for IMG Sports Broadcast Management. Ksenia received a tennis scholarship at Marion Military Institute in Alabama. Her goal is to be a cadet in the U.S. Air Force. Both

girls finished Russian School with Gold Medals.

Svetlana likes to figure out which talent was inherited from which ancestor. She is convinced that Ksenia's interest in the military stems from her Cossack roots. Her own love of art comes from her mother and maternal grandmother. But what pleases Svetlana most of all is Katya's request upon her high school graduation to visit Uryupinsk and have a family reunion.



*Standing, left to right, are younger daughter Ksenia, Svetlana, older daughter Katya, and husband Aleksey Vasiliyev.*

Sixteen surprised blood family members came for the reunion, initiated by Katya. Some still lived in the small town. Others arrived from Volgograd, Moscow, and Voronezh for this once-in-a-lifetime event. Everyone greeted Katya and Svetlana warmly.



*Katya, standing on the far right, organized the family reunion in Russia with her mother's Cossack relatives. Svetlana is in the back row.*

Svetlana remembered most of the relatives as little children. She brought a Genealogical Tree picture with her and the cousins searched and with great excitement, found one another in it. Then to pay their respects to their beloved ancestors, mother and daughter visited their ancestors' graves at the Sobor Pokrova Presvyatoy Bogoroditsy with Revealed Miracle Icon of Uryupinsky Bogoroditsy. That cathedral is where Svetlana's ancestors prayed. To this day, she feels their intercession. ■

## AUTUMN EVENTS



Left: Commemorating the Kazan Icon of the Mother of God, our choir sang selections glorifying the Holy Mother of God during their Fall Concert. The concert was also dedicated to recently-reposed Nikolai Vasilievich Misersky.

Below: During the annual choir luncheon, Choir Director Andrei Roudenko thanked family members for putting up with all the hours of rehearsals required to sing well.



Above: The 90th birthday of Larissa Krassovsky was celebrated at the choir luncheon, one of several parties given in her honor by family and friends. Seated on her left is her son, Archimandrite Roman, who arrived from Jerusalem.

Right: Melania Maximow (left) and Anastasia Sarandinaki sold baked goods after Liturgy to help Paradise fire victims attending Saints Cyril and Methodios Orthodox Mission in Chico, California.





## GINGERBREAD FAIRE

Left: Grandparents Peter and Masha Sarandinaki traveled all the way from the East Coast to see the gingerbread houses decorated by grandchildren Ilya and Alexandra.

Below: This was Kassiana Baranoff's first attempt at decorating a gingerbread house.



Above: When mama Lara Rodzianko-Friesen helps her son, Alexander, results are spectacular.

Right: Auntie Natasha Shevelyov gives her nephew, Max, tips on decorating a roof while niece, Elise Shevelyov, helps herself to the decorations.

## ANALYZING CAR DONATIONS TO BENEFIT OUR CHURCH

Andrei Roudenko

A little over a year ago, our parish established an easy way for people to donate their cars to benefit our church. We engaged with DonateCarUSA, a nationwide company whose services include pick-up and disposition of donated cars, with proceeds going to our church. Several people donated their cars using DonateCarUSA. Everything worked smoothly, but unfortunately, the amount of money that our church actually received was disappointingly small.

Our Parish Council investigated the company and learned that DonateCarUSA disposes of donated vehicles via auction. Consequently, the donation amount that actually reaches our church depends on the auction price. During difficult economic times, (such as in 2008 and 2009), older vehicles brought higher prices at auction because purchasing new cars was not in many people's budget. But as economic times improved, the demand for used cars declined. Because auction prices for donated used cars dropped, the amount our church received in the past year was disappointingly low.

Of course, we are grateful for all car donations regardless of the amount. But to help donors maximize their (usually) tax-deductible car donations, we offer the following suggestions:

For cars whose "book value" (based on Kelley Blue Book's web site) is less than \$750, using DonateCarUSA is convenient but results in a very modest donation to our church.

Cars whose "book value" is more substantial, donors are likely to significantly increase the amount of their donation by doing a private sale and donating the sale price to our church. That's because private sales typically bring a higher price than auctions. However, a private sale requires more effort since one needs to find a willing buyer. The sale process is the same as with DonateCarUSA, which is signing over ownership of the car on the title. Additional information on transfer of ownership of automobiles via private sale in California is available at <https://www.dmv.org/ca-california/buy-sell/selling-your-car/paper-work-when-selling-a-car.php>.

To those of you who plan to donate a car to benefit our parish, we are grateful and pray for a simple, successful and satisfying process. ■

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

## YOU'RE INVITED TO OUR RUSSIAN SCHOOL YOLKA PARTY ON SUNDAY, JANUARY 13

The Parish Russian School invites all children, parents and grandparents to their annual Yolka on Sunday, January 13 in the Church Hall after Divine Liturgy. We'll begin the celebration approximately at noon. It's free and everyone is welcome.

At the beginning, guests can socialize while parents serve tasty treats. The main course, soup and salads, will be served as well as desserts, tea and coffee. Several themed baskets, containing food products and gift certificates, will be raffled off. All proceeds from the raffle and food purchases will go toward projects initiated by the Russian School.

Between 12:30 and 1 p.m., Russian School students will perform songs, dances, poetry readings, and a fairy tale. After the performance, our guest of honor – Ded Moroz – will appear to greet everyone and dance with children around the Christmas tree. At the end of the celebration, he will present each child with a gift.

Please come. You will be most welcome at our annual Yolka party which the children await with great anticipation each year.

## UPCOMING EVENTS FOR JANUARY / FEBRUARY

- JANUARY 9** - FATHER STEFAN'S NAMESDAY  
**JANUARY 13 AT NOON** - YOLKA SPONSORED BY THE PARISH RUSSIAN SCHOOL  
**JANUARY 27** - COFFEE HOUR CELEBRATING SAINTS TATIANA AND NINA  
**FEBRUARY 10** - SISTERHOOD LUNCH  
**FEBRUARY 24** - SISTERHOOD LUNCH  
**PELmeni-MAKING SESSIONS**  
**JANUARY 31**  
**FEBRUARY 22**

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

## LIVESTREAM SERVICES

For those who are homebound, hospitalized or unable to attend Church Services at the Church of All Russian Saints in Burlingame, we have enabled live video streaming via the Internet. Live, as well as previously recorded Church Services are available at

YouTube channel:

<http://bit.ly/burlingamechannel>

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Editor - Ludmilla Bobroff  
Art Designer - Xenia Maximow  
Photographers- Dimitry Bobroff, Lena Gauschieldt, and Yura Misersky

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 2019**

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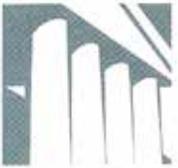
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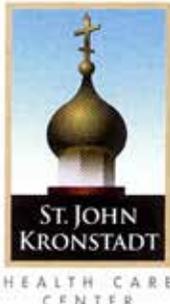
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