

CHURCH OF ALL RUSSIAN SAINTS NEWSLETTER

Церковь Всехъ Святыхъ въ Землѣ Россійской Просіавшихъ

VOLUME 5 NUMBER 3

May/June 2017

MESSAGE FROM FATHER STEFAN

The year 2017 is a uniquely special one for Russia and for the Russian Orthodox Church. It marks 100 years since the start of the terrible turmoil and godless persecution of Orthodox Christianity and all faiths believing in God. The turmoil began immediately at the start of the Russian Civil War and Revolution.

The year 2017 also marks the 100th anniversary of the end of the Romanov Monarchy which ruled Russia for over 300 years. The effects of these baleful and somber remembrances are still being felt by Russia, the Russian people and the whole world.

In addition, 2017 is the 100th anniversary of the reinstatement of the Russian Patriarchate which had been arbitrarily and non canonically ended by Emperor Peter I the Great. The reinstatement in 1917 came at the very moment the Russian Orthodox Church suffered the most bloody and vicious persecution since the ancient persecutions of the first three centuries of Christianity.

This year also marks the 10th anniversary of the Reconciliation of the two parts of the Local Church of Russia, the Moscow Patriarchate and the Russian Orthodox Church Outside Russia (ROCOR). When the Church was persecuted and enslaved, the free part of the Church united around Metropolitan Anthony (Khrapovitsky),

eldest ranking Bishop outside Russia. The Russian Church Abroad always understood itself to be part of the Russian Orthodox Church in Russia, but remained administratively independent of the Church Authority inside Russia. It freely continued to speak the truth about the persecutions and destruction of the Russian Church under the godless hegemony of Soviet Rule

After decades of separation, in 2007, under the omophorons of His Holiness Ever Memorable Patriarch Alexey II and the Ever Memorable Metropolitan Laurus, the two churches reconciled.

Finally, 2017 marks the 25th anniversary of our Ruling Archbishop Kyrill of San Francisco and Western America. A short biography is included on the next page. May our Lord God give our Ruling Archbishop His Eminence Vladika Kyrill the physical, mental and spiritual strength to continue his Grace-filled and successful Episcopal Reign for many, many years.

Τόν Δεσπότην καὶ
Ἀρχιερέα ἡμῶν,
Κύριε φύλαττε,
εἰς πολλὰ ἔτη,
Δέσποτα--- is polla
eti, Despota!



25 YEARS SINCE THE CONSECRATION OF ARCHBISHOP KYRILL OF SAN FRANCISCO AND WESTERN AMERICA TO THE RANK OF BISHOP



Born in San Francisco in 1954 to Russian Orthodox parents, young Boris Mikhailovich Dmitrieff loved to serve as an altar boy and later to read during divine services. He graduated from the University of San Francisco in 1976 with a Bachelor's Degree in Theology, then enrolled at St. Vladimir's Academy where he received a Master's Degree in Theology. In 1981, he was tonsured a monk in Jerusalem, then ordained a hierodeacon, then ordained to the priesthood by Archbishop Anthony (Medvedev).

That same year, the future archbishop was appointed to the Russian Ecclesiastical Mission in Jerusalem and

taught Russian and English at Bethany School. In 1982, for health reasons, he was transferred to the Diocese of San Francisco and Western America. Ten years later, he was consecrated Bishop of Seattle, Vicar Bishop of the Diocese of San Francisco and Western America. Upon the repose of Archbishop Anthony in 2000, Bishop Kyrill was appointed the Ruling Bishop of San Francisco and the Western America Diocese.

Over the years, Archbishop Kyrill has received many honors, including on his 60th anniversary the Patriarchal commemorative panagia from His Holiness Patriarch Kirill of Moscow and All Russia. ■

THEOLOGICAL QUESTION FOR FATHER STEFAN

WHY DOES THE ORTHODOX CHURCH VENERATE HOLY RELICS OF SAINTS?

Holy Relics are miraculously preserved whole or partial bodies of Saints. Some relics are very tiny particles of bones. Others may be a hand or a foot. At the Holy Virgin Cathedral in San Francisco, the relics of Saint John of Shanghai and San Francisco consist of his entire body, miraculously preserved intact decades after his repose.

Venerating the Holy Remains of Saints comes to us from the earliest days of the Orthodox Christian Church. When Christians suffered martyrlic deaths, their bodies were taken for burial into the Catacombs where the Divine Eucharistic Liturgy would be celebrated over their tombs, graves, or caskets. After a period of time, it was noticed that their bodies did not decompose naturally as did other bodies. Instead, a sweet odor often emanated from them or a sweet-smelling myrrh poured forth. This showed the Early Church Fathers that the body is important to our eternal life and that physical death is a temporary state of man.

Early Church Fathers also noted the significance of Holy Relics in Old Testament accounts, such as the following: "And it came to pass, as they were burying a man, that, behold, they saw a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down,

and touched the bones of Elisha, he revived, and stood up on his feet." 2 Kings 13:21. The Sacred Relics of the Old Testament Holy Prophet Elisha, by the power of God, raised a dead man back to life.

The Early Church considered these relics so holy, no newly-built church could begin serving a Eucharistic Divine Liturgy without Holy Relics being present. Even today, Holy Relics are triumphantly brought from the nearest consecrated church in a special procession and placed into the main altar table of the new church building. There's also a requirement that the priest must have on the Altar Table a special cloth called an antimimension. Here, relics of Saints and Martyrs are sewed into the cloth, along with a depiction (icon) of the burial of Our Lord and Savior Jesus Christ. Only after the Ruling Bishop of the Local Diocese blesses the antimimension and gives it to the Parish Priest can the Divine Liturgy be celebrated. ■



Relics of the Three Hierarchs were brought for veneration from the Greek Orthodox Church of the Holy Cross in Belmont



ROCOR MARKS ITS 10 YEAR ANNIVERSARY WITH THE MOSCOW PATRIARCHATE



HISTORY OF ROCOR AND THE MOSCOW PATRIARCHATE

After the November 1917 Revolution, the Bolsheviks began persecuting the Russian Orthodox Church in Russia by closing and destroying churches and by imprisoning and killing the church hierarchy, clergy, and believers of Christ.

With the defeat and retreat of the White Armies in the Russian Civil War, a number of bishops found themselves in Serbia. In the early 1920s, Patriarch Tikhon issued an ukase, instructing all Orthodox Christian bishops under the authority and protection of his Patriarchate to seek protection and guidance by organizing among themselves should they be unable to contact the Higher Church Administration. The Russian Orthodox bishops in Serbia used this authorization from Patriarch Tikhon to form an emergency synod of all Russian Orthodox hierarchs to permit the church to continue functioning outside Russia.

Thus was born ROCOR, (known at the Russian Church Abroad at that time) with Metropolitan Anthony Khrapovitsky as its first Hierarch. Of course, this administrative independence from the mother church was supposed to be temporary until the liberation of Russia from the atheist regime.

Meanwhile, the Russian Diaspora spread throughout the world, building churches wherever they settled. However, with the fall of Communism in 1991, reconciliation did not automatically come about as three issues separated the two churches: Sergianism, Ecumenism, and the Canonization of the Martyred Anointed Tsar and the Royal Family. It took 16 years of discussions before an agreement was worked out. Only after ROCOR's Metropolitan Laurus traveled to Russia in the 2000s, dressed as a lowly monk, was he personally convinced that the Orthodox Faith in Russia was being resurrected and the time for reconciliation had arrived.

On May 17, 2007, the Reconciliation Service, known as the Act of Canonical Communion, took place in the Cathedral of Christ the Saviour in Moscow. ROCOR is now in full communion with the Russian Orthodox Church (Moscow Patriarchate) but still retains an autonomous status.



During the Reconciliation Service at the Cathedral of Christ the Saviour, ROCOR clergy stood on one side, the MP clergy on the other side.

During my entire life, I considered the Church of Russia as the Soviet church and we in ROCOR were not in communion with it. In the early 2000s, there began talks of reconciliation. The abrupt about-face was not introduced properly by our Synod and this resulted in many people having strong opinions either “for” or “against” reconciliation. In my own case, I was initially against it, then after reading and listening, decided I was for it, only to be against it again after further reading. Finally, I read a little red book titled “From Repentance to the Resurrection of Russia” where Patriarch Alexey II called for repentance by all people in Russia. As a result, Repentance Services were held in all of Russia. I was finally convinced. I supported the action.

In May 2006, the IV All-Diaspora Council was held in San Francisco to address the question whether to reconcile or not. There were about 180 delegates, both clergy and laity, and was presided by Metropolitan Laurus. Father Stefan and Boris Parr represented the Burlingame Church. Matushka Tatiana and members of the Sisterhood were in charge of feeding all the delegates. Matushka needed volunteers to shop for food items and deliver them to the cathedral. Since I was already retired, I told her I would be her go-for person for the whole week.

As I was leaving late afternoon on the third day of the meeting, I heard very loud discussions and arguments emanating from the meeting room. Driving home, I felt devastated. I said to myself that surely Bishop Saint John would show us the answer.

That evening, four priests including Father Stefan, placed the draft Resolution on the relics of Bishop Saint John and served a moleben in front of his relics. The next morning was the voting. Miracle of miracles, the vote was unanimous for the reconciliation. Saint John did show us this was the right decision.

A year later, Ludmilla and I joined 800 pilgrims from the United States, Canada, South America, and Australia who flew to Moscow to witness the Signing of the Act of Canonical Communion by Metropolitan Laurus and Patriarch Alexey II. I have many memories of this historic trip. On our first day, we were driven to the Donskoy Monastery. As we stood waiting for the arrival of Metropolitan Laurus, the ROCOR priests lined up on the right side, while the Moscow Patriarchate priests lined up on the left side. Approximately 50 feet separated the two groups, each looking at one another. Since the Act of Canonical Communion had not yet been signed, the ROCOR clergy and the MP clergy could not concelebrate. Then one of the ROCOR

priests broke ranks and went over to offer the Paschal greeting to the MP priests. Who was this priest? It was none other than Father Stefan who broke the ice between the two groups. Everyone started smiling and greeting one another with “Christ is Risen. Truly He is Risen.”

The whole week was very emotional and spiritual. We were greeted everywhere with flowers and thanked for coming. At the Holy Trinity-Saint Sergius Lavra, our Archbishop Kyrill served with other ROCOR clergy, after which all the glass windows were lifted for the direct veneration of the relics. I couldn’t believe I was actually venerating the relics of Saint Sergius of Radonezh directly without any intervening glass.

On May 17, we gathered at the Cathedral of Christ the Saviour, along with thousands of people. After the vesting of Patriarch Alexey II and Metropolitan Laurus, they both sat down at a table on the amvon and signed the Act of Canonical Communion. After the signing, the Divine Liturgy started, concelebrated jointly for the first time by Patriarch Alexei II and Metropolitan Laurus.

My memories do not end there. We pilgrims also witnessed the consecration of the Church of the Holy New Martyrs in the Butovo Polygon. Patriarch Alexey II built the altar table himself (prestol) followed by the Divine Liturgy where the Moscow Patriarchate and ROCOR hierarchy and clergy concelebrated. The final Patriarchal Divine Liturgy was at the Uspensky Sobor where both the MP and ROCOR choirs sang.



Father Stefan had an incredible view of Patriarch Alexey II and Metropolitan Laurus

I heard the joyous news of the reconciliation agreement while serving on Matushka Tatiana Pavlenko's kitchen team in 2006, preparing meals for the delegates of the All Diaspora Council. Several priests came into the kitchen telling us that the results of the vote would be announced in front of the Chanel One camera crew. The entire kitchen staff, some of us still wearing aprons, rushed upstairs to the Sobor. There we found Bishop Evtihy, standing in front of the relics of Saint John, getting ready to read the official statement. As he began reading, tears of joy streamed down my face. The reconciliation vote had passed! We all started pressing one another's hands in sheer joy. Just as the Myrrh-bearing Women first heard of Christ's Resurrection, we, too, were the first to hear of the reunification of ROCOR with the Moscow Patriarchate Church.

Several months later, Andrei and I received an official invitation to join a choir that would be singing at all the services in Moscow. What an honor! This involved several trips to New York for rehearsals for which we received a blessing from Father Stefan. Our children, Tatyana and Pavel, were also given the opportunity to join the group as pilgrims.

Finally, May 2007 arrived. There was excitement in the air as everyone gathered at the Synod of Bishops in New York for a moleben before departure. Metropolitan Laurus reminded us that we would be representing ROCOR in Russia and should be careful with alcohol, partying and with our behavior in general. He spoke with utmost kindness, as if laying a pastoral hand upon each and every one of us.

Two buses brought us to JFK Airport. Of the 232 passengers on board our flight, only two or three were not part of the group. Imagine their surprise when the whole plane started singing "Hristos Voskrese" at lift off! Never had I heard such a strong rendition of this prayer! Throughout the flight, Metropolitan Laurus walked up and down the aisles, blessing and socializing with all of us. He was a true pastor with soft, kind words for everyone.



Pilgrims and Choir members take a group photo in front of the Uspensky Sobor before departing for home.

We arrived in Moscow on Tuesday and were taken to see Christ the Saviour Cathedral where the Reconciliation document was to be signed on Thursday, Ascension Day. No words can describe the beauty and the majesty of this church! Its vastness struck us with awesome disbelief. Early Thursday morning, we were driven by bus to the Cathedral, accompanied by a police escort in order not to get stuck in traffic. We were treated like royalty.

At the Cathedral, we were instructed how to get to "our" choir loft. We were met by camera crews and reporters who interviewed us on the spot. As we settled in, a sea of clergy lined the sides of the church. Bells started pealing and everyone in the choir was excited awaiting the arrival of Patriarch Alexei II. Once more, tears of joy filled my eyes, realizing my dream had come true. All jurisdictions were standing in one church, of one mind!

What a glorious Liturgy we sang! The music was difficult so we were thankful for all the rehearsals in New York. This was a dream come true for all us choir singers. I am forever grateful to God for giving me this experience that will forever be etched in my heart, my brain, and my prayers.

Less than a year later, the same choir assembled at the Holy Trinity Monastery in Jordanville, New York to sing the funeral of our newly departed Metropolitan Laurus. Tears were flowing freely again but this time in sadness at the loss of our beloved pastor and friend.



In an article published in 2016, I was quoted as saying, “While my lineage, culture, background and faith are all Russian, ironically, like so many other immigrants, I have never lived in my Russian homeland.”

So, you can image my shock and my excitement when in 2007, I was invited to be part of the laity who would accompany our Russian Church Abroad clergy and choir for the historic Reconciliation Service to take place in Moscow. Two of my sons were also invited to participate in the historic occasion: Archimandrite Roman, Chief of the Russian Ecclesiastical Mission of the Russian Church Abroad in Jerusalem and Vladimir Krassovsky, head choir director of the Holy Virgin Cathedral in San Francisco.

The Divine Liturgy and Historic Signing were held at the Cathedral of Christ the Saviour, constructed in 1999 after an amazingly short period of three years. I joined thousands of the faithful standing shoulder to shoulder inside the gigantic cathedral, all with smiles on our faces and joy in our hearts. We were experiencing Pascha once again.

Both “I Believe” (Veruyu) and “The Lord’s Prayer” (Oche Nash) were sung loudly and joyously by young and old alike. Everyone knew the words. Standing next to me was a gentleman who was singing in full voice but off key. Not having an ear for singing, I would usually whisper the words quietly in order not to disturb anyone. But this time, hearing how joyfully the man was singing prompted me to join in. With a heart bursting with happiness, I sang just as loudly.

I will never forget that service. It was filled with prayers, forgiveness and love. Best of all, all of us who had traveled so far – and waited so long – were participating in the reconciliation of the churches.



Larissa Krassovsky was one of 800 pilgrims who attended the historic event, along with her sons Vladimir Krassovsky, head choir director of the Holy Virgin Cathedral in San Francisco and Archimandrite Roman, Chief of the Russian Ecclesiastical Mission of the Russian Church Abroad in Jerusalem.

THANK YOU

TO

Olga and Boris Parr

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

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

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/>

REPORT ON THE 2017 ANNUAL PARISH MEETING

MARA KLESTOFF

On March 26, 2017, after a delicious Lenten luncheon served by our Sisterhood, Father Stefan opened the 2017 Annual Parish Meeting with a prayer. Protodeacon Sergei led us in the singing of Memory Eternal for parishioners who had departed this life during the past year.

Boris Parr was chosen honorary chairman of the meeting and, as always, did a superb job. The first order of business was nominating candidates for two year terms on the Parish Council and the Auditing Committee. Parish Secretary Yura Misersky stated there was a vacant position on the Parish Council and nominated Andrei Alexeeff. The nomination was seconded and unanimously passed.

Father Stefan was the first to address the membership. He gave a brief history of the parish and then reported on the number of christenings, funerals and weddings held in our church. With 36 christenings, Father Stefan christened more babies last year than any other parish priest in the diocese! Everyone agreed he is the best at christening babies. He also talked about the special guests who visited our parish and about the many important events coming up.

Father Stefan praised the Parish Council and the Sisterhood for all their excellent work on behalf of the parish. He thanked Andrei Roudenko, who heads our world-renowned choir, and the hardworking teachers who keep the Russian School going. He offered special thanks to Protodeacon Sergei, the altar servers, psalmist and chanter Marina Roudenko, who is present at every weekday and weekend service. Also acknowledged for their hard work were Nikolai and Yura Misersky, Mila and Dima Bobroff, along with Xenia Maximow for the excellent newsletter, Andrei and Lena Alexeeff for cleaning wax off the floors, Alexei Kovalenko for keeping our live stream operational, Vladimir Lytnev, the church's webmaster, Larissa Krassovsky, who helps Father Stefan bake prosforas, and Alexei

Baranoff, who is not only the parish treasurer, but also serves in the altar, keeps the altar boys in line, and, together with Dima Bobroff, worked hard on transporting the Thanksgiving donation boxes to Primrose House.

Other speakers at the meeting were Choir Director Andrei Roudenko, Starosta Ivan Afanasiev, Head Sister Tatiana Pavlenko, Treasurer Alexei Baranoff and Parish Russian School Director Alexander Nikolaevich Miroshnichenko.

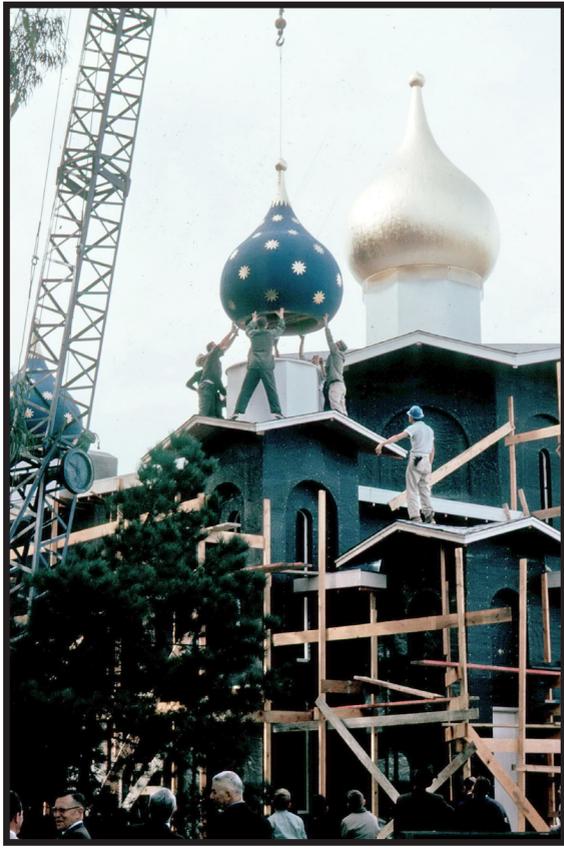
Of special note was Alexei Baranoff's report that the church books were once again in the black. He stressed the importance of continuing to support the Stewardship Program, which has already paid for a number of vital projects, and whose current funds are slated for important upkeep and beautification projects.

The Audit Committee confirmed that the past year's accounts were complete and correct. A discussion followed on the need for the Parish Russian School to issue 1099 forms to its teachers who receive a salary. Father Stefan commented that in the present political environment, it's particularly important for all Orthodox churches to follow taxation matters down to the letter of the law to prevent any possibility of losing tax-exempt status.

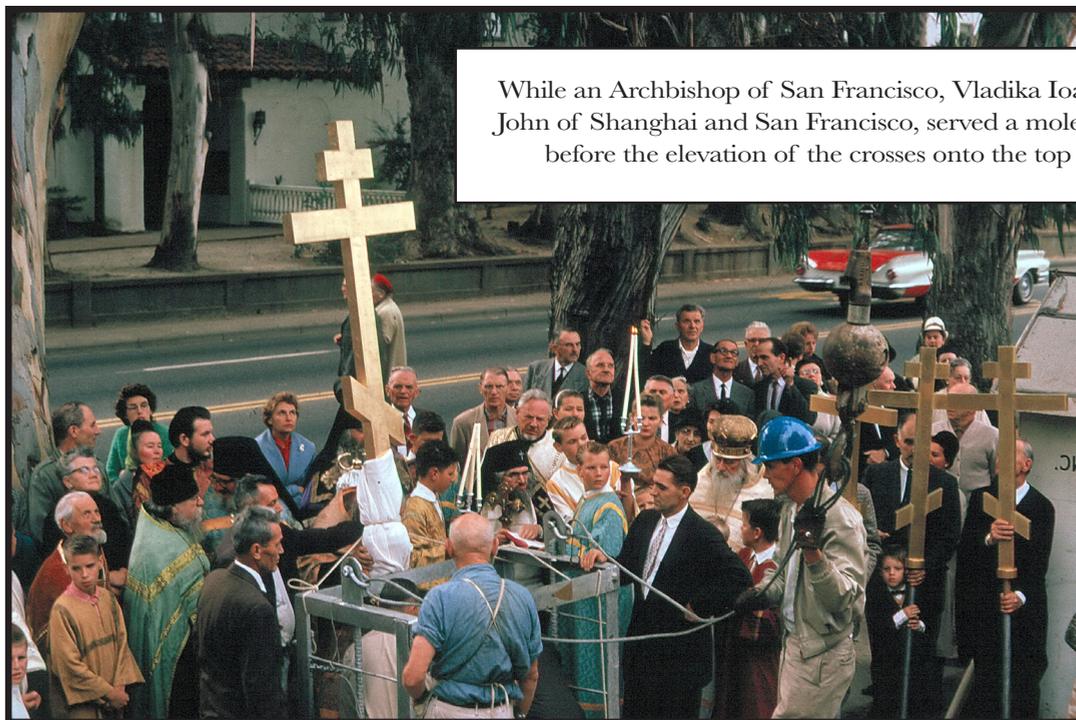
George Misersky announced the results of the election. Winning reelection were Alexei Baranoff, Yura Misersky, Oleg Bolshakoff, and Marina Roudenko. Elected to his first term of office was Andrei Alexeeff. Olga Medvedko, Sonya Shoomiloff and Lena Gauschieldt were reelected to the Audit Committee.

After everyone had been duly thanked, the meeting ended with a prayer. We came away with a great sense of gratitude to everyone who does his or her part for the parish and for the Glory to God. ■

65TH ANNIVERSARY OF THE CHURCH OF ALL RUSSIAN SAINTS



Our Parish was established in 1952 in a home church on Carmelita Avenue as an Auxiliary of the Synod Headquarters in New York City. A group of parishioners organized a Brotherhood commemorating All Russian Saints and purchased a building for remodeling. In 1963, construction was in full gear. When the church was completed, Ever Memorable Metropolitan Anastassy (Gribanovsky) and Ever Memorable Philaret (Voznesensky) stayed and conducted services here when visiting the West Coast.



While an Archbishop of San Francisco, Vladika Ioann, the future Saint John of Shanghai and San Francisco, served a moleben in Burlingame before the elevation of the crosses onto the top of the cupolas.



The main iconographer of our church was Nicholas Zadorojny who painted the wall frescoes. Nicholas was one of five brothers, four of whom became famous iconographers. Natasha Klestoff is the grandniece of Nicholas and the granddaughter of iconographer Protodeacon Feodot, one of the four brothers who painted many interiors of churches and cathedrals in China, Japan, Canada, and the U.S.



Standing in front of the Mother and Child wall fresco which he painted in the mid-50s for the Saint Peter and Paul Cathedral in Detroit, Nicholas Zadorojny spent his entire life as an iconographer and portrait painter. Born in 1900 in the Siberian town of Chita, he arrived in the United States in 1951. During his senior years, he moved to Miami, Florida where he continued to paint and teach art. He Americanized his name to Zadorojny-Roadway, which is a translation of his last name. Nicholas died at age 100.



These ladies were the original volunteers who joined the Sisterhood. They include Larissa Krassovsky who is as active as ever, Natasha Klestoff's mother, the late Nina Sokolik, and Galina Vassilievna Destina who was the last surviving founding member of the Brotherhood before her repose in 2015 at age 103.

CHOIR NEWS: THE ANGEL CRIED OUT TO THE LADY FULL OF GRACE: REJOICE!

ANDREI ROUDENKO

Христос Воскресе! Christ is Risen!

Parishioners who attend Divine Liturgy during Пасхалия (the Paschal period that ends on the Leavetaking/отдание of Pascha) hear a special hymn of praise to the Mother of God in the place of the service where “Достойно есть ...” (“Truly it is meet ...”) is typically sung. This occurs immediately after the Eucharistic Canon (Евхаристический Канон), when the familiar “Милость мира ...” (“A mercy of peace ...”) and “Тебе поем ...” (“To Thee we sing ...”) are sung.

This special hymn to the Mother of God is:

Ангел вопияше Благодатней:
Чистая Дево, радуйся!
И паки реку: радуйся! Твой Сын воскресе
тридневен от гроба, и мертвья воздвигнувый:
людие, веселитесь.
Светися, светися, новый Иерусалиме: слава бо
Господня на тебе возсия.
Ликуй ныне и веселися, Сионе; Ты же, Чистая,
красуйся, Богородице, о востании Рождества
Твоего.

The Angel cried out to the Lady full of grace: Rejoice,
O Pure Virgin!
Again I say: Rejoice! Your Son is Risen from His three
days in the tomb.
Shine, shine, O New Jerusalem, for the glory of the
Lord has shone on you.
Exult now and be glad, O Zion, and you, O Pure
Theotokos, be radiant in the Resurrection of your
Son.

This hymn underscores the love and respect that the Lord has for His all-pure Mother, who greatly sorrowed during His suffering, and to Whom He expedited announcing (via His Angel) the joyful news of His Resurrection, that She might be comforted.



Attending the Choir Concert on March 19 were Bishop Theodosius, clergy from other parishes and guests from all over the Bay Area.

The text of this Задостойник (literally, in place of “Dostoyno yest ...”) was written by St. John of Damascus (approximately 680-780 A.D.), the same author who wrote the Задостойник that we heard throughout Great Lent - “О Тебе радуется ...” (“All of creation rejoices in you ...”).

Many church music composers have set this text to a variety of chants and free compositions. The “common” (обиходное) version was written by Dmitri Bortniansky. Other composers whose versions are sung at our services include Modest Mussorgsky, Mily Balakirev, Vasiliy Starorrusky, Boris Ledkovsky (which features soprano soloist) and Pavel Makarov (which begins with a women’s trio, and is a traditional favorite among émigré parishes).

Owing to its magnificent and triumphant finale, our choir has adopted Mussorgsky’s arrangement for use at our Paschal Liturgy. Ledkovsky’s and others’ arrangement will be heard in the coming weeks. This is a uniquely moving prayer and our choir seeks to bring its full glory to adorn our services. ■

UPCOMING EVENTS FOR MAY + JUNE + JULY + AUGUST

MAY 21 – PARISH SCHOOL COMMENCEMENT

JUNE 4 – BRUNCH

JUNE 18 – PARISH FEAST DAY

NO LUNCHTIME EVENTS ARE SCHEDULED BY THE SISTERHOOD FOR JULY AND AUGUST. ALL SUNDAYS, STARTING FROM JUNE 25 THROUGH AUGUST, ARE OPEN FOR COFFEE HOURS. THERE IS A SIGN-UP SHEET POSTED IN THE CHURCH HALL FOR ANYONE WHO WISHES TO HOST A COFFEE HOUR.

PELMENI-MAKING SESSIONS

MAY 4, JUNE 8, JULY 20 AND AUGUST 31

IF YOU CAN HELP, COME TO THE CHURCH HALL ANYTIME BETWEEN 10 A.M. AND 4 P.M. CALL LUBA GAUSCHIEDT FOR MORE INFORMATION. 650-591-1605

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Marina Roudenko
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MARCH NAMESDAYS



Celebrating March Namesdays, Father Stefan congratulates (left to right) Alexei Sikorsky, Alexei Baranoff, Marina Roudenko, Marina Plissak, Timofei Loboda, and Alexei Vasiliex. Father Stefan also remembered Kira Pavlenko, his sister-in-law who lives in Vineland, New Jersey.

BAPTISED

FEBRUARY 2017

Zoe Chechana

MARCH 2017

Olga Sarandinaki

MARRIED

FEBRUARY 2017

None

MARCH 2017

None

REPOSED IN THE LORD

FEBRUARY 2017

Tatiana M. Jitloff

MARCH 2017

Evgeny Beljaewsky
Constantine Koltzoff
Igor Soudakoff



LIFE IN THE PARISH



In March, the entire Roudenko Family arrived from the East Coast, Canada and San Diego to celebrate Vladimir Pavlovich Roudenko's 90th birthday.



Nadia Soudakova mans the stove, frying delicious fish cutlets in preparation for the Palm Sunday luncheon.



Children of all ages enjoyed decorating their own personal kulich at the Kulich Faire.



LIFE IN THE PARISH



Members of the Sisterhood take a well-deserved break from preparing and serving Matushka Tatiana's popular fish cutlet entrée on Palm Sunday.



Father Stefan and Protodeacon Sergei are surrounded by their many altar servers during Pascha Liturgy.



Icons available for purchase

ICONS FOR SALE AT THE CANDLESTAND

BILL GILCHRIST

You may have noticed a collection of beautifully reproduced icons for sale at our church. They are displayed on the outside wall of the candlestand. Some of the more popular icons are of Christ, the Mother of God, and Saint John of Shanghai and San Francisco. Others which are available depict Archangels, Saint Sophia and her Daughters, Faith, Hope and Love, and the Martyred Tsarist Romanov Family. The icons cost \$25 and \$35.

The selection has increased over the years, thanks to the son-in-law of Russian school teacher Ija Dimitrievna Schmitt. Daniel Schultz owns a Russian Icon Import Business and Bookstore in Santa Rosa called Not of This World Icons. Daniel provides us periodically with beautiful silk print icons at a reasonable cost. A small profit goes to our church.

If we do not have an icon of a particular saint, click on www.notofthisworldicons.com to see what is in stock at the Santa Rosa bookstore. If the bookstore does not have it, Daniel is very helpful in trying to locate it. Whether you purchase an icon at our candlestand or online, remember it needs to be blessed. The easiest way is to give the icon to Father Stefan before or after Vigil. He can bless it, place it overnight on the altar, and return it to you after Liturgy the next day.

Icons are not only beautiful and greatly revered, they are an aide to prayer. They provide a window into Heaven where we can gain a spiritual connection with the Saints and ask them to pray for us and to praise God in our name.

DONATE YOUR UNWANTED CAR TO DONATECARUSA.COM

ALEXANDER LOBODA

Do car donating companies really help non-profit organizations? As a member of the Burlingame Church Parish Council, I was assigned to investigate the feasibility of recommending a car donating company to our parishioners. Which company was reliable, provided secure financial transactions and privacy, and had a good long-time reputation in all 50 states?

After investigating a number of companies, the council chose DonateCarUSA, a subsidiary of Automotive Recovery Services, Inc. DonateCarUSA serves as a processing center and works in all 50 states. The parent company, Automotive Recovery Services organizes transportation, preparation and sales of cars on the free market and at auctions.

We were impressed by the following: Automotive Recovery Services receives a rating of A+ on the Better Business Bureau list. The Secretary of State's web site claims the company pays 66 percent on average to charities. (Some car donation companies give less than 20 percent.) In checking the company on the Scamadviser.com web site, DonateCarUSA.com received "High Trust Rating. This Site Looks Safe to Use." Being in business since 1994, it is trusted by over 500 charities and has processed more than 400,000 vehicles, giving \$168 million to charities.

While the Church of All Russian Saints has not had personal experience with DonateCarUSA, a few parishioners have clicked on <http://www.donatecarusa.com/charity/church-of-all-russian-saints/> to find out how it works. A member of the company called back quickly to schedule a time and place where the broken car could be picked up and carried away. All that was needed were the key, the title and a photo ID.

The former owner would then be left with a receipt that could be used for lowering taxes. If the value of the car was more than \$500, the company would send a special form stating the real sell price of the car. If this did not happen, the value of the car could be assessed on Kelley Blue Book's web site. All information about writing off taxes can be found in IRS Publication 4303 or on the website of DonateCarUSA.com

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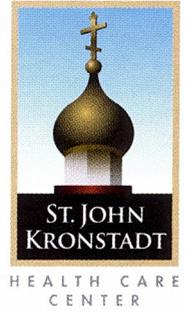


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There will be no Newsletter in July/August.
See the schedule of services on the Church website:
<http://allrussiansaintsburlingame.org/>