

Церковь Всѣхъ Святыхъ въ Землѣ Россійской Просіавшихъ CHURCH OF ALL RUSSIAN SAINTS NEWSLETTER

VOLUME 1 NUMBER 3 MAY/JUNE, 2013

MESSAGE FROM FATHER STEFAN

Christ is Risen! Indeed He is Risen! What pure joy it is to celebrate the Lord's Bright, Joyous and Glorious Resurrection.

After a long stretch of lengthy, difficult and penitential church services plus a restriction of our eating habits, we are now in a bright period of

Paschal Services, reflecting our Joy in the Lord's Resurrection and through it, our Salvation and our victory in the Risen Lord over sin and death! We are called by the Church to treasure the Paschal Gifts of the Lord's Holy Grace in our minds, hearts and souls for as long as we are able.

For some, this joy is felt only fleetingly while standing outside the Church and seeing the candle lights reflecting off the faces of the faithful. It is reinforced while walking around the Church in the Paschal Procession and hearing the choir sing, "Thy Resurrection, O Christ our Savior, the angels in heaven sing, enable us here on earth to glorify Thee in purity of heart." After the procession stops in front of the Church, the Paschal Matins (Zautrenia) begins with the singing of the Troparion of the Feast, "Christ is Risen from the dead, trampling down death by death, and for those in the tombs bestowing life!" The priest then exclaims, "Christ is Risen!" Members of the congregation respond loudly and joyously, "Truly He is Risen!"

As the faithful reenter the Church for the Paschal Vigil, others begin turning away, heading home with only a "tip of the iceberg" impression. The further

they walk away from the glowing lights and the sound of the choir singing in the holy edifice, the quicker the Paschal Joy fades.

Others, who stay through the service for as long as they are able, acquire through God's Grace their appointed measure of jubilation and tranquility. No

one who enters the Church on

Pascha Night leaves without his due measure of Paschal Grace!

ACQUIRING PASCHAL GRACE

All of us should strive to grow stronger in our faith with each passing year. We should commit ourselves to attend more services during Great Lent, especially during Passion Week. Consequently, a strong desire begins growing in our hearts to stay for the Paschal Divine Liturgy and be a communicant of the Holy Body and Blood of Our Lord and Savior Jesus Christ at the Paschal Eucharistic Liturgy. If you have never done it, or if you were unable to do it this year, begin now to set this goal for yourself next year.

Start by attentively reading one of St. Symeon Metaphrastes' prayers before communion written during the tenth century. In this prayer, we get a picture of the meaning of the Lord's incarnation, Holy Nativity, suffering on the Cross, burial in the Tomb, descent into Hades, Third Day Resurrection, Ascension, sitting at the right hand of the Father, and the descent of the Holy Spirit from the Father on Holy Pentecost. Because of His compassion and Love for mankind, our Lord Jesus Christ took upon Himself our complete human nature.

continued...



He was conceived supernaturally by the Holy Spirit in the Pure Virgin and became a human being, just like us, except for our sins. He suffered on the cross and died. Defeating sin and death, He rose from the dead on the third day. By this Resurrection, our Lord Jesus Christ raised all the dead including Adam and Eve, whose sinful fall condemned all mankind to weakness and death.

MEANING OF ASCENSION AND PENTECOST

By His Ascension into Heaven on the fortieth day, Christ placed human nature at the Right Hand of the Father and made it possible for all of us to be deified by Grace through the Holy Mysteries of Baptism, Chrismation, Repentance, and Holy Eucharist. When the Father sent down the Holy Spirit upon the Holy Apostles and the Church at Pentecost, He gifted them - and us - to be true vessels of God's Grace and to attain life everlasting in God's Eternal Kingdom.

We should strive to keep the Paschal Joy and Grace in our hearts through Bright Week and the forty days of the Paschal Season. Saint Seraphim of Sarov kept the Paschal Joy and Glow in his heart all year long, greeting everyone who came to him with the joyous Paschal greeting, Christ is Risen, my Joy (Radost moya).

CHRIST IS RISEN! Indeed, Truly, Verily HE IS RISEN!



Sonya and Protodeacon Sergei Shoomiloff

MEET PROTODEACON SERGEI SHOOMILOFF

- Ludmilla Bobroff

For the past 13 years, Protodeacon Sergei Shoomiloff has been Father Stefan's right hand in performing ecclesiastical duties in the altar. Warm, friendly, and quick to smile, he has been serving the Orthodox Church in one capacity or another since the age of five.

The future Deacon was born in Sao Paolo, Brazil in 1962 to the late Viacheslaff and Elizaveta Shoomiloff, who emigrated to Brazil from Harbin, China after the end of the Chinese Revolution. The father came from a long line of clergymen while the mother's family were seagoing captains and admirals.

At birth, Elizaveta named her baby Sergei, but the hospital administrator wrote down Sergio on the birth certificate, translating the Russian name into Portuguese. To this day, Father Sergei is called Sergio by Americans, since it is his legal name.

The family emigrated to San Francisco in 1965 and settled in San Francisco. Two years later, at age five, little Seryozha began serving as an altar boy. "Since my grandfather served at the Harbin Convent, our family was close to Abbess Rufina and later Abbess Ariadna at the Convent of Our Lady of Vladimir in San Francisco," explained Father Sergei. "One night after the evening vigil for the Feast Day of Dormition, Abbess Ariadna woke me up in church and asked if I would serve as an altar boy during the Dormition Liturgy at midnight. Sleepily, I agreed

and have been serving in the altar ever since.”

Childhood was happy and busy for young Seryozha and his brother, Leo, and two sisters, Nadia and Vera. The children attended public schools in the Richmond District in San Francisco. On weekends and feast days, Seryozha served under Bishop Anthony at the Holy Virgin Cathedral Joy of All Who Sorrow. At age 16, he became a Reader.

St. George Pathfinders, a Russian Scouting organization, also intrigued him. He became a member of the ORUR Division and advanced through the ranks, eventually becoming one of the leaders at summer camp.

After graduating from George Washington High School, Sergei earned a Bachelor's and Master's Degrees in computer science at Notre Dame de Namur University in Belmont, California. He met his future wife, Sonya Overt, at a joint San Francisco/Los Angeles Scouts function in Southern California. Since both grew up in the Church and loved the Russian scouting program, they had lots in common.

The couple married in 1984 and the children arrived a few years later - Aleksei in 1986 and Katherine in 1989. In 1990, the young father was ordained a Deacon and appointed to the Protection of the Holy Virgin

Church in Palo Alto. He served with Father Vladimir Derugin for ten years before transferring to the Burlingame Parish.

“At that time, Father Deacon Alexander Kochergin was suffering from severe back problems and had to step down from his duties in Burlingame,” Father Sergei explained. “Sonya and I loved the Burlingame Church and thought it would be better for our children to move here.” Both son and daughter thrived in their new home.

Today, Father Sergei is a principal software design engineer at Enecsys in Redwood Shores. Sonya is semi-retired after spending many years in the dental profession, first as a dental assistant, then as a dental office manager. Their son, Aleksei, is married to Christina Gorbenko who grew up on the East Coast. They live in Hawthorne, New Jersey. Aleksei works in construction. Following the Shoomiloff family tradition, the young couple is active in Church and with the New York Russian Scouts. Daughter Katherine, known as Katya, lives in Pompton Lakes, New Jersey, and is a make-up artist for Estee Lauder. She also helps the Scouts during their summer camp.

When asked about hobbies, Father Sergei laughed and said, “With church, I have no time for hobbies. But I do like to garden and Sonya and I are still active in St. George Pathfinders.”

CHURCH TO HOST YOUTH CHOIR CONFERENCE

On June 14-16, our Church is hosting the First Annual Western Diocese Youth Choir Conference. Under the leadership of Father Boris Henderson, Rector of the Church of All Russian Saints in Denver, the conference will teach young adults, ages 14 to 30, the beauty of Russian Orthodox Church music and expand their liturgical repertoire. Presentations and discussion will be conducted primarily in English with Russian translation when needed.

Information and registration is available on the WAD Youth Facebook page and on www.Wadyouth.com/choir

Parishioners, who can provide overnight accommodations on Friday and Saturday nights for out-of-town participants, should contact Tasya Baranoff at anastasiakotar@gmail.com or (415) 336-7451. To donate funds to this worthy endeavor, contact Pavel Roudenko at (650) 483-9180 or Anisia Temidis at (845) 825-2333.



THEOLOGICAL QUESTION FOR FATHER STEFAN

Do saints physically die? Are Heaven and Hell real?

ANSWER

- Protoierei Stefan Pavlenko

The following is a discussion conducted on the Internet between Father Stefan and a friend who calls herself a Lapsed Catholic:

SOMEONE TOLD ME ORTHODOX CHRISTIANS DON'T BELIEVE THAT SAINTS DIE AT ALL. IS THIS TRUE?

Not so. All human beings must follow Christ who died on the cross because of our sins, setting a path for us to eternity through the gates of bodily death. Even the Holy Ever Virgin Theotokos reposed, then was bodily taken by the Lord Jesus Christ into the Heavenly Realms.

However, there are examples of Old and New Testament prophets and one apostle who entered Heaven without suffering death. In the Old Testament, Enoch, ancestor of Noah, was assumed into Heaven without suffering death. The Holy Prophet Elijah was taken up alive into Heaven on a fiery chariot.

In the New Testament, the Holy Apostle and Evangelist John the Theologian is believed by Orthodox Christian Tradition to have been assumed into Heaven alive. This belief is based on the Gospel account of Peter asking Christ concerning Apostle John, "And what of him?" The Lord Jesus says, "If I wish that he stays till I return, what is it to you? You follow me."

The Lord did not say Apostle John would not die, but "If I will that he remains till I come, what is that to you?" (John 21:20-23, The Orthodox Study Bible) As it turned out, the

Holy Apostle and Evangelist John the Theologian lived to 100 years of age, writing The Book of Revelations (Apocalypse) during the latter years of his life. In it, he prophesizes Three Witnesses who stand up against the Antichrist before the return of the Lord Jesus Christ. The Three Witnesses, however, are martyred by the Antichrist, also going through the gates of physical death to enter eternity in God's Kingdom.

As for the soul and spirit of every living human being, it is deathless and will exist forever in the presence of God's Divine Love, Divine Justice and Divine Mercy. To some, this will be a warm comfort of joy and tranquility. To others, this will be a burning fire of guilt and torment for their lack of love for mankind, God and His Creation.

The Orthodox Church believes, without reservation, in the Resurrection of all human beings and life eternal in God's Kingdom. Upon death, the souls of all humans await the Resurrection and the Dread Judgment either in a state of bliss or in a state of torment until the soul and body reunite. However, Christians have different views on what transpires during this temporary state of repose ("asleep in the Lord").

Orthodox Christians understand hell to be like a hospital where some patients will recover and leave, others will have to stay forever. The state of souls in hell (also known as Gehenna and Hades) can be redeemed by the prayers of the Church for the departed. That is why we Orthodox Christians pray for the departed since their fate can be changed right up to the Final Judgment which will occur at the end of the world and of time.

After the Dread Judgment and Resurrection of the dead,



where body and soul are reunited, the condition of the damned souls may still be found inadequate. The fate of those condemned souls will then be fixed for eternity.

Of course, there is always hope. Since the Lord told His Apostles what you pray for, I will give you, the Church prays constantly that all of its members will be saved at the Last Judgment through the Divine Mercy of God.

Protestants, on the other hand, generally reject prayers for the dead because they believe the departed are either “saved” or “lost” depending on whether or not they accepted Christ during their lives. In their view, once a soul departs this life, there is nothing to pray for. In contrast, prayer for the dead by the Roman Catholics means “prayer for the souls in Purgatory” which presupposes they are not in hell. For Catholics, hell is a separate and distinct place.

WHAT IS HELL?

This is a difficult concept to convey. People have a picture of hell resembling Dante’s Inferno where God places sinful souls in eternal torment. The Orthodox Christian conception of hell is not a place created by God but a condition people make for themselves. It certainly could be snakes going in and out of your decaying body, unbearable torments of fire and freezing, plus a stench of sulfur and brimstone.

After the Last Judgment, everyone will be in God’s presence. As I said earlier, for some this will be joy, for others torment. If one is in the sun, prepared beforehand with proper tanning lotions and oils, the experience is very pleasant. If we are under the same sun with no such preparation, we can get severe burns and even sun poisoning. Living a life with love toward our fellow man, God’s creation and Our Father in Heaven gives us this preparation to be in His Presence. Sins, evil, hatred toward mankind and the rejection of God’s Will leaves us unprepared for God’s Eternal Grace.

ARE HEAVEN AND HELL ACTUAL PLACES?

In the field of sub-atomic physics, brilliant physicists claim there are multiple dimensions and universes which accommodate this mysterious phenomenon. If scientists can claim such things in order to make their theories plausible, then it’s not hard to believe that beyond our senses and outside our physical material realm, there is an actual place where the living souls of deceased human beings can be present in whatever spiritual state they may

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- Andrei Maximow (408) 218-3922
- Alexei Parshooto (650) 583-2840
- Marina Roudenko (650) 483-3412

BAPTISED

FEBRUARY

STEFAN MAXIMOW
PAUL KARKAR
(BY CHRISMATION)

MARCH

SOFIA HOWARD
DAVID KLEVCHUK
NIKOLAI BUICK
EFROCINIA KRALINA

MARRIED

THERE WERE NO
MARRIAGES IN THE
MONTHS OF FEBRUARY
AND MARCH

REPOSED IN THE LORD

MARCH

RAISA AKINSHINA
NEONILLA KOLTZOVA

find themselves to be - in God’s Grace-filled Heaven or in hell tormented by guilt and suffering. Our free will allows us to make that choice.

If you wish to submit a theological question for Father Stefan’s consideration to be answered in the next issue of the Church Newsletter, please email it to stefanvpavlenko@msn.com



PARISH COUNCIL SALUTES

- *Dimitry Bobroff*

Thank you, everyone, who responded to our request for volunteers and sponsors to help alleviate the financial load carried by our Church. We are overwhelmed with the number of parishioners who have donated sums of money, as well as their valuable time, physical labor, and professional expertise. The spirit of stewardship is alive and well in our Church. Glory be to God.

Here are a few examples:

- No sooner did the Newsletter request a sponsor to pay printing costs for the May/June issue than **Marina Plissak** stepped forward and made a donation. Shortly thereafter, twelve more people offered to sponsor succeeding issues: **Elena Davidenko, Oleg and Tanya Bolshakoff, Natasha and Ben Nielsen, Irene Danich Motovilova, Irene and Misha Bogoslovsky, Natasha Mishko,** and several parishioners who wish to remain anonymous. The editorial staff is delighted the Newsletter is building a sense of community within the parish.
- It has been a tradition in our Church to give small gifts to our choir on Nativity and Pascha to show our appreciation for all their hard work. The Nativity gift in January was sponsored by an **anonymous parish family**, and now the Paschal gift is similarly being sponsored by another **parishioner who wishes to remain anonymous**.
- The high wattage flood lights in the downstairs hall have cost the Church substantial sums of money over the years. To minimize this cost, the Parish Council decided to replace the flood lights with LED lamps that are brighter and have lower wattage. However, the lamps are costly. As soon as the Parish Council decided to look for sponsors for each LED lamp, **Andrei and Marina Roudenko** and all the choir members volunteered to sponsor the entire cost of replacing all of them at the same time. **Alex Klestoff** provided his expertise and labor in making the switch. An added bonus is that the lights are now dimmable.
- Father Stefan's big green van expired and was no longer able to pass the smog tests. Proving that God does provide, the Parish Council received word that **Larissa Tarahteeva** wanted

to donate her 1986 Ford van to Father Stefan. Arriving in the nick of time, the car was gratefully accepted. However, it is not a long term solution. While the big gray van, seen parked in front of the church, meets Father Stefan's immediate needs, gas mileage is poor and Father Stefan needs a newer, more economical automobile. Consequently, a car for Father Stefan remains on the Stewardship Fund wish list.

- Have you wondered why the Church looks extra clean and fresh for Pascha? Every year, Olga Parr organizes a group of volunteers who spends one or two full days during Great Lent cleaning the walls, icons, and chandeliers. They also re-gild the front door, repair vestments and covers, power-wash the front steps, etc. This year, the group consisted of **Olga and Boris Parr, Irina Devin, Vera Polski, Dima Bobroff, Jeff Williams, Lula and Shura Ossipoff, Mara Klestoff, and Natasha Nielsen.**



Boris Parr dusts icons

- Our beautiful parquet floors are constantly being attacked by candle wax drippings. Once the wax hits the floor, continuous walking by parishioners turns the spots black and unsightly within a day or two. We used to hire a person to clean the floors at a cost of \$600 per month. Now, our very own Parish Council member, **Kolya Koretsky**, cleans the floors himself on a weekly basis, thus saving the church over \$7,000 a year. In addition, Kolya organizes work parties to clean rugs, do church repairs, and scrub the floor in the downstairs hall. The work parties consist of **Kolya, Andrei Maximow, Alyosha Baranoff, Alexsei Sikorsky, Aleksey Kovalenko, Nikolai Ionoff, and Dima Bobroff.**
 - Who are the first people you see when you enter the church, whether it's Saturday evening or Sunday morning? Chances are **Nikolai Vassilievich Misersky, Aleksey Kovalenko, Vanya Afanasiev, or Alexsei Sikorsky** are manning the candle stand performing various needed duties.
 - Parishioners have been requesting Sunday Coffee Hours similar to the ones that the Gilchrist family hosted so successfully for many months. **Elena Bederov** and **Olga Grishina** have volunteered to host the first Coffee Hour on June 2.
- It's wonderful to see such spirit in the parish. With the Lord's help, may support for our Church continue to grow.

CHOIR NEWS

- Andrei Roudenko

SEEING THE LIGHT

For many years, parish choir members have been gathering every week in our parish hall for rehearsals. This is where new selections are introduced and where once-a-year prayers for specific holy-days are reviewed prior to use in actual services. Until recently, where a singer sat in the hall determined how well he/she could see the sheet music. That's because occasionally, some ceiling lamps were either burnt out or cast too dim a light.

Inspired by our Parish Stewardship Program, choir members got together and sponsored the purchase of new and better quality ceiling lamps – 18 of them! These are now installed and bring added brightness to rehearsals and other functions in our hall. It's worth noting when "little things" are corrected in the spirit of stewardship, the cumulative effect is a greater sense of ownership in the good fortunes of the parish.

ANTIPHONAL SINGING

Antiphonal singing, where two groups of singers take turns singing parts of prayers, has been a centuries-old tradition in the Russian Orthodox Church. In our church, we often sing antiphonally, with full "mixed" voices (men and women) alternating with the male choir (tenors and basses). This practice is now creating a complementary male choir that is able to sing entire services.



(l-r) Back Rows: E. Medvedko, O. Medvedko, E. Wiant, L. Rodzianko-Friesen, G. Rukotova, A. Roschkowsky, N.Korens, L. Grabowsky, P. Klestoff, Y. Misersky, M. Grabowsky, T.Uher, A. Markevich, E. Gousseva Grove. Front Row: K. Stakhovskaya, V. Williams, I. Irklienko, A. Avisova, M. Sky, A. Roudenko, M. Roudenko, T. Sarandiniaki, A. Baranova, E. Kovalenko. Not Shown: V. Bukova, A. Derugina, P. Derugin, T. Dokos, S. Guiffre, I. Inchuk, S. Ketlerova, A. Klestoff, N. Lytneva, G. Merdinian, P. Roudenko, K. Senchukov, A. Sarandiniaki, A. Shegera, M. Shegera, N. Shilina, V. Sokolik, S. Taran, A. Temidis, S. Upshinsky, A. Voinov, M. Wiant, S. Yudin.

Our male choir, led by Reader Pavel Roudenko, has already sung entire memorials (zaupokoyniye), Vigils (Vsenoshchnaya) and Liturgies, leading up to and during this year's Great Lent. The two groups share many members but rehearse separately. Each groups' repertoire is coordinated to enable antiphonal singing of more elaborate arrangements.

We are fortunate to have enough enthusiastic singers in our parish to support two choral groups. Expect to hear singing by both groups in the services leading up to Pascha, at Paschalnaya Zautrenya and beyond. Perhaps in the future, we'll be able to add a women's choir as well.

CHOIR MEMBERSHIP

The only absolute requirement for being a singing member of our parish choirs is to have been blessed by the Lord with an "ear for music" (slooh), which is the ability to produce and sing specific pitches. Previous music theory education, vocal training and experience singing in

other choirs are all welcome pluses but are not strict prerequisites. Those with an "ear for music", regardless of musical training, are encouraged to attend weekly rehearsals where elements of music and vocal training are provided, and music is studied. Beyond that, membership is largely under the individual's control.

True membership comes when one regularly attends essentially all services and rehearsals. Those who attend rehearsals regularly learn the most about music theory and vocal production, expanding their knowledge of many church music selections. Those who regularly participate in services gain the most satisfaction from contributing to the service life of our church, (and acquire the most experience in church choir singing). Like most things in life, true choir membership is directly proportional to one's degree of commitment, effort and participation, all of which are within the individual choir member's control.



2013 RUSSIAN SCHOOL GRADUATES

-Anya Derugin

FIVE STUDENTS TO GRADUATE FROM RUSSIAN SCHOOL

- Anya Derugin

With the 2012-13 school year coming to an end, five students are completing twelve years of classroom instruction and anticipating a lavish White Ball to mark their graduation. Only weeks remain before classes in the Law of God taught by Father Stefan, Russian history taught by Anatol Vsevolodovich Shmelev, and Russian literature taught by Ekaterina Vitalyevna Sabelnik-Snider will be sweet memories for the students as they receive their diplomas at the Graduation Akt in the Church Hall on Sunday, May 19 at noon. This event is open to the public. The students will be performing a scene from Griboyedov's comedy, "Gore ot Uma."

The second big event, by invitation only, is the White Ball scheduled for Friday, May 31. Dressed in white dresses and black tuxedos, the graduates will dance a formal waltz with their dates, taught and choreographed by Sophia Konstantinovna Sokolik. For the second dance, their dance partners will be their proud parents.

To pay for the ball, parents and grandparents have been organizing luncheons, raffles and barbeques all year. The most successful fundraiser was the multi-generational New Year's Eve Ball at the Russian Center where over 200 people attended. The graduates helped designer Tania Triantafillidis Neleva set the tables and decorate the large ballroom. Nick Ionoff provided recorded music and special effects.

The parents and graduates of the Class of 2013 wish to express their gratitude for all the time and effort given to the school by the teaching staff. Besides the teachers listed above, they include Irina Alexandrovna Irklienko, Svetlana Olegovna Vasilyeva, Ija Dimitrievna Schmit, Irina Vladimirovna Trubetskaya, Lubov Nikolaevna Denisova, and Director Alexander Nikolaievich Miroshnichenko.

MICHAEL DERUGIN



Fifteen-year-old Michael Derugin, son of Anna and Nikita Derugin, has attended Burlingame Russian School since kindergarten. His warmest memories are of his teachers, Irina Trubetskaya and Ija Dimitrievna Schmit, hosting many student gatherings at the Schmit's home.

Misha is a scholar at heart. He is a sophomore at Burlingame High School and enjoys advanced placement history classes. In addition, he looks forward to summer when he can take a variety of classes at San Mateo College. He plays golf at every opportunity, being

a member of the Burlingame High School golf team.

Plans for the future? Remaining lifelong friends with his Russian School classmates whom he treasures.

KATHERINE HIDCHENKO

Born on June 4, 1996 to Alexander and Gloria Hidchenko, Katherine enrolled in the Burlingame Russian School as a kindergartner. Stories told in class by teacher, Ija Dimitrievna Schmit, always intrigued her.

Katherine is completing her junior year at Burlingame High School, taking advance placement classes and maintaining a grade point average above 4.0. She is a whiz in math and plans to continue her college education in that field.

What does she do for fun? Read.



2013 RUSSIAN SCHOOL GRADUATES

ALEXANDRA LOUKIANOFF

Alexandra Loukianoff, daughter of Paul and Natalie Loukianoff, attended the first two years of Russian School at Saints Cyril & Methodius Russian High School in San Francisco. When the family moved to Millbrae, Alexandra transferred to the Burlingame Russian School where her cousin, Katherine Hidchenko, was already a student. The two girls remember fondly playing games with their classmate, Jake (Yasha) Snider in Ija Dimitrievna Schmit's class.

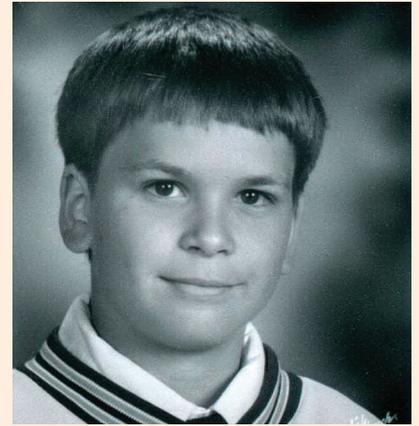


Alexandra is currently enrolled in an Independent Study course and will resume her junior year of high school at Burlingame High School in September. Her passion is competitive cheerleading. She just returned from her third national competition in Anaheim, California.

The graduate, who turns 16 in May, hopes to continue cheering competitively through college and to coach other kids.

JAKE SNIDER

Jake Snider, son of Katherine Sabelnik-Snider, is also a transfer student from Saints Cyril & Methodius High School in San Francisco. His fondest memory of the Burlingame Russian School is the mock-duel the class enacted when learning about Pushkin's "Eugene Onegin."



Fifteen-year-old Yasha is a sophomore at Archbishop Riordan High School, an all-boys college preparatory school in San Francisco. He plays the clarinet in the school's award-winning marching band.

Yasha has enjoyed helping people and organizations since the age of seven. Not only has he volunteered at the Russian Center, St. George Pathfinders, and the Congress of Russian Americans, he has also helped out at St. Anthony's soup kitchen and the San Francisco Food Bank on his own initiative.

To enhance his Burlingame Russian School education, Yasha will be taking advanced Russian courses at City College of San Francisco during his junior and senior years at Riordan High School. He hopes to become an engineer someday, incorporating two of his other passions - math and science.

DANIEL YAKOVLEV

Daniel Yakovlev is the son of Olga and Vladimir Yakovlev of San Francisco. He enrolled in the Burlingame Russian School last year after attending St. John Academy and Saints Cyril & Methodius High School.

"I came to Burlingame because of the knowledgeable teachers and the support from my peers," he says. "Although it was hard to learn two languages at the same time, Russian School has been a great experience for me. It has connected me better with my family and the Russian community."

Daniel attends San Francisco Flex Academy where academic work centers around technology and the Internet. Away from the computer, the teenager enjoys playing football and riding his skateboard.



NEW INTERNET CONNECTION

- *Andrei Maximow*

The Church of all Russian Saints Stewardship Program has funded a high-speed Internet connection including Wi-Fi wireless access. Those interested can access the connection by looking for the “ChurchWLAN” network, and when prompted, entering the following password: orthodox. The password can also be found displayed on the TV cabinet in the Church hall.

The Internet connection is available as a convenience to our entire Church community; however, refrain from “surfing” the Internet during Church Services.

LIVE STREAMING VIDEO AVAILABLE

- *Andrei Maximow*

Thanks to sponsors in our Stewardship Program, live video streaming is now available. The equipment (a computer, camera, audio, and software) can broadcast our Church Services over the Internet for parishioners who are too ill to attend Church or live too far from an Orthodox Church. For the past two months, the service has been tested with adjustments made for video and audio quality.

Anyone with a PC, Mac, smartphone, or tablet can view most Church Services by visiting the site: www.new.livestream.com/coars No special apps required. After viewing please click on “Like” and “Follow” for frequent updates.

Several parishioners have inquired about the possibility of streaming and recording special events such as weddings, baptisms, and funerals for their far-away relatives and friends. We are currently testing this option and plan to announce a fee-based streaming and recording service for special events to be launched shortly after Pascha.

We are seeking donations of used, functioning laptops to be used by those who are in convalescent homes, ill or otherwise homebound, to view church services remotely. Please contact me at amaximow@yahoo.com

PAYING ONLINE

- *Andrei Maximow*

Many people are asking whether it’s possible to pay parish membership dues and to make donations online. Yes. Our Parish Council has established an account with Paypal, a leading online payment service which facilitates online payments securely via credit card, debit card, or their own electronic payment services for those who have an account with Paypal. Paypal charges the Church a small transaction fee for allowing our Church members and visitors the convenience of making quick and easy payments.

On our website, <http://www.allrussiansaintsburlingame.org>, select either Russian or English version, click on the “Donations & Membership” link, and look for the following symbols.



Once a payment is made, Paypal will send an email with a receipt acknowledging your tax-deductible parish membership payment, Stewardship pledge payment, or miscellaneous donation.

Thank you for your very generous support of our Church!



FELLOWSHIP

in the Church Hall

APRIL 7, 2013 DISCUSSION WITH FATHER STEFAN

Father Stefan conducts a Beseda (discussion) on the daily, weekly, and yearly Church cycles. He explained how daily services are conducted, including the first, third, sixth, and ninth hours, and how movable and immovable feasts are fitted into the yearly calendar.



MARCH 17, 2013 BLINI LUNCH

Nadia Soudakova and Tanya Bolshakoff fry blini for the traditional lunch, served with smoked salmon, red caviar, herring, and sour cream. The lunch commemorated the end of Maslenitsa (Butter Week) and the start of Great Lent. Prior to the lunch, Father Stefan served Forgiveness Vespers immediately after Divine Liturgy.

APRIL 14, 2013 CHILDRENS KULICH FAIRE

A great time was had by all at our first Kulich Faire. The sisterhood, led by Tania Pavlenko, Sonya Shoomiloff and Tanya Bolshakoff organized a spectacular event with children decorating kulichi and painting bird houses. The event raised over \$1000 toward the second phase of the Cupola project.



*Olivia Burton sneaks a bite of candy from her kulich
(photo by Helen Gauschieldt)*



*Katia Andruha and Katia Phelps help Zoe Andruha, Julia and Benjamin Phelps to decorate their kulichi
(photo by Helen Gauschieldt)*





Xenia and Andrei Maximow

FEBRUARY 16, 2013 STEFAN MAXIMOW BAPTISM

Friends and family joined Andrei, Xenia and Melania Maximow in celebrating the baptism of the newly enlightened Stefan Maximow. The baby was named after his grandfather, Father Stefan Pavlenko and born on the Feast Day of First Martyr Stephen. Xenia's cousin, Alexandra Ohotin from New York City was the Godmother. Xenia's brother Alexei Pavlenko was Godfather.



Father Stefan, Alexei Pavlenko, Alexandra Ohotin and Baby Stefan



Aunt Stephanie Pavlenko, cousin Roman Pavlenko and an excited big sister Melania watch baby Stefan being baptised

LETTER TO THE EDITOR

In reference to your article on the Burlingame Russian School in the March/April issue of the Newsletter, two other graduates also entered the priesthood. Father Andrei Sommer graduated from Holy Trinity Seminary and is now the Dean of the Synodal Cathedral in New York City, as well as the Director of the Synodal Youth Committee.

Peter Herrin graduated from the Holy Trinity Seminary after leaving Burlingame and was tonsured as a monk and given the name Juvenaly. He is now the Rector of Our Lady of Kazan Church in San Francisco.

In Christ's love
Vova Krassovsky
San Francisco

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THANK YOU to *Marina Plissak* for graciously sponsoring the cost of this issue.

UPCOMING LUNCHESES IN THE HALL

- JUNE 16 Sisterhood Lunch
- JUNE 23 BBQ

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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 or telephone (408) 257-6918. Please write Parish Newsletter in the Subject Line. Deadline is one month prior to publication.
Next Newsletter - JULY 2013

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