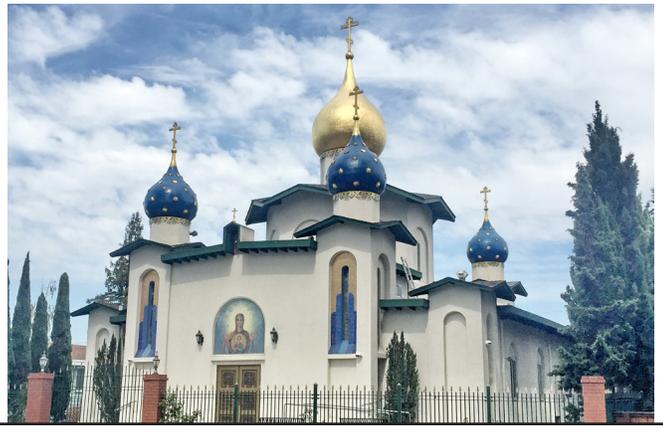




OUTSIDE OF RUSSIA

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# CHURCH OF ALL RUSSIAN SAINTS NEWSLETTER

Церковь Всѣхъ Святыхъ изъ Земль Россійской Просїавшихъ

## MESSAGE FROM ARCHPRIEST STEFAN, RECTOR

Great Lent is starting on March 2. We have gone through the preparatory Sundays and the related weeks attached to them. Now, the time has come to dedicate ourselves to the call of our Orthodox Church and participate in a “Spiritual Pilgrimage.” Sunday-after-Sunday, Week-after-Week, we will make our way together towards Passion Week and the Holy Glorious Bright and Joyous Resurrection of Our Lord Jesus Christ.

We take our first step through our pious and humble mutual forgiveness of sins. The words, “Forgive us our debts as we forgive our debtors” is repeated numerous times a day in our church services, in our private prayers, and when we hear and recite the Lord’s Prayer.

On the Sunday before the start of Great Lent (March 1), we are all called to forgive sincerely and completely everyone whom we believe has offended us in any way. In turn, we must ask sincerely and forgive those whom we may have offended or hurt in any way. We must also ask forgiveness of people we don’t know personally with the understanding that if we lived a more perfect Christian Life, others around us would have benefited spiritually. Saint Seraphim of Sarov says, “Acquire the Spirit of Peace and a thousand souls around you will be saved.”

Most people try to abide by the rules of Great Lent by fasting the first and last weeks and attending daily services, especially the first four evenings when the Great Cannon

of Saint Andrew is read. During this first week, the Great Canon of Repentance is divided into four parts with each part read Monday through Thursday at the beginning of each Great Compline Service.

Of course, we are called to participate in all the services of the Lenten Season, not just the first, fourth and last weeks of Lent. Pick up the Schedule of Lenten Services at the candlestand or view it on our website at <http://allrussiansaintsburlingame.org/> Then, attend as many services as you can.

The First Week of Great Lent (Saturday) comes to its end with a celebration of victory over the persecution of Christians and the mockery of Christian Fasting by Julian the Apostate. Holy Martyr Saint Theodore the Recruit appeared in a dream to the bishop of a certain community and warned him that Emperor Julian had desecrated all the food at the city’s markets with pagan sacrificial blood offerings. The Holy Martyr Theodore directed the bishop to warn the Christians to eat only wheat boiled in honey and water from their own food supplies, and in this manner foiled the Apostate’s treachery.

The First Sunday of Lent celebrates the Triumph of Orthodoxy, mainly the final defeat of the heresy of the Iconoclasts. Together with that is celebrated the Triumph of Orthodoxy over all heretical teachings that distort our relation with God and His Divine Revelation of our Salvation.

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The Second Sunday of Great Lent celebrates the triumph of truth over falsehood and the memory of Saint Gregory Palamas. Saint Gregory fought against those who falsely distorted the Orthodox understanding of its teaching concerning Theosis. Specifically, the hesychastic experience of Orthodox spirituality, acquiring and reflecting the Divine Light in one's life, and the distinction between the essence and the energies of God.

The Third Sunday begins the fourth and middle week of Great Lent with the Orthodox Church presenting to us a great and powerful Celebration of the Holy, Life Giving Cross. The Cross gives us both a guiding marker on our pilgrimage to Passion Week and a triumph over sin and spiritual death. The faithful who have labored diligently, gather around the Holy Cross as though it is a water fountain in the middle of the desert, providing them with nourishment and strength to continue their journey. In addition, the Holy Cross energizes those who have not started fasting or who have become lax. It also rallies soldiers, who perceive they are losing. When they see their Commander and their banner flying brilliantly above the fray, they are emboldened and encouraged to take up arms and advance to victory! The Wednesday of this week is called the "Middle Day of the Middle Week." (Среда-среда-постной недели.)

The Fourth Sunday takes advantage of our fasting and praying experience. It opens and reveals to us a path of Spiritual Ascent, systematically advancing us toward perfection. This occurs through the writings and personal example of Saint John of the Ladder, Abbot of the Holy Saint Catherine Monastery in the Sinai Desert. Saint John's life and his book "The Ladder of Divine Ascent" is given to us to understand the interconnections of various sins and how we can overcome them, one by one, as we ascend, step by step, up the Ladder of Salvation. We must always be aware of the danger of pride which can cause us to fall down shamefully, even after ascending to the highest rungs. But if we manage to ascend just the first rungs, we are moving in the direction of salvation.

The Fifth Sunday is dedicated to Holy Saint Mary of Egypt. Her repentance and conversion from base sin to the heights of purification and sanctity are given to us sinful Christians as an edifying example of extreme repentance. It gives us hope in our weak and fallen state that no depth of sin is insurmountable. With the Grace of God and under the Saving Veil (Покров) of the Holy Theotokos and Mother of God Mary, we can escape all sin and depravity and attain salvation. This is the call for sincere repentance of our most vile and egregious sins. Unfortunately, we often ignore the deep inner voice of our conscience to thoroughly

and completely repent, and continue secretly suffering the burden of our hidden and unrepented sins. This is the moment to overcome those fears and shamefulness and make a thorough confession. Every Orthodox Christian should actually read Saint Mary of Egypt's Life at this time during Lent.

This year the Feast of the Holy Annunciation which is always on April 7<sup>th</sup> (March 25<sup>th</sup> Julian Calendar), falls during the Sixth Week of Holy Lent. It is the feast of the "...Beginning of Our Salvation." (Днеся спасения нашего главизна.) The Orthodox Church, with all its calls for fasting, repentance, sorrow over sins, and strictness, never loses its joyful celebration of God's gift of His incarnation and our salvation through it.

After this Sixth Week (шестая седмица), the Church celebrates the Raising of Lazarus on Saturday, the General Resurrection (our future resurrection in Christ) and the Holy Entrance of Our Lord into Jerusalem, Palm Sunday. We begin to immerse completely into the final days and hours of Our Lord Jesus Christ's sojourn on earth that He shared with us. All this has prepared us for "living" the remembrances presented to us during Passion Week as if we truly were there at the very time they occurred. The better we prepared during the course of our Spiritual Journey, the deeper and more significant all these moments become for us as Orthodox Christians.

All through this period of Great Lent, we are called to attend services, fast, pray, receive Holy Communion and increase and deepen our care for the needs of our neighbors while doing good works that enliven our faith! During Passion Week, there are two more opportunities to be a communicant of the Holy Eucharist. The first is on Holy Wednesday at the final Presanctified Liturgy of Great Lent. The Last Presanctified is solemnized and, at the beginning of Lent during Forgiveness Sunday, we ask mutual forgiveness of each other to be at peace with everyone as we enter the home stretch before Pascha. The second opportunity to be a communicant is on Holy Thursday when the Orthodox Church joyously celebrates the Lord's Mystical Supper.

With all our acquired spiritual treasure and revelations gathered during our Spiritual Pilgrimage, we now enter with great gratitude and sincere humility into the celebration of the **BRIGHT, MOST JOYOUS, AND HOLY FEAST OF OUR LORD JESUS CHRIST'S GLORIOUS RESURRECTION!** ■

# THEOLOGICAL QUESTION FOR ARCHPRIEST STEFAN

## WHAT IS THE PROPER WAY TO ENTER CHURCH AND LIGHT CANDLES?

Few people know there is actually a formal way to enter church for divine services which follow existing rules and an understanding of proper church etiquette. At all times, we should be acutely aware that we are in the Holy Temple of the Lord. We should remember this is a sacred place and we are never alone here. With us are Holy Angels assigned to every Church.

Upon approaching the Church, we should cross ourselves. Then upon entering, we should bow three times and say: (First bow) “God be merciful to me a sinner. (Second bow) “Thou hast created me; Lord have mercy on me.” (Third bow) “I have sinned immeasurably; Lord, have mercy and forgive me a sinner.”

The most important rule in church is silence. We should only speak when absolutely necessary, limiting ourselves to a short whispered statement or reply, never allowing ourselves prolonged and animated conversations. Lengthy greetings with relatives and acquaintances are not proper since they are intrusive and distracting to other people in church who are praying and concentrating on the content of the service and the activities and movements of the officiating clergy. Such conversations should be reserved for the outside of the Church Building, the Hall downstairs or the side rooms.

Of course, we should be on time for church services but it would be much better to come earlier in order to acquire candles at the candlestand and to submit prosphora commemorations. Before the service starts is the best time to light these candles, moving from icon to icon in a quiet and non-intrusive manner.

We should be brief at each station and let others approach in an orderly manner. Personal (private) prayers and candles for the living can be lit before any icon or reliquary. Prayers and candles for the reposed are usually placed at the Commemoration Table (Canonik) by the Big Cross on the left side or before any Icon of Christ or the Holy Virgin Theotokos.

We should also avoid excessive movement during all church services. If we must cross over from one side of the church to the other, we should stop at the center, face the altar and at that point, make the sign of the cross and bow towards the Altar.

When is lighting candles not allowed? Simply stated, once the service starts, one should remain in place until the end of the service. Walking about venerating icons and putting up candles is disruptive and disrespectful to the solemnity of the church service and distractive to others in church. Movement is definitely prohibited while the priest reads out loud passages from the Gospel, the reading of the Six Psalms, during the Polielios at Vigil, and especially at the Eucharistic Canon of the Divine Liturgy. There should be no movement whatsoever from the Cherubic Hymn until after “Holy Things unto the Holy” (святая святым!)

After the service ends, we can warmly greet each other with the Holy Feast Day. ■

### BAPTIZED

#### DECEMBER 2019

Catherine Khitrov  
Luke McKee

#### JANUARY 2020

Victoria Belitskiy	Skylar Maddha
Aleksei Klyushin	Benjamin
Anastasia Kutergin	Bogatsky-Mitchell
Daria Lazarev	Nikoliana Voloshko

### MARRIED

#### DECEMBER 2019

None

#### JANUARY 2020

None

### REPOSED IN THE LORD

#### NOVEMBER 2019

Nikolai Koozmin

#### JANUARY 2020

Nathalie Golinsky

#### DECEMBER 2019

None

# WHO VIEWS OUR NEW WEBSITE?

Dimitry Bobroff

I have observed many websites created by different organizations. They start with a lot of fanfare, attract lots of visitors initially, and then quickly fall into disuse.

Why? In order for a website to be successful, it must offer the visitor current information that is useful. Old stale content turns visitors off and kills the desire to visit the website again.

How often is our website refreshed with new content?

- Bimonthly (every two months) – the current Church Newsletter. (Past issues are available in the Archives Section).
- Monthly – Calendar for Church Services.
- Monthly – Sisterhood Lunches, Coffee Hours, and Pelmeni-making Sessions.
- Weekly – Andrei Roudenko’s email with an introduction to upcoming weekend Church Services and with Lives of Saints.
- Weekly – Archpriest Serge Kotar’s email discussing the upcoming Sunday Gospel Reading.
- Anytime a Service is scheduled – Livestream is broadcast and can be accessed through the website.
- Anytime – Headline News: Father Stefan’s messages, Church’s Upcoming Events, such as Feastday Services, upcoming Coffee Hours, etc.

The intent is to have our website serve as the main communication tool for our parishioners and our church attendees. So, check the website often to be aware of everything that pertains to our parish.

In addition, the website contains a lot of information of our parish history, our rector’s biography, Orthodoxy, choir information, recordings of all our choir concerts, and much more. The best way to acquaint yourself is to explore it at your leisure.

By the way, the website can also be accessed on a smartphone. The best way to see the Church Services Calendar clearly, is to look at the smartphone screen in landscape mode (sideways).

Shown below are some statistics for the first four months of our website’s existence in terms of number of visits to our website, the country from where the visits originated, and the pages that were of interest to the visitors.

<b>NUMBER OF VISITS</b>	<b>TOP 10 COUNTRIES</b>	<b>TOP 10 PAGES</b>
Pre-November: 15 visits/month	U.S.A.	Schedule of Services
November 2019: 42 visits/day	Russia	Newsletter Archives
December 2019: 54 visits/day	China	Home
January 2020: 67 visits/day	Canada	Russian School
February 2020: 55 visits/day	Ireland	Clergy
	United Kingdom	Archpriest Stefan’s Bio
	Italy	Our Parish
	Iran	Choir Concerts
	Netherlands	Stewardship
	Germany	Parish Membership

# THANK YOU CHURCH CLEANING VOLUNTEERS

Andrei Alexeeff

On December 28<sup>th</sup> at 9 a.m., a group of twelve volunteers gathered in the church nave on a cold winter Saturday morning. Out of love for the Church of All Russian Saints and a sense of duty, they quietly took on tasks of scraping wax from the church floor on their hands and knees, cleaning all the glass on the icons, and dusting everything that could be reached. These were simple tasks and yet so important in preparing our church environment for the Feast Day of the Nativity of Our Lord.

This is not the first time a group has been organized for such a purpose. Roughly, three or four times a year over the past few years, volunteers have humbly, quietly, and efficiently worked as stewards of our church. Some have come repeatedly.

We welcome church members to join us in the cleaning of the church for an hour and a half to two hours, usually before an important Feast Day. I encourage the parishioners and the faithful of the Church of All Russian Saints to be a part of the church community and exercise your stewardship if you are able. Father Stefan will be making an announcement in April regarding the date of the next Cleaning Day and we will post it on our website.

To those who cleaned the church for the Nativity, we send you a big thank you.

*Andrei Alexeeff*

*Ellen Alexeeff*

*Yana Ponomareva*

*Rebecca Foster*

*Elena Bolchakova*

*Julia Nekrylova*

*Vladimir Labusov*

*Konstantin Sabourov*

*Pavel Denisov*

*Tatiana Denisova*

*Boris Parr*

*Gia Sozashvili*

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

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## KEEPING THE FAITH WITH THE GRABOWSKI FAMILY

Ludmilla Bobroff



*Standing by Molly Grabowski are oldest son, Leo, and youngest daughter, Celeste.*

Those of us who have been baptized into the Orthodox Faith as babies or children are amazed at the personal search that many non-Orthodox go through to find and cherish the original Church established by the early Church Fathers. Molly Grabowski, choir singer, wife, and mother of six children is such a person.

Molly grew up in Central Illinois in a small God-centered town of 1700 people surrounded by corn fields. Her father was an analytical chemist and her mother taught biology in the local high school. The young girl was baptized in the Methodist Church and attended church every Sunday even though her parents were the only ones in town who didn't go to the service. When Molly reached the 7<sup>th</sup> grade, friends of her parents reminded them that Molly needed to become a "confirmed" member of the church to receive communion. Since attendance was a requirement, Molly continued to go by herself every Sunday to church.

Molly graduated from Smith College in Northampton, Massachusetts with a degree in Art History and a minor in Archeology. She was a member of the Smith Debate Society, placing 11<sup>th</sup> at the Worlds competition with partner Louise Leduc. Molly competed against many famous debate students including Ted Cruz.

After college, she worked as a professional fundraiser and lived in a big house with roommates, most of whom were affiliated with MIT (Massachusetts Institute of Technology).

The house was called The Institute for Dangerous Research. After hosting a huge Thanksgiving party, one of the roommates brought a friend the next day to eat leftovers.

"The young man, John Grabowski, was absolutely not my type – long hair, a heavy metal music fan, a college dropout," says Molly. "But after talking with him for about five minutes and learning he was disappointed he couldn't find a girlfriend who wanted to be a stay at home mom and I couldn't find a boyfriend who thought that was an acceptable profession, we agreed to get married. He also added that he wanted five kids and I said that wasn't a problem.

"Shortly afterward, John went back to school and finished his degree in computer engineering," continues Molly. "We were married in his parents' living room. My mother-in-law is Jewish with an affinity for studying pagan practices. My father-in-law is a lapsed Catholic, although he had an uncle who was a Catholic priest. My husband was not raised in any church. So, I told John I would take the kids to church when we had them."

With time, the children started arriving and John was hired by YouTube in San Bruno. With three kids in tow, Molly started attending an Episcopal Church. The Lambeth Conference of world-wide bishops was held at that time and the young mother was shocked to hear from the pulpit that Scripture couldn't be trusted because it was passed down by word of mouth, morality was on a sliding scale for everyone, and the Trinity shouldn't be referred to as male because the Holy Spirit was female.

What disturbed Molly the most, however, was the priest saying, "If Jesus were alive today...." She points out, "If you don't believe that Jesus is alive today, you have missed the whole point of the Resurrection. How do you have a Christian church where Jesus isn't alive, the Bible is only considered an interesting collection of stories, and there is no common morality?"

After airing her views about the Episcopal Church, one of the children's godfathers suggested to Molly that she read about the Orthodox Church. She searched the Internet for information on the Orthodox Church. She attended the

*continued...*

Vigil for Dormition service at the Church of All Russian Saints in Burlingame but found it impossible to understand a word of it. Finally, she and the children ended up at Saint Nicholas Antiochian Church because half of the service was in English. The older three children and Molly were Chrismated while the younger three were baptized there. Molly sang in the choir and taught Sunday School. But because parishioners were primarily Arabs, she was always asked what she was doing there. The children felt socially isolated.

The Old Cathedral on Fulton Street was a better fit for the family because church members were Eretrean, Greek, Arab, Russians, and converts. More of the service was said in English. Molly joined the choir and eventually became its director. But she says, “The choir situation was dire. We were singing out of one book that wasn’t in the order of the Liturgy with post it note litanies.”

Having promised herself to raise the children in the Church, she took her job seriously. She and the children said bedtime prayers and read Saints’ lives. They did craft projects that were shared by online Orthodox groups. The children went to Vacation Bible School at non-denominational churches. They even tried Russian School but it was too difficult to manage the carpooling and schedules.

Molly also took most of the children on trips. She traveled with daughter Phoebe and high school wrestling champion Caspian to Ukraine for a wrestling competition and spent an extra week visiting the Holy Sites. Her oldest son Leo, now 21, and youngest daughter, Celeste, now 13, visited

Greece with their mother which sparked a great interest in antiquities. And the oldest daughter, Dahlia, and Leo were fortunate to accompany Molly on a trip to Italy in search of the burial locations of a number of Saints.

With Leo graduating from UC San Diego, Molly is seeing the fruits of her labor. Leo sings in the Burlingame choir, and is the webmaster for postings about the choir on our website. He has also applied for the Master of Divinity Program at the Holy Trinity Seminary in Jordanville, New York. If all goes well, Leo will be leaving for the East Coast in the Fall.



*The Grabowski children pose with their five rescue dogs. Left to right are Leo, 21, Dahlia, (St. Catherine) 19, Celeste, 13, Roman, 13, Phoebe, 15, and Caspian (St. Alexander Nevsky) 17.*

Dahlia, 19, attends Skyline College and has an interest in international marketing. Caspian, a senior in high school, hopes to attend the University of Arkansas and participate in their wrestling program. Phoebe, who likes visual

arts, is a sophomore in high school. Celeste, 13, is home schooled, while Roman, also 13, is in the 8<sup>th</sup> grade.

“Although John doesn’t understand why I go to Church, he has become more supportive over the years,” says Molly. “It has been difficult for him to navigate our Church attendance on Saturday night and Sunday morning, fasting and Holy Week. But he, himself, is a great example of someone who has very strong ethical and moral standards. He expects the kids to be honest, hardworking and kind, but he doesn’t expect that to stem from spiritual beliefs.

“Nowadays, I talk more often to God about my kids who aren’t currently attending Church than I talk to those kids about God,” she admits. “I think it’s normal to have questions about faith and I’m glad we belong to a Church that encourages and withstands questioning.” ■

## CHOIR NEWS

Andrei Roudenko

As outlined in Father Stefan's pastoral article in our recent January/February parish Newsletter, the year 2020 is the centennial of the establishment of the Russian Orthodox Church Outside Russia. Throughout this year, in addition to commemorative events, many archival and new accounts of this and ensuing events will detail the horrors of the revolution, civil war and persecutions, as well as the determined efforts of those who emigrated to create micro-Russias, centered around new parishes, wherever they landed in exile. In fact, if there is anything positive from the tragedies that followed 1917, it is that émigrés spread the Russian Orthodox faith worldwide, and countless new Saints, whose names are known and unknown, entered the Kingdom of Heaven as the New-Martyrs of Russia.

Church choir singing in the diaspora mirrored the social plight of émigrés. The choir in each new parish preserved pre-revolutionary choral traditions. As parishes and cathedrals were established in new Russian cultural centers, initially in Europe, Asia, then the United States, émigré composers gave birth to new compositions (e.g., Konstantinov, Ledkovsky, Gretchaninoff, Kedrov, and many others). With the loss of access to central church music schools, choral education became the responsibility of regional and individual choir conductors, some of whom were graduates of the famous Moscow Synodal School, the Imperial Court Cappella and other Russian choral centers of excellence. With the exception of occasional tours, Russian Orthodox Church singing was largely confined to Russia before the revolution, whereas it flourished in the diaspora and gained due recognition.

Despite ruthless persecution, church singing was heroically maintained in Soviet-controlled Russia. While compositional development was stunted, luminaries like Archimandrite Matfey (Mormyl) maintained both the Orthodox chanting tradition and produced countless notated arrangements of prayers for all church occasions. Indeed, spiritually and musically, both in the diaspora and in Russia, church choir tradition was successfully preserved throughout the Soviet period.

Today, not only after the fall of communism in Russia, but also after restoration of Canonical Communion between the Moscow Patriarchate and the Russian Orthodox Church Outside Russia, new musical arrangements continue to emerge both in Russia and the diaspora, as illustrated in our choir's recent November 2019 concert. Both in Russia and in the diaspora, we are beneficiaries of the dedication of clergy, choir directors and singers, who overcame hardships. Through their love of the Russian Orthodox choral tradition, they have launched us into a new musical era. Only God knows what new splendid musical compositions are in our future!

In our upcoming Great Lent, Passion Week, Pascha and subsequent services, our choir will include compositions from the pre-revolutionary, the century-old diasporic and recent post-restoration periods. Each period has magnificent settings of prayers, and we wish to honor the composers and singers of each period for their contribution to the Church. The selections in our upcoming "Lenten" concert on Sunday, March 22, will reflect this three-period synthesis. We hope you will find the program interesting. ■

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## CHOIR NEWS SPECIAL EDITION – THE VESPERS PORTION OF THE ALL-NIGHT VIGIL

In his Theological Question which appeared in the January/February parish Newsletter, Father Stefan called for greater understanding of our church services as one source of motivation for increased attendance at our "All-night" Vigil services. The sequence and significance of events that comprise Vespers are as easy to understand and logical, as they are spiritually beautiful and uplifting.

By way of introduction, in contemporary parish practice, the Vigil (Всенощное бдение) begins the daily cycle of services that concludes with Liturgy on the following morning. The Vigil consists of Vespers (Вечерня), Matins (Утренняя) and First Hour (Первый Час). Although not strictly chronological, Vespers reflects the major events of the Old Testament, e.g., the creation of the world, expulsion of Adam from Heaven, man's yearning for salvation, and the annunciation to the Theotokos of the impending birth

*continued...*

of a Son. The description that follows just scratches the surface of the deep significance of Vespers. Those wishing to gain a more thorough understanding can refer to Protopriest Serafim Slobodskoy's "Law of God" (Закон Божий), which is available in hard copy in many church bookstores, or at <https://www.amazon.com/Law-God-Study-Home-School/dp/0884650448>, which benefits our Holy Trinity Monastery in Jordanville.

Vespers is a brief service, whose key elements on routine Saturdays are:

- Psalm 103, Bless the Lord, O my soul (Благослови душе моя, Господа)  
Commemoration of the Creation of the World.
- Blessed is the man (Блажен муж)  
Verses of repentance and faith after expulsion of man from Heaven.
- Stihiri on Lord, I call (Стихири на Господи воззвах)  
Verses of psalms that express the longing of man for salvation and Paradise, and verses that pertain to the event or Saints that are commemorated on Sunday.
- Vespers Entry - priest comes out of the Altar on to the Ambo (Вечерний вход)  
The Vespers Entry symbolizes the promise that God will appear on earth; the smoke of incense emanating from the censer (кадило) is symbolic of the presence of the Holy Spirit.
- Gladsome (gentle) Light (Свете тихий)  
Physically occurring at the setting of the sun, describes the humble, like gentle light, way in which the Son of God would appear on earth (at His Nativity).
- Prokeimenon, The Lord is King, clothed with majesty (Господь воцарися в лепоту)  
Prokeimenon is a verse or scriptural passage before the apostolic or other readings.\*
- Augmented Litany (Сугубая ектения)  
Fervent petitions (requests) with three-fold response of the choir, "Lord, have mercy".
- Vouchsafe, O Lord, to keep us this evening without sin (Сподоби, Господи)  
(short prayer; usually read).
- Supplicatory Litany (Просительная ектения)  
Petitions to the Lord for the spiritual well-being of the faithful.

- Stihiri Aposticha (Стихири на Стиховне)  
Verses about the occasion being commemorated; on routine Saturdays, the Resurrection and Saints that are commemorated on Sunday.
- Now lettest Thou Thy servant depart (Ныне отпускаеши)  
St. Simeon the God-Receiver's prayer after having beheld the Christ-child, as prophesized.
- Trisagion and the Lord's Prayer (Трисятое и Отче наш)  
Holy God, Holy Mighty, Holy Immortal ... (Святыи Боже, Святыи Крепкий ...).
- Theotokos and Virgin, Rejoice! (Богородице Дево, радуйся!)  
Salutation to Mary, the Mother of God, including the Annunciation; may also feature Troparia of the event or Saints that are commemorated on Sunday.
- Blessed be the name of the Lord (Буди Имя Господне благословенно)  
Verse of Psalmist, King David.

\* Unless a special event or major Saints is commemorated on Sunday, the readings are omitted.

Our Vespers services prepare us to receive our Lord, as commemorated in the Matins service that follows, the first sung prayer of which is "The Lord is God and has revealed Himself to us ...!" (Бог Господь и явился нам ...!), i.e., was born in human form of the Theotokos.

To facilitate better understanding of unfamiliar, commemoration-specific text, our choir sings Stihiri in very simple chant style. Other, more common and readily understandable prayers such as the Psalm 103 "Creation anthem", Gladsome Light and Theotokos and Virgin, Rejoice are often sung using more elaborate arrangements.

The weekly articles in the "Services and Saints" section on our Website provide descriptions of the events and Saints that are commemorated in the prayers that are read and sung. Reading these descriptions beforehand can help to understanding the commemoration-specific parts of our services. ■

## CHOIR NEWS SPECIAL EDITION – THE MATINS PORTION OF THE ALL-NIGHT VIGIL

**M**atins (Утренняя), which typically immediately follows Vespers (see the related article in this issue) reflects the New Testament period: the appearance of our Lord Jesus Christ in the world for our salvation and His glorious Resurrection.

The beginning of Matins immediately reminds us of the Nativity of Christ. It begins with the lesser doxology (glorification) by the angels who appeared to the shepherds in Bethlehem: “Glory to God in the highest, and on earth, peace, goodwill among men”, followed by the reading of Six Psalms of the Prophet David (3, 37, 62, 87, 102 and 142, Шестопсалмие) in which the sinful condition of mankind is lamented with repentance.

As is the case with Vespers, on routine Saturdays, commemoration-specific Stihiri, Troparia and other verses that are read and sung venerate the Resurrection of the Lord and Saints who are commemorated on Sunday. Owing to the commemoration of the Resurrection, Saturday Vigils and Sunday Liturgies are often called mini-Pascha (малая Пасха).

Key elements of Matins on routine Saturdays are:

- “The Lord is God and has revealed Himself to us ...!” (Бог Господь и явился нам ...!)  
With Resurrectional and commemoration-specific Troparia.
- Kathismas (Кафисма)  
Readings from the Psalter focused on placing our hope for salvation on the mercy of God.
- Polyeleos (Полиелей, Хвалите Имя Господне ...)\*  
Most festive and solemn part of Matins, glorifying the mercy of God for our salvation.
- Resurrection Troparia (Ангельский Собор, Благословен еси Господи ...)\*\*  
Describes the angels’ announcement of the Resurrection to the Myrrhbearing women when they came to the tomb of Christ on the third day after His Crucifixion.

- Prokeimenon (Прокимен) and Gospel Reading (чтение Евангелия)  
Typically, the Saturday Matins Prokeimenon and Gospel concern the Resurrection of Christ.
  - Having beheld the Resurrection of Christ (Воскресение Христово видевше)  
During the singing of this hymn, which celebrates the Resurrection of the Lord, the Gospel, which represents the Resurrected Lord Jesus Christ, is carried to the center of the church for veneration (прикладывание).
  - Canon (Канон) and Magnificat (Величит душа моя Господа)  
The Canon is a series of nine sung verses (irmos / ирмосы) and Troparia; the Troparia are read.\*\*\*  
The Magnificat is the hymn of the Virgin Mary, sung between the eighth and ninth verses.
  - Stihiri on Let every breath praise the Lord (Стихири на Всякое дыхание да хвалит Господа)  
Sung verses glorifying the Lord, and read Troparia that commemorate the event or Saints who are celebrated on Sunday.
  - Great Doxology: Glory to God in the highest (Великое славословие: Слава в вышних Богу)  
Praise of the Lord for the light of day\*\*\*\* and for the spiritual Light of the Lord’s teachings.
  - Resurrection Troparion (Воскресный Тропарь)  
On routine Saturdays, a short hymn praising the Resurrection of the Lord. If a major event is commemorated on Sunday, then the Troparion of the feast.
  - Augmented Litany (Сугубая ектения); Supplicatory Litany (Просительная ектения) and Dismissal (Отпуст)
  - First Hour (Первый Час)  
Reading of psalms and prayers in which we request that God guide us in the coming day, including the singing of a hymn to the Theotokos, “To Thee the Champion Leader...” (Взбранной Воеводе)
- \* According to the Typikon (the book that prescribes the order of prayers in Orthodox services), the Polyeleos is sung at Matins only when a major Saint or event is commemorated.
- \*\* Magnification (Величание) may be sung before the Resurrection Troparia if a major Saint or event is commemorated.

*continued...*

- \*\*\* Due to their penitential character, the second Irmos and Troparia are included only in some services during Great Lent.
- \*\*\*\* In its original (and some current all-night monastic) services, the Great Doxology physically occurred at sunrise.

The Saturday evening Matins service prepares the faithful for a fuller appreciation of the Liturgy that follows on Sunday. Like Vespers, Matins provide a description and veneration of the Resurrection, events and Saints who are commemorated on Sunday. As is the case with Vespers, our choir sings commemoration-specific elements using very simple chant, designed to enable our congregation to better understand the (potentially unfamiliar) words. Other, more common and readily understandable prayers, such as Хвалите Имя Господне, Благословен еси Господи, Воскресение Христово видеvше, and Великое славословие are occasionally sung using more elaborate, spiritually uplifting musical arrangements.

While it is certainly important to attend Liturgy on Sunday, to do so without the preparatory experience of having heard the commemoration-specific readings and singing during Matins and Vespers, can be like arriving late to an important event. In our parish, the entire Vigil service: Vespers, Matins and First Hour, typically runs just slightly over two hours – a valuable investment of time to attain a full appreciation of our Sunday Liturgy. ■

## LEARNING ABOUT ADMIRAL ALEXANDER KOLCHAK

Ludmilla Bobroff



In commemoration of the 100 year anniversary of the murder of Admiral Alexander Vasilievich Kolchak, Anatol Shmelev, the Robert Conquest Curator for Russia and Eurasia at the Hoover Institution, Stanford University, presented a talk to parishioners and guests at a Russian School fundraising luncheon on February 9. Anatol Vsevolodovich is also a teacher in our Russian School, the president of Russian Life Newspaper Inc., and author of a Russian language book on Admiral Kolchak as leader of the anti-Bolshevik movement. The book is titled “Внешняя Политика Правительства Адмирала Колчака, 1918 – 1919”.

According to Shmelev, Admiral Kolchak has still not received proper credit from the contemporary Russian Federation for his many naval services to Imperial Russia and anti-Bolshevik attempts at saving the country as Commander-in-Chief of the White Armies. Kolchak is still officially considered an unrehabilitated war criminal.

Alexander Kolchak was born in 1874, the son of a major-general and engineer who was responsible for ensuring the quality of steel products for the Imperial Russian Navy. While the son followed his father into the military, the young Kolchak was eager to pursue a more adventurous career. He volunteered to be part of a polar exploration team, exploring the Arctic. Although a third of the group perished exploring the Arctic Ocean’s icy north, Lieutenant Kolchak was able to gather valuable information of the area which later led the way to today’s use of the Northern Sea Route by commercial shippers.

When the Russo-Japanese War broke out, Kolchak endured an 11-month siege of the fortress at Port Arthur. He participated in a mine-laying expedition that

*continued...*



*Admiral Alexander Kolchak*

sank two Japanese battleships and possibly a cruiser. After Port Arthur capitulated, he became a prisoner of war, quite ill with rheumatism, pneumonia and a wound received in battle. He finally returned home to St. Petersburg in June 1905.

After recovering from his illnesses, he spent the next few years developing a naval doctrine to resurrect Russia's presence on the oceans of the world. By this time, he became well-known and highly respected by his naval colleagues, civil servants, and politicians. In 1912, Admiral Nikolai von Essen, commander of Russia's Baltic Sea fleet, appointed him to be his chief operations officer. When the First World War started, Kolchak was at the center of planning the fleet's military operations as well as laying mines off German naval bases, causing the German fleet significant losses. His strong will, courage, and preparedness led to his promotion to rear admiral in 1916.

Plans to force Turkey out of the war came to a halt when the revolution broke out in Russia and both the army and the navy became demoralized and disorganized. The demoralized sailors, corrupted by revolutionary propaganda, threw officers overboard. Kolchak was relieved of his command and sent to Great Britain and the United States by the Provisional Government. He then spent the next few months in Japan and China trying to organize anti-Bolshevik forces. He finally reached Omsk, a major Siberian city and growing center of anti-Bolshevik resistance.

In October 1918, he was appointed military and naval minister of the newly established All-Russian Directory. When it was overthrown in a coup, he was handed all

power and assumed the role of Commander-in-Chief of the armed forces and Supreme Ruler of Russia. However, the Admiral was destined to fail. He was poorly equipped to understand warfare on land. His army operated in a sparsely populated area which lacked industrial production and transport arteries. And he was not a politician who knew how to address social issues.

When the Allied French General Maurice Janin was evacuating his troops along the Trans-Siberian Railway, he felt that Kolchak's presence threatened the withdrawal. To protect his soldiers, Janin turned over Kolchak to local mutineers who, in turn, handed him over to the Bolsheviks. On February 7, 1920, without completing their questioning, they shot Kolchak and his prime minister and threw their bodies into a hole in the ice of the Angara River.

Anatol Shmelev's fully researched book, recently published in St. Petersburg, goes into much more detail than the facts mentioned above. The author hopes to publish an English version of his book on the foreign policy of Anti-Bolshevik Russia this year. ■

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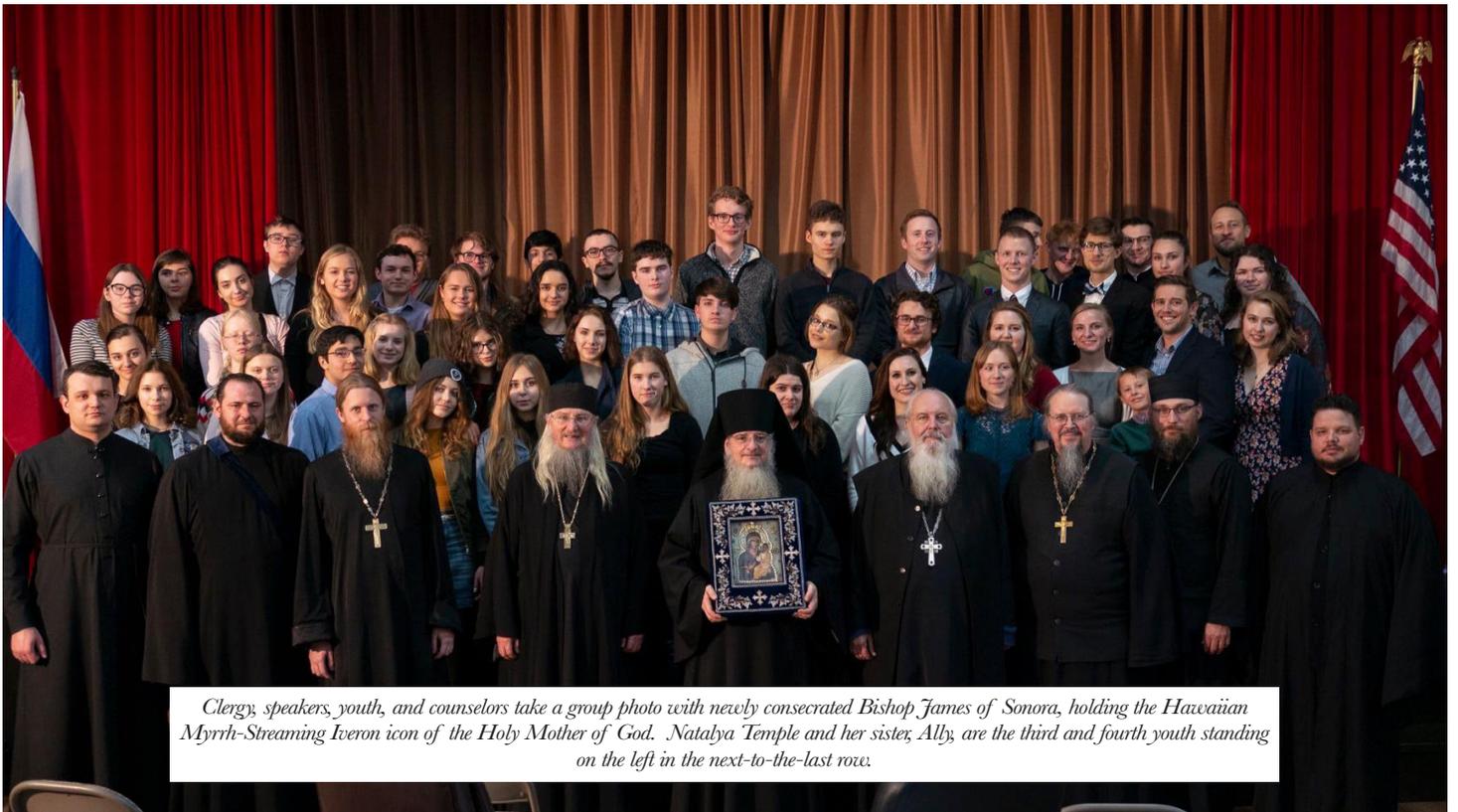
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We welcome your suggestions on the type of articles you would like to see in the Parish Newsletter. Send your ideas to Ludmilla Bobroff at [Ludmillaa@aol.com](mailto:Ludmillaa@aol.com) or telephone (408) 257-6918. Please write Parish Newsletter in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

**Next Newsletter - MAY 2020**



*Clergy, speakers, youth, and counselors take a group photo with newly consecrated Bishop James of Sonora, holding the Hawaiian Myrrh-Streaming Iveron icon of the Holy Mother of God. Natalya Temple and her sister, Ally, are the third and fourth youth standing on the left in the next-to-the-last row.*

## FIRST TIME AT SAINT HERMAN'S WEST YOUTH CONFERENCE

Natalya Temple\*

**H**ello! My name is Natalya Temple. I am 20 years old and I attended the Western American Archdiocese Saint Herman's West Youth Conference in Los Angeles, December 26-30. My home parish is Saint Herman of Alaska Orthodox Church in Sunnyvale, California with Archpriest Martin Person as our rector. My grandfather, Father Deacon George Kalousek, serves in our parish. My mother, Nadia Temple, is our choir director, and I have sung in the choir since I was about ten years old. I currently attend San Diego State University.

Both my sister, Alexandra (Ally), and I were excited to attend the youth conference. Check-in time was 2 p.m. on December 26 with dinner at 6 p.m., an icebreaker at 7, and prayers at 9. Ally and I were supposed to arrive by plane at 4:15, but because of stormy weather, we were delayed quite a while and landed around 7 p.m. Thankfully, two counselors greeted us at the airport and drove us to the hotel in a van.

We arrived at the Hilton Garden Inn around 8:15, given our room keys, and told prayers were about to begin. My sister and I were not acquainted with anyone registering for the conference, so we were disappointed to have missed the icebreakers that occurred in our absence. We also missed dinner and wound up eating alone after prayers without other participants. Although our arrival was stressful, a van full of youth from Sacramento arrived much later than us since they had been stuck on Interstate 5 due to the closure of the Grapevine because of heavy snow.

Most of our meetings took place at Holy Transfiguration Cathedral in Hollywood with the sisterhood serving many delicious meals. Approximately 50 young people attended the conference with 35 youth, ages 15 to 25, and 15 young adult counselors.

Conference attendees came from all over the Western American Diocese, including California, Oregon, Washington, and Utah. Prayers were said primarily in Slavonic which made it difficult for my sister and I and a few others who came from English-only parishes. Since we don't sing in Slavonic, nor understand the language, Ally and I did not fully participate in

*continued...*

the services to our regret. However, thanks to a few books that were transliterated and our knowledge of the order of the services, we managed not to be completely lost during services.

The lecture that really stood out for me was given by Archpriest James Baglien, who discussed how we can make practical decisions in our careers, home locations, finances, etc. in order to achieve what we are all called to do, which is to achieve salvation. In addition to the lectures, we also had two question and answer sessions. At one session, the clergy answered our questions, at another, the counselors provided their insights.

On Friday night, we walked around Universal CityWalk, a collection of stores and restaurants near Universal Studios. Unfortunately, our trip to Griffith Observatory scheduled for Saturday afternoon was canceled. Presentations at the Youth Conference went past the time limit and our visit to Griffith Observatory would have been much too short. Finally, on Sunday night, we built a large bonfire on Dockweiler State Beach, sang songs, ate s'mores and watched the sun set into the ocean.

It will be interesting to see where the conference is held next year and what speakers will be invited to inspire and educate this age group.

*\* Since no youth or counselors from the Church of All Russian Saints signed up for the conference this year, we thank Natalya Temple for reporting on the Saint Herman's West Youth Conference. ■*

## UPCOMING EVENTS FOR MARCH + APRIL

### SUNDAY, MARCH 1

BLINI PREPARED BY THE SISTERHOOD

### SUNDAY, MARCH 15

PARISH RUSSIAN SCHOOL LUNCHEON

### SUNDAY, MARCH 22

ALL YOU CAN EAT PASTA BUFFET

### SUNDAY, MARCH 22 AT 1:15 P.M.

CONCERT BY THE CHURCH OF ALL  
RUSSIAN SAINTS CHOIR

### SUNDAY MARCH 29

ANNUAL PARISH MEETING AFTER LUNCH

### SUNDAY, APRIL 5

CHILDREN'S KULICH FAIRE AND EASTER  
BAZAAR

### SUNDAY, APRIL 5

LENTEN RETREAT AT THE HOLY VIRGIN  
CATHEDRAL, SAN FRANCISCO  
(SEE ARTICLE FOR DETAILS)

### SUNDAY, APRIL 12

PALM SUNDAY LUNCHEON FEATURING  
THE SISTERHOOD'S  
FAMOUS FISH COTLETI AND OYSTERS

### SATURDAY, APRIL 18

BLESSING OF EASTER BASKETS FROM  
5:30 P.M. TO 6:30 P.M.  
ALSO AFTER THE PASCHAL DIVINE  
LITURGY BEFORE DAWN. THE SECOND  
EARLY MORNING BLESSING IS THE PROPER  
TIME TO HAVE THE PASCHA BASKETS  
BLESSED

### SUNDAY, APRIL 19 – PASCHA!

BREAKING-OF-THE-FAST  
IN THE CHURCH HALL  
AFTER DIVINE LITURGY AND THE  
NIGHTTIME BLESSING  
OF EASTER BASKETS.  
SIGN-UP IS REQUIRED IN ADVANCE  
FOR THE "RAZGOVLENIE"

### SUNDAY, APRIL 26

PARISH RUSSIAN SCHOOL LUNCHEON.

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### PELMENI-MAKING SESSIONS

NONE IN MARCH OR APRIL

## 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>

Alternatively, the link to the Church Services is also available on the church website at:

<http://www.allrussiansaintsburlingame.org/>

# REGISTRATION OPENS FOR THE LENTEN RETREAT AT HOLY VIRGIN CATHEDRAL

Irene Hanlon

The Twelfth Annual Western American Diocese Lenten Retreat will be held at the Holy Virgin Cathedral in San Francisco on Sunday, April 5th, 2020. Dr. Deacon Edward Anderson and a second speaker, to be announced, will speak on the theme, “Becoming the Light of the World.”

Deacon Edward Anderson has been attached to the altar of Holy Virgin Cathedral in San Francisco since his ordination in 2016. He has written more than 50 articles for secular, religious, and medical publications, with a particular emphasis on culture and the arts. His work has appeared in Touchstone, The American Conservative, The Claremont Review of Books, The American Spectator, and elsewhere. Today he and his wife divide their time between San Francisco and his native western South Dakota, where he grew up on the family ranch that they still own and manage. When in South Dakota, they live in the Black Hills mountain range, and Deacon Edward, with the blessing of Archbishop Kyrill, serves at St. John the Theologian Antiochian Orthodox Mission in Rapid City.

Unfortunately, the originally scheduled afternoon speaker Abbess Aemiliane, of the Sacred Monastery of St. Nina in Union Bridge, Maryland, has cancelled her appearance. Please check the WAD website at <https://wadiocese.org/lentenretreatsf> to learn about the new speaker.

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 Dr. Deacon Edward’s talk, “Art and Culture: Planting Seeds, Shining Light” and a question and answer session. After lunch, there will be another speaker who will also answer questions. The retreat ends with a tour of the Cathedral and Vespers in English at 5 p.m.

A link to register using EventBrite can be found on ROCOR’s Western American Diocese website, <https://wadiocese.org/>. Registration for those 14yrs+ 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 email [lentenretreatsf@gmail.com](mailto:lentenretreatsf@gmail.com) 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 email what you would bring if you are able/willing to donate.

Please direct all inquiries to retreat organizer, Irene Hanlon at [lentenretreatsf@gmail.com](mailto:lentenretreatsf@gmail.com).

# FATHER STEFAN'S NAMESDAY



*Bishop Kyrill and guests sang prayers before the dinner.*

*Galina Tretkova and Klava Motoviloff were driven to Father Stefan's Namesday Tea by staff members from St. John Kronstadt Health Care Center in Castro Valley. Administrator Jana Gesinger is second from the left in the back row.*

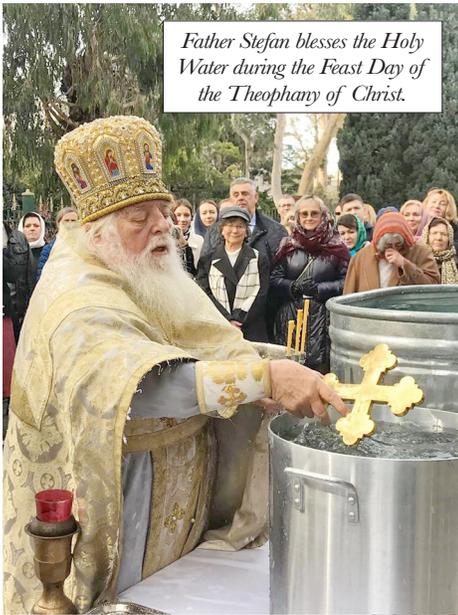


*His Eminence Archbishop Kyrill gave a heart-felt toast to Father Stefan.*

*Matushka Tatiana prepared a delicious dinner with her loyal kitchen helpers, Marina McKee, Luba Gauschildt, Nina Eyvazov, and Lena Gauschildt*



# NATIVITY/EPIPHANY EVENTS



*Father Stefan blesses the Holy Water during the Feast Day of the Theophany of Christ.*



*After the service, many parishioners bring containers and take the Holy Water home.*



*Anastasia Sky examines the gift she receives from her secret Santa.*



*Dressed in a colorful Christmas jacket, Andrei Roudenko thanks his choir and their families for the many hours they spend rehearsing.*

# RUSSIAN SCHOOL YOLKA



*(Left to right) Shawn Wooley, Iliá Sarandinaki, Zoë Andruha, Alexander Friesen, and Alexandra Sarandinaki perform as rabbits at the Yólka.*



*Graduating senior Anna Shmeleva (left) performs a scarf dance with a friend.*



*The children act out a fairy tale. They are, left to right, Polina Deshkevich, Vera Pinayeva, Daria Yazykova, and Gosha Sorkin.*



*Ded Moroz asks for a poem before giving gifts. Sofia Pinayeva obliges with a lovely poem.*

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Thank you to Alexander and Margarita Shkolnik for graciously sponsoring the printing cost of this issue.

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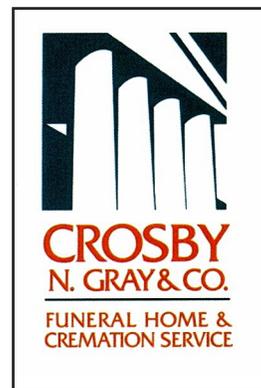


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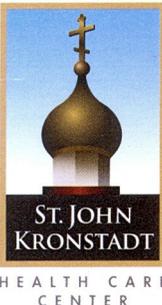
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