With Great Lent beginning on Monday, March 11, this is a good time to review our understanding of the Orthodox Faith. Below is an index of all the Theological Questions I have answered since the Newsletter came into existence in 2013. Read the questions below. If you’re not sure of the answers, click on the Church’s website at http://www.allrussiansaintsburlingame.org/ Then click again on Newsletters and then on the issue you wish to read.

Will our souls recognize loved ones in the next life or must we wait until the Second Coming of Our Lord? (Jan/Feb 2013)

When a horrific event occurs due to the evil in man or the turbulence of nature, how should we look upon this tragedy permitted by our loving all-knowing Lord Jesus Christ? (March/April 2013)

Do Saints physically die? Are Heaven and Hell real? (May/June 2013)

Do miracles happen today? (Sept/Oct 2013)

Does the Orthodox Church approve of cremation? (Nov/Dec 2013)

Frequently Asked Questions: Why do priests grow beards? Why must women cover their heads during Holy Communion? Why is kneeling prohibited on Sundays? Why are candles lit in front of Icons? Why is hand-washing during Divine Liturgy reserved only for the Bishop? How many people must be present in Church before a Service can begin?

Why are women not allowed in the Altar? (May/June 2014)

How are Names chosen for babies, converts, monastics and Churches?

Is Yoga harmful to the Soul? (July/Aug 2014)

What is the proper way to pray? (Sept/Oct 2014)

What does “According to Tradition” mean? (Nov/Dec 2014)

I’m a hypochondriac. How can the Orthodox Church help me overcome this torment? (Jan/Feb 2015)

Are Orthodox allowed to attend Services in Non-Orthodox Churches? (March/April 2015)

Why should I go to Church when I can pray at home? (May/June 2015)

Why should we get married in Church when a civil ceremony has been performed? (Sept/Oct 2015)

How can parents and grandparents give children a love for the Orthodox Church? (Nov/Dec 2015)

What is the proper way to confess? (Jan/Feb 2016)
WHY I MARCHED IN THE WALK FOR LIFE
Archpriest Serge Kotar

On Saturday, January 26, 2019, Archpriest Serge Kotar of the Holy Virgin Cathedral in San Francisco said a Moleben (Service of Intercession) at the Civic Center Plaza for all Orthodox Christians for Life participating in the annual Walk for Life, protesting abortions. Less than a week later, Father Serge sent the following Epistle to his many followers. Because of the seriousness of the subject, we are reprinting, with permission, his important message. (To receive Father Serge’s weekly Epistle, go to frsergekotar@yahoo.com)

My Dear Brothers and Sisters in Christ:

I would like to discuss with you a topic that is very important for us to contemplate. This is abortion. Such a discussion is currently a topic of paramount importance in view of what is happening in our country. I am referring to the horrific laws leading to legal infanticide that have been passed in two states. And what is even more frightening, the political trend is for this horror to grow and spread.

Last Saturday, the Lord blessed me to participate in an event that always profoundly touches me. I was blessed to participate in the annual Walk for Life. I was especially blessed to be asked to lead the Moleben at the start of this event for the Orthodox participants. We gathered under a large banner labeled Orthodox Christians for Life. The amazing thing was that the gathered were mostly youth, who were being supported in this walk by priests from the various Orthodox jurisdictions, Orthodox nuns, and other Orthodox Christians of various ages. It was a blessed moment and a wonderful way to spiritually prepare ourselves for the walk.

While we were walking, one of our young lady marchers asked me the following question, “Where does it say in the Bible that abortion is evil and forbidden?” Her question, innocently asked, provoked in me a flood of tragic memories of the many times that I had to deal with such questions, surprisingly from Orthodox Christians. Despite the fact that the Church has consistently and emphatically condemned abortion as a horrific evil, a murder by the mother of her child gifted to her by God, so many people, even Orthodox Christians, don’t know or understand this truth. This is why I decided to devote my letter to this matter.

What then is the Church’s teaching? A precise answer to this question was given by Metropolitan Evangelos of the Greek Orthodox Church in an epistle to his flock to underscore the profound evil that was done when the recent New York law was passed. The deluded lawmakers even stood up and

continued...
cheered upon its passage. I would like to quote from his epistle for our edification.

“Our Orthodox faith has always maintained that life, in all its forms and at every stage, is sacred. As Orthodox Christians, we believe that from the very moment of conception, we have a soul and we are, thus, human persons. This is evident in Scripture when we hear the words of the Prophet Isaiah, “Before I was born the Lord called me; from my mother’s womb he has spoken my name” (Is. 49:1) and those of the Evangelist Luke, “When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit” (Lk. 1:41). This child leaping in the womb, of whom the Evangelist speaks, is St. John the Baptist.

Furthermore, we see the Archangel Gabriel appearing to Elizabeth’s husband, Zechariah, months before and announcing the news of John’s conception, “He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born” (Lk. 1:14-15).

“The Holy Fathers of the Church attest that when a child is conceived it received a soul. One example of this is St. Irenaeus of Lyons when he says, “But, as each one of us receives his body through the skillful working of God, so does he also possess his soul. For God is not so poor or destitute in resources, that He cannot confer its own proper soul on each individual body, even as He gives it also its special character” (Against Heresies, Book II, Chapter 33).

“Our Orthodox theology of personhood is rich in expressing the reasons for which life is sacred and precious. Principally, it is because we are all made in the image and likeness of God. Each person is endowed by God with a purpose, talents, abilities, and gifts to share with the world and with their Creator. The purposeful destruction of this image is nothing short of an affront to God and this is precisely because God is the Author of Life, not death.”

My dear brothers and sisters in Christ, you may be wondering why some of us as Orthodox Christians participate in the March for Life. What are we trying to accomplish by doing this? The answer is really quite simple. God expects us to be apostles, to be a witness to others concerning our faith. This is then what we are doing when we march. We, as Orthodox Christians, are demonstrating that we are categorically opposed to abortion. We especially reject the barbaric means by which human babies are butchered in their mothers’ wombs.

Now, I know that not all of you are able or want to march. However, you cannot be indifferent to or silent about the evil that is growing in our country. If we remain silent, our silence is a betrayal of God, of our faith. Therefore, if we cannot march, there are other ways that we can witness our faith.

First and foremost, we can pray. We can pray in our hearts for the millions of murdered infants. We can pray for their mothers, that God opens their hearts to repentance. We can pray for the doctors or other persons who perform these barbaric acts to open their hearts and stop their evil. And if they refuse to stop, that God arrange a way to prevent them from continuing. And we should especially pray for our lawmakers that God stop them in any way possible to continue making such demonic laws. If we do nothing else, we should pray.

Addendum from Archpriest Stefan Pavlenko:
I feel badly that I overlooked announcing the event this year. I plan to make a concerted effort to take part in this Walk next year. God help all who defend the children in the womb!
**THEOLOGICAL QUESTION FOR ARCHPRIEST STEFAN**

**WHAT SHOULD WE EXPECT BEFORE AND DURING THE SECOND COMING OF OUR LORD?**

The Holy Gospel and current Biblical events indicate that we are indeed nearing the End of Time as well as anticipating the Second Coming of Our Lord Jesus Christ. During His years on earth, Christ Himself revealed to His Apostles what to expect during the end times. Then, toward the end of his life, Saint John the Theologian, one of the original Twelve Apostles, wrote the Book of Revelation on the island of Patmos and explained even more.

The Book of Revelation spells out what to expect during the End of Time. The first are Wars and Rumors of Wars. For us this could mean Ukraine, Syria, other Middle Eastern localities, plus spurts of fighting here and throughout the world. The second indication are False Prophets. There is an endless list of people who are claiming to be Christ. (For example in Russia, Sergey Anatolievich Torop, known as Vissarion).

The third indication is Moral Decay. We can see this with the rise and quick spread of the LGBT Movement, the arbitrary slaughter of unborn infants, along with gender identity activist movements. The fourth prediction are Signs in the Heavens. They could be asteroids, solar and galactic radiations, radio wave activity, and unexplained sounds and lights. The fifth indication are Earthquakes and Extreme Weather. Cold snaps and extreme hot spells have become an annual occurrence all over the world. Finally comes The Tribulation and Antichrist. According to the Book of Revelation, the Antichrist will reign over a One World Government, and few people will truly believe in the Gospel and the Lord’s Holy Church!

In various historical periods, one or more of these signs made Christians wonder if the End Times had arrived. We can imagine the terror of the Mongol Invasion in Old Russia or the Black Plague in Europe. But then, unlike now, there was no instant worldwide communication, and the Holy Scriptures were not translated into all the languages of the world. Also the Holy Gospel was not available to every person in the entire world. All of the above are more indications of the impending End Times which are being fulfilled in our modern world. Pollution of the Seas and the Earth’s water supply along with other environmental catastrophes are also predicted.

What should we make of all these signs and what should be our Orthodox Christian response? First and foremost, each one of us, individually, should strengthen our resolve to live truly Christian Lives with Christ, treasuring the Holy Spirit. Pray. Observe the Fasts. Attend Church. Partake of the Holy Sacraments. Vitalize our Faith with Good Deeds. If we do all these acts, we will remain in the family of Christ and a member of His Saving Church. We will be safe and saved, redeemed by the Blood of Our Lord Jesus Christ.

Are we in the End Times? Devout Orthodox Christians of every generation, starting from the time of the Apostles and Apostolic Fathers, believed and lived as if indeed they were! Archbishop Averky (Tausheff), abbott of Holy Trinity Monastery and rector of Holy...continued...
Trinity Orthodox Seminary in Jordanville, New York, gave magnificent sermons regarding the Antichrist and the End Times. He would firmly emphasize (and I’m paraphrasing his words), “Everything in the Bible, Old Testament, Gospels and Revelations will most definitely occur exactly as it is revealed to us. As mankind falls further away from Biblical Truth and Christian Piety, these End Times draw near to us. But as mankind repents and seeks to live by Biblical Truth and Christian Ideals, these End Times fade further into mankind’s future.”

We can imagine the End Times cycle as a complete block of events that are on an elastic band. As the world falls into deeper sins, the band comes closer. As the world repents, the band moves farther away. But in the Final End, all will definitely occur! In the Book of Revelation, Our Lord says, “Remember, I am coming soon.” May each and every one of us Orthodox Christians be truly ready and able in clear conscience to speak the Divine words of Holy Revelation, “Amen! Come Lord Jesus!”
New and long-time immigrants in our parish have a variety of stories to tell on how, why and when they immigrated to the United States. Some came for job opportunities. Others came to reunite with family members. Still others were escaping a difficult life in their Homeland. Irina Aleksandrovna Irklienko and her husband, Alexey Grigorievich Irklienko have a unique story to tell on how they arrived in California and eventually found the Burlingame Church.

Irina Aleksandrovna, who is currently a member of our choir, a teacher in the Parish Russian School, and a faithful pelmeni-maker, was born in Poltava, Ukraine in 1937 to Alexandra Ahafonova Lebedeva and Aleksandr Illich Maslov. When World War II started, her father went off to war while her mother, along with Irina and her sister, evacuated to Kazakhstan because the Nazis had occupied the city. They remained there until the war ended. During those years, the family received only one letter from the father before he was killed on the front lines.

When the war ended, the young widow returned to Poltava with her girls and resumed her job, maintaining large machinery at a thread factory. She received a medal for re-starting the machines successfully. Because many buildings were destroyed during the war, housing was sparse. The mother and daughters moved in with three other people to live in one room, which measured approximately ten feet by twelve feet.

Despite the cramped quarters, Irina remembers her childhood with joy. “I loved the garden next to the housing complex, as well as walking to the nearby school,” she says. “I would also go with my grandmother to one of the three churches that was not destroyed, even though attending liturgy was not allowed. I believe I was baptized on the Feast Day of the Holy Forty Martyrs of Sebaste which falls on March 22. That’s because I remember eating the little zhavoronki rolls that were shaped into birds to signify the coming of spring.”

After receiving her degree from an agricultural institute, Irina accepted a job as a bookkeeper in the same thread factory where her mother worked. While attending a dance held in an outdoor pavilion in town, she met her future husband, Alexey Grigorievich Irklienko. They were married in a civil ceremony in Poltava in 1964 and settled there. A year later, their first daughter, Eva, was born. Irina Aleksandrovna had the baby baptized at the first opportunity.

Unlike his wife, Alexey Grigorievich came from a family of wealthy landowners. His parents were Maria Tarasovna Sirik and Grigoriy Antonovich Irklienko. However, Alexey’s childhood was not a happy one. During Soviet times which began in 1928, everything of value was taken from the wealthy class to be shared with the common people. All of the family’s land, livestock and personal possessions were confiscated from them (“raskulachivanye”). Furthermore, no person was allowed to give them housing or provide any help whatsoever. A kind-hearted artist agreed to share his apartment with them.

After several years of searching for work, the father found a job delivering bread to a military post. Because he was allowed on the base, a disgruntled person accused him of being a German spy and reported him to the authorities. The authorities solved the problem by shooting the father.

The mother was forcibly taken to Germany by the German soldiers and six-year-old Alexey was left behind. Authorities wanted to put the little boy into an orphanage but the grandmother insisted he stay with her. She supported the two of them by growing and selling continued...
vegetables. The boy went to school until the fifth grade. Then he dropped out in order to earn money, milking starving cows and herding livestock. In his free time, he would go to the library and read everything that was available. He knew he needed to be educated.

After Alexey’s grandmother passed away, an uncle took his 20-year-old nephew into his home and enrolled him in a school teaching construction. Alexey was a quick learner. He especially liked working with tile, bricks, and steel blocs. Three years later, he received a diploma in Construction Engineering. The summer homes that he built were stunning. But because Alexey refused to join the Communist Party, his work assignments were limited.

Nevertheless, after marrying Irina, Alexey supported his family working in construction while Irina worked in a store that sold toys, watches, television sets, and office supplies. Then, unexpectedly, a visitor arrived from Germany, searched out Alexey and related what had happened to his mother. She had married a Russian in Germany and after the war, she and her new husband were selected to help an American farmer from South Carolina work his land!

When their contract ended with the South Carolina farmer, the mother and stepfather moved to California. Having become a Seventh Day Adventist in Germany, the couple picked the San Francisco Bay Area because that is where many of their friends settled. Learning of her whereabouts, Alexey started corresponding with his mother. In 1974, he had a warm reunion with his mother in San Mateo, but nevertheless returned to his family in Poltava. He brought back a Bible for Irina.

At that time, the U.S. was allowing family members to immigrate and reunite with their families so the Irklienkos applied for visas. Eventually, Alexey and their daughter, Eva, immigrated to the U.S., leaving Irina behind because their second daughter, Olia, refused to leave her boyfriend. To earn more money, Irina took over her deceased mother’s old job, maintaining the heavy machinery in the thread factory. She was very lonely and started reading the Scriptures daily. Only in 1989 after the stepfather died and their second daughter got married did Irina join her husband and Eva in America.

Irina recalls, “We lived in Alexey’s mother’s house on the Peninsula and attended the Seventh Day Adventist Church on El Camino Real, close to the Church of All Russian Saints. I was very much aware of the Russian Orthodox Church and wished we could attend.

“It was actually Eva who brought us here,” Irina continues. “She had married and had a baby daughter named Elizaveta Ernest. When Elizaveta was five years old, Eva enrolled her in the Parish Russian School. By then, Alexey’s mother had reposed, so there was no reason not to switch churches. I was very impressed with the teachers, such as Anya Derugina and Iya Schmit, whom our granddaughter loved very much. Elizaveta is currently studying in Southern California to become a pharmacist. When we met Father Stefan, he encouraged us to have an Orthodox marriage ceremony, which we did.”

To support his family, Alexey became a self-employed contractor, specializing in brick and tile work. He worked in the homes of many Russians, including Father Stefan and Matushka’s house. On many projects, his helper was Irina Alexandrovna.

Recently, Alexey Grigorievich became tired of looking at our dilapidated church driveway with old bricks scattered all over. With Irina Alexandrovna by his side, he rebuilt the brick barrier. It took a number of days to complete. When Parish Council Member Dimitry Bobroff asked Alexey Grigorievich how much the Church owed him for the material, he waved his hand and said, “Nothing. We did this for the Church. Our reward will come from God.”
ATTENDING THE 2018 ST. HERMAN’S YOUTH CONFERENCE

Allison De Vincenzi

The Twelfth Annual Saint Herman’s West Youth Conference took place in the beautiful Sierra foothills in Placerville, California from December 23-28, 2018. Father James Steele and the sisterhood at Saint Elias Orthodox Church in Diamond Springs, California, graciously hosted our group of approximately 45 youth attendees, 11 young adult volunteers, and 9 clergy.

This was my second year attending the conference as a young adult volunteer. I was joined by ten other volunteers whose ages spanned from the early twenties to the early thirties. We were tasked with everything from herding the youth to panel discussions and events, to leading workshops, and to doing clean-up, wake-up calls, and bed checks. Ultimately, however, we sought to share our life experiences while helping to nurture the spiritual lives of the Orthodox youth.

We did so in part by leading small workshops that focused on vocation, stewardship, integration, and outreach. We candidly discussed many topics with the youth: how to develop their vocation as an Orthodox person and make use of their God-given talents, why it’s important to become a steward of faith, and how to give back to the church community. In addition, we talked about why and how to become an active part of the liturgical cycle, and how to become a member of the larger community as an Orthodox person. We created the workshops to aid the youth into becoming Orthodox adults despite the difficulties found in this modern world. In doing so, we relayed our own experiences while offering a platform upon which the youth could reflect on their place in this world as individuals and as Orthodox Christians.

In addition to the workshops, we had the pleasure of listening to lectures by the clergy who also volunteered their time and wisdom to those in attendance. One such lecture was presented by Father Peter Perekrestov on American Orthodox Saints, specifically touching on St. Sebastian. St. Sebastian, born in San Francisco in 1863, was the first monastic priest and missionary of the Orthodox Christian faith to be born in the U.S. St. Sava Church in Jackson, California, the first Serbian Orthodox Church in the western hemisphere, was founded by St. Sebastian in 1894 and in December of that year, it was consecrated by Bishop Nikolai of Alaska and the Aleutian Islands. St. Sebastian died and was buried in Serbia in 1940, but upon the request of the faithful living on the West Coast, his remains were returned to Jackson in 2007 and he was glorified as a saint in 2015. To this day, his relics are preserved within the sanctuary of St. Sava Serbian Orthodox Church in Jackson.

Father Peter Perekrestov’s lecture was enlightening and timely given that during the conference, we journeyed to St. Sava Church in Jackson where we attended Divine Liturgy and venerated the relics of St. Sebastian.
Imagine that you are a church choir singer in a parish like ours. In addition to 50 “regular” Saturday/Sunday services, in a year’s time you will have participated in an additional 60-plus special-event services such as the 12-Great (двунаадесятые) Holy-days, including Pascha, the special services leading up to Pascha, and commemorations of major Saints. In these services, you will have sung some 24 special, one-time commemorative Stihiri, Canons, Prokimen and Troparia. That multiplies out to approximately 3,800 individual prayers in a year!

And, if you were a singer in a monastery, where instead of just “regular” Saturday/Sunday services you sang at daily services, with approximately 25 Stihiri, Canons, Prokimen and Troparia per day, that figure would jump to over 16,000 individual prayers! If each of these settings of text had its own melody, that would mean learning over 16,000 “songs.”

The Holy Fathers recognized that this was a formidable task and created a system of “Tones” (гласы) that established a set of “standard” melodies that could be applied to the texts that choirs needed to sing. The Tones system established eight chants for Stihiri, Canons, Prokimen and Troparia. In theory, this reduced the number of “songs” that choir members needed to learn down to 32, a reduction of a factor of 100 (!) for parish choir singers, and a reduction of a factor of 500 for singers in monasteries.

In practice, our choir members notionally use 32 melodies to sing all of the Stihiri, Canons, Prokimen and Troparia that occur in our services. One might say that this is a remarkable simplification, and indeed it is. But, the ability to apply a melody to a text “on-the-fly” is not as easy as it sounds. Try singing “Twinkle, twinkle little star” to the tune of “Happy birthday”, or vice versa! Sounds easy enough, but in practice, is not so simple.

Recently, our choir attended a series of workshops to perfect this skill and to help choir members master the skill of applying the 8-tone (осомогласие) system of melodies to the seemingly endless number of texts they need to sing. These melodies are most noticeable at our Vigil (Всенощное) services on Saturday evenings and on the eves of special Holy Days.

We invite our parishioners to attend our Saturday evening Resurrectional (Воскресные) services to hear the melodies and texts that the Holy Fathers established to commemorate the Resurrection of the Lord and the special commemorations of other events and Saints. (Every Saturday/Sunday is a remembrance of Pascha, the Resurrection of our Lord.)

We also invite our parishioners to SAVE THE DATE of SUNDAY, MARCH 24, 2019, when our choir will present its annual pre-Pascha/Lenten concert.
The Eleventh Annual Western American Diocese Lenten Retreat will be held at the Holy Virgin Cathedral in San Francisco on Sunday, April 14th, 2019. Archpriest John Whiteford and Archpriest Peter Alban Heers, Doctor of Theology, will speak on the theme, “Seeking Paradise.”

Father John Whiteford is the pastor of St. Jonah Orthodox Church (ROCOR) in Spring, Texas. He is the author of Sola Scriptura: An Orthodox Analysis of the Cornerstone of Reformation Theology, published by Concilium Press, and the general editor of the St. Innocent Liturgical Calendar. Father John’s weekly sermons and lectures are broadcasted in the podcast “From the Amvon” on Ancient Faith Radio.

Father Peter Heers, the afternoon speaker, is the Headmaster of Three Hierarchs Academy in Florence, Arizona. Born in Dallas but raised near San Francisco, Father Peter lived in Thessaloniki, Greece for 18 years where he completed his bachelors, masters, and doctoral degrees in Dogmatic Theology from the Theological School of the University of Thessaloniki. He and his wife, Presbytera Kyriaki, a native of Thessaloniki, were blessed with five children. From 2017-2018, Father Peter was instructor of Old and New Testament at Holy Trinity Orthodox Seminary in Jordanville, New York. He is the author of The Missionary Origins of Modern Ecumenism: Milestones Leading up to 1920, as well as The Ecclesiological Renovation of the Second Vatican Council: An Orthodox Examination of Rome’s Ecumenical Theology Regarding Baptism and the Church, which was released in November of 2015 and is available in English and Greek. He is also the translator of the popular children’s book, From I-ville to You-ville.

The day-long retreat begins at 7:30 a.m. with the Hours and the Divine Liturgy in English at Holy Virgin Cathedral “Joy of All Who Sorrow,” 6210 Geary Blvd., San Francisco. After Liturgy, a fasting breakfast will be served in the Main Hall, followed by Father John Whiteford’s talk, “The Importance of Reading the Bible in the Christian Life.” A question and answer session is scheduled. After lunch, Father Peter Heers will speak and answer questions on “Becoming an Initiate into the Continuation of the Incarnation: The Lives of Saints as Daily Spiritual Sustenance.” The retreat ends with a tour of the Cathedral and Vespers in English at 5 p.m.

To register, please send an e-mail to lentenretreatsf@gmail.com. Include your name and whether you are registering for a half-day or a full day. Half-day registrations are available for those who wish to attend only the second talk. A link to pay via PayPal can be found on ROCOR’s Western American Diocese website, https://wadiocese.org/. Registration is $30 in advance (paid through PayPal) and $35 at the door (check or cash only). The price includes both meals. Retreat organizers are seeking volunteers to help with set-up, clean-up, and meal preparation during the retreat. Please indicate in your registration email if you are available/willing to volunteer. Volunteers will not miss any of the talks.

Donations of Lenten salads and desserts will also be appreciated; please specify in your registration email what you would bring if you are able/willing to donate.

Please direct all inquiries to retreat organizer, Irene Hanlon at lentenretreatsfl@gmail.com.
OUR JOURNEY TO PASCHA! 2019

SUNDAYS | THEMES / GOSPEL READING | HOW TO PARTICIPATE:
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**Fast - Free Week** | **TRIODION WEEKS** | **Trust in God, not yourself!**
FEBRUARY 17th | Publican and the Pharisee | Ask for His help before every task this week!
**Normal Fast Week** | **The Prodigal Son Returns!** | Schedule a Confession.
FEBRUARY 24th | Reading: 1 Corinthians 6: 12-20 | Use up/freeze meats this week.
**Meatfare** | **The Last Judgment** | Pray facing East this week.
MARCH 3rd | Adam and Eve are cast from Paradise! | Christ is returning from the East and we wait for Him!
FARRELL TO MEAT TODAY | FORGIVENESS SUNDAY | Use up/freeze dairy this week.
Reading: Romans 13: 11-14:4 | Gospel: Matthew 6: 14-21
**Cheesefare** | **GREAT FAST BEGINS WITH FORGIVENESS VESPERS** | Ask each other for forgiveness each evening this week before bed.
MARCH 10th | Adam and Eve are cast from Paradise! | Ask each other for forgiveness each evening this week before bed.
FARRELL TO CHEESE TODAY | Reading: Romans 13: 11-14:4 | Gospel: Matthew 6: 14-21
**1st Sunday of Lent** | **SUNDAY OF ORTHODOXY** | Bring an icon to church for a procession.
MARCH 17th | Reading: Hebrews 11: 24-26, 32-12:2 | Pray facing East this week.
Gospel: John 1: 43-51
**2nd Sunday of Lent** | **ST GREGORY PALAMAS** | Bring a prayer rope to be blessed today!
MARCH 24th | Reading: Hebrews 1:10-2:3 | Use it and pray the Jesus Prayer each day this week.
Gospel: Mark 2: 1-12
**3rd Sunday of Lent** | **VENERATION OF THE HOLY CROSS** | Wear your cross to church and kiss the cross each morning with a bow!
MARCH 31st | HALF WAY TO PASCHA! | Pray facing East this week.
Reading: Hebrews 4: 14-5: 6 | Gospel: Mark 8:34-9: 1
**4th Sunday of Lent** | **ST JOHN of the LADDER** | Every time you climb stairs this week
APRIL 7th | Reading: Hebrews 6:13-20 | ask St. John to help you reach Paradise with the sign of the cross!
Gospel: Mark 9: 17-31
**5th Sunday of Lent** | **ST MARY of EGYPT** | Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
APRIL 14th | Reading: Hebrews 9: 11-14 | Wear your cross to church and kiss the cross each morning with a bow!
Gospel: Mark 10: 32-45
**FLOWERY (PALM) SUNDAY!** | **GREAT AND HOLY WEEK** | Place your palm branches and pussywillows behind an icon at home and in your car!
**APRIL 21st** | **ENTRY OF OUR LORD INTO JERUSALEM** | Refrain from TV, Internet, & Phones to honor Christ’s Death.
GREAT WEEK BEGINS | Reading: Philippians 4: 4-9 | Greet everyone with “CHRIST IS RISEN!” & say it before
gospel: John 12: 1-18 | good morning and goodnight!
**GREAT AND HOLY FRIDAY** | **REMEMBRANCE OF THE CROSS** | Check with your Parish for Royal Hours and Vespers Schedule
**APRIL 26th** | **HEALING OF THE CROSSED** | Wear your cross to church and kiss the cross each morning with a bow!
**FEAST OF FEASTS!** | **GREAT AND HOLY FRIDAY** | Pray facing East this week.
**APRIL 28th** | **HOLY PASCHA! (CHRIST IS RISEN!)** | Christ is returning from the East and we wait for Him!
NO FASTING! | Epistle: Acts 1:1-8 | Use up/freeze dairy this week.
Gospel: John 1: 1-17

From Father Stefan: This is a very informative and helpful chart which gives a general overview of the Lenten Season, though there are a few details that might not reflect the practice of ROCOR parishes or specifically our parish. For instance we do not bring icons to church on Sunday of Orthodoxy.
RUSSIAN SCHOOL HOSTS A YOLKA PARTY

Above: Assistant Director Svetlana Avdeeva and Director Aleksandr Nikolaevich Miroshnichenko welcome parents, guests, and children to the annual Parish Russian School Yolka party.

Below: Performing are sixth grade students Nikolai Petrushin, Anya Shmeleva, Dasha Burnosova, Vika Yazykova, and Sofia Entar.

Above: Father Stefan joins Ded Moroz to greet Melania Maximow, Anastasia Sarandinaki, and Liza Osipova.

With great excitement, the children gather around Ded Moroz (Father Frost).
JANUARY CELEBRATIONS

Blessing of the Water for the Feast Day of Theophany took place at the front entrance of the Church.

Right: At the January Namesday Coffee Hour, Michael Perekrestov, director of the Russian History Museum at the Holy Trinity Monastery in Jordanville, New York, spoke about its current exhibit titled “Last Days of the Last Tsar.” It closes on May 17.

Above: Father Stefan and Matushka Tatiana celebrate all the Ninas, Tatianas and Stefans whose namesdays were in January. Special guest of honor was Nina Petrovna Medovshikova.

Nina Petrovna Medovshikova celebrated her 99th birthday by blowing out candles held by her daughter, Tania Ionoff.
UPCOMING EVENTS FOR MARCH / APRIL

UPCOMING EVENTS FOR MARCH AND APRIL

SUNDAY, MARCH 10
Blinti prepared by the Sisterhood

SUNDAY, MARCH 24
Coffee Hour before the choir concert

SUNDAY, MARCH 24
Concert by the Church of All Russian Saints Choir

SUNDAY, MARCH 31
All You Can Eat Pasta Buffet

SUNDAY, APRIL 7
Children’s Kulich Faire and Easter Bazaar. On the menu is fish prepared by the Sisterhood

SATURDAY, APRIL 13
Church Cleaning Day

SUNDAY, APRIL 14
Annual Parish Meeting after Lunch

SUNDAY, APRIL 14
Lenten Retreat at the Holy Virgin Cathedral, San Francisco (see article for details)

SUNDAY, APRIL 21
Palm Sunday Luncheon featuring the Sisterhood’s famous Fish Cottleti and oysters

SATURDAY, APRIL 27
Blessing of Easter baskets at 5 p.m.

SUNDAY, APRIL 28 – PASCHA!
Breaking-of-the-Fast in the Church Hall after the Divine Liturgy and a nighttime Blessing of Easter baskets. Sign-up is required in advance for the “razgovlenie”.

ORDERS FOR KULICH AND SYRNAYA PASCHA
Place your orders now for the Sisterhood’s delicious Kulich (Easter bread).
The cost for the two-pound bread is $12 per pound.
The 1½ pound Syrnaya Pascha is $20.

TO ORDER, CALL MATUSHKATATIANA AT 650-430-9806 OR LUBA GAUSCHIELDT AT 650-591-1605.

PELMENI-MAKING SESSIONS
NONE IN MARCH OR APRIL

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

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

You Tube channel:

Alternatively, the link to the Church Services is also available on the church website at:
http://www.allrussiansaintsburlingame.org/
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