

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

VOLUME 1 NUMBER 5 SEPTEMBER/OCTOBER, 2013

CHURCH OF ALL RUSSIAN SAINTS  
Burlingame, CA  
celebrates One Thousand Twenty-Five Years  
of ORTHODOX CHRISTIANITY  
IN RUSSIA.



## MESSAGE FROM FATHER STEFAN

Two Holy Sacraments we're called to repeat often are Confession, which is the Mystery of Repentance, and Holy Communion, which is the Mystery of the Holy Eucharist when we receive the Holy Body and Blood of Our Lord. Both are of utmost importance in the life of every Orthodox Christian and should not be ignored.

To partake in these Holy Sacraments, it is essential to understand their significance and importance in our lives. Every Orthodox Christian is Baptised ("kreshcheniye") and Chrismated ("miro pomazaniye") only once and never repeated again. The Symbol of Faith ("Veruii") clearly states that we believe in "... one baptism for the remission of sins." With these two Sacraments, we are given forgiveness of sins from birth and potentially throughout our whole life through the immersion in water. With Chrismation, we are sealed with the Holy Chrism which opens the doors to our eternal salvation by entering into the One True Church of Christ.

Of course, the fallen nature of man suffers weakness and is susceptible to temptation and sin. Through the Holy Church, we are given the means to battle and overcome our sinful regressions. When we confess our sins and forgive others, the Holy Eucharist, which contains the Body and Blood of Our Savior, provides us with food for spiritual growth, attainment of perfection and nourishment for eternal life. But how do we properly confess our sins? How do we prepare and participate in the Divine Services? How do we partake of Holy Communion?

## PROPER PREPARATION

There are two extremes that should be avoided. First, we should not complicate and burden the repentant communicant to the point that it's too difficult to ever be prepared. Second, we should not be overly lax and disregard proper preparation including appointed fasting, home prayers, attendance at services and change of sinful lifestyle habits. If we are sincere in our efforts and honest to ourselves concerning these points, we will eventually grow to attain the proper habits and become worthy participants in a rich, rewarding, and most importantly, saving (salvific) Sacramental Life, ever growing spiritually toward perfection.

A cardinal rule for Orthodox Christians is to fast during appointed fasting periods including most Wednesdays and Fridays of regular weeks. Saint Seraphim warned that those who never fast cannot justly call themselves Orthodox Christians. The degree of severity/intensity of an individual's participation in fasting is a matter of spiritual evolution, but the basic rules are established for all to aspire to. [See Orthodox Fasting Rules --Fr. Seraphim (Rose): <http://orthodoxinfo.com/praxis/father-seraphim-rose-fasting-rules.aspx> .

Another important spiritual rule for all Orthodox Christians is to pray. Apostle Paul admonishes all to "pray without ceasing." This is a justification for the format of our Church Liturgical celebrations and rituals and for the call to keep a healthy and abundant individual private prayer rule. One of the best short explanations of proper Orthodox Christian prayer is

found in a pamphlet called, "On Prayer" by St. Theophan the Recluse, available to read online at [http://orthodoxinfo.com/praxis/theoph\\_prayer.aspx](http://orthodoxinfo.com/praxis/theoph_prayer.aspx) The pamphlet is also available in Russian and English at our candlestand.

Both fasting and praying help us prepare for a good confession and for preparing our heart, mind and soul for Communion of the True Body and True Blood of Our Lord Jesus Christ. Many places on the internet tell what is the proper preparation for confession. First and foremost, we must acknowledge our sinfulness before God and our prideful state. We must sincerely humble ourselves and make an honest evaluation of our activities and motives and speak out our sins, asking forgiveness of God, before the witness of the priest who actually hears our confession. We should not cover up or lessen our sins. We should not blame others for our sinful actions. Our personal sins are our sins alone. Even in situations where others are involved, our personal sinful actions are still ours alone. It helps to look over lists of sinful actions based on the Commandments of God, the New Testament Beatitudes, the Canons of the Church, and the sins recounted in the Toll Houses (po mitarstvam). Sometimes it helps to make a list to help recall our sins, but it is also very important to speak from the heart and express our accountability in sinful actions. We should express our heartfelt regret and sincerely pray that the Lord helps us turn away from evil and do good.

### PROPER TIME FOR CONFESSION

The proper time for confession is on the eve of the day we plan to go to Communion. If we feel we need extra time for spiritual conversation and discussion with our priest, we should schedule an appropriate time ahead of Communion. In exceptional cases, we can have our Confession heard before the beginning of Liturgy, but this should not be done if it delays the start of Divine Liturgy. Young children from far away, the very elderly, or the infirm faithful can have their confessions heard just before Communion, but this is an exception and should not be abused by those to whom it does not apply.

Having read your prayer rule for preparation for Communion and having attended the proper services in the Liturgical Cycle of the day of your Communion, you should come to church on time, foregoing food and drink from midnight on. Keep your mind and heart at peace with all about you. After Holy Communion, stay to the end of the service and listen to the Thanksgiving prayers read during the veneration of the cross at the end of Liturgy. Upon leaving church and throughout the day, communicants should strive to treasure for as long as possible a spirit of humility, peace, loving kindness and considerations for their fellow man. You can find the standard prayer rule for preparation for communion and the Thanksgiving prayers in most collections of Orthodox Prayers and the Holy Trinity Monastery Prayer Book.

### BAPTISED

#### JUNE

ARIADNA BURNOSOVA

MARIA SHAMIS

#### JULY

AGATHY MALKOVA

ANNA TOLSTOGUZOVA

### MARRIED

#### JUNE

#### JULY

SARAH HEINRICH AND  
KYLE KEENEY

### REPOSED IN THE LORD

#### JUNE

#### JULY

IRINA YURIEVNA  
NIKITINA



## FATHER STEFAN CELEBRATES 40 YEARS IN THE PRIESTHOOD

- Ludmilla Bobroff

Forty years ago on September 30, 1973, Bishop Laurus of Manhattan (and the future Metropolitan of the Russian Orthodox Church Outside Russia) ordained a young 26-year-old seminary graduate to serve in his hometown church of Vineland, New Jersey. That newly-ordained priest was our own Father Stefan. So how did Father Stefan, born in Braunau, Austria, raised in New Jersey, and educated at the Holy Trinity Seminary in Jordanville, New York, end up in Burlingame?

From an early age, young Stefan loved the Church thanks to his deeply religious parents. His father, Vladimir Stepanovich, was the son of an Orthodox priest and planned to become a priest himself. But when the Russian Revolution started and the seminary he was attending switched his classes from teaching theology to military preparedness, he joined the White Army and served under General Wrangel. Eventually, he settled in Sofia, Bulgaria where he became secretary to Archbishop St. Seraphim Sobolev and a psalmist at St. Nicholas Orthodox Church.

His future wife, Maria Dimitrievna Schatiloff, was born in Petrograd, Russia and grew up in Belgrade, Serbia. They met in Belgrade. After marrying and surviving World War II, the young couple came to the United States in 1949 with their children, Pavel, Maria and Stefan. (Olga was born in America.) They settled in Vineland, New Jersey and became active in their local Orthodox Church. From age nine onward, Stefan was sent every summer to an informal church camp

at Holy Trinity Monastery in Jordanville. All the 7 to 15-year-old boys attended services, helped with chores, and learned about Orthodoxy. Already in high school, young Stefan told his guidance counselor he wanted to be a priest. The counselor laughed.

After graduating from Vineland Senior High School in 1966, Stefan enrolled in the five-year program at the Holy Trinity Seminary. During his last two summers of schooling, he traveled to San Francisco with a group of students, helping Archimandrite Kiprian (Pyjov) complete the icons on the walls and ceilings of the Holy Virgin Joy of All Who Sorrow Russian Orthodox Cathedral in San Francisco.

“It was terrifying to stand on scaffolding higher than the second balcony,” says Father Stefan, “but eventually I got used to it. My task was to paint the ornamental art designs around the icons.”

Meanwhile, his future wife, Tatiana Vorobey had been visiting the monastery yearly with the Russian Scouts group, ORUR. Born in Morocco and raised in Boston, the two had never met. Then in 1970, parents in the Boston area organized a youth pilgrimage to the monastery. Reluctantly, nineteen-year-old Tania agreed to go once again. But as soon as the seminarian and the college student saw one another, they fell in love. Stefan proposed after three months. Within a year, Tania left Emmanuel College to get married. She was twenty years old.

*continued...*

Once Stefan received his Bachelor of Theology degree from Holy Trinity Seminary, he suggested to his bride that they return to San Francisco and help Father Kiprian finish the iconography in the Cathedral on Geary Street.

“We had no money, no jobs, no place to stay,” recalls Father Stefan. “And yet, Tania was willing to relocate to California.”

When the newlyweds rang the doorbell at Saint Tikhon Zadonsk Church, where Father Kiprian was living, the iconographer was surprised to see them since neither was scheduled to work. Nevertheless, he made a few phone calls and found a room for them at the home of Misha Bogoslovsky’s mother. Misha was a soldier in Vietnam and his room was vacant. And so Stefan worked at the Cathedral while Tania found a job first in the credit department at Macy’s, then as a teller at the Bank of America.

Shortly afterward, Bishop Anthony of San Francisco offered to ordain Stefan to become a deacon at the Cathedral. Stefan was reluctant to accept because he had promised the priest in his hometown church he would return and serve with him.

In God’s Providence, that’s exactly what happened. The health of the New Jersey priest started deteriorating and he requested help from Father Stefan. The Pavlenkos returned to the East Coast to fulfill their promise. Bishop Laurus ordained Father Stefan to the priesthood on September 30, 1973 to serve at the Holy Trinity Church in Vineland.

Four years passed. The priest died. Father Stefan could have remained in Vineland but his heart was in San Francisco. He accepted the position of Rector at the Sixth Avenue

Church in San Francisco. (The building is now the residence of Archbishop Kyrill.) He remained there until he was reassigned to the Burlingame Church in 1981.

“The reposed Vadim Vladimirovich Krassovsky was the one who suggested my name to Bishop Anthony when the church was looking for a new rector,” says Father Stefan. “Right from the start, I had the highest respect for Vadim Vladimirovich and the major role he played in the growth and development of the Church of All Russian Saints.”

In the new location, Matushka Tania raised three children, Alexei, Xenia, and Olga and worked as a teaching assistant for special education in the Burlingame School District. She also perfected her culinary skills, catering many private events, and sewed beautiful vestments for Father Stefan and other clergymen. “My biggest honor and accomplishment was sewing the vestments for Bishop Saint John when he was glorified in 1994,” she says. Today, she enjoys being a babushka to Roman, age 5, Melania, age 4, Stefan, 7 months, and Elena, 4 months.

During Father Stefan’s early years with the Burlingame Church, parishioners were primarily Russian immigrants from China, Australia, and South America who had left Russia after the Bolshevik Revolution. In the United States, they were determined to build churches and start organizations similar to the ones they had left behind. The 1990s brought a new wave of immigrants to the Church - Russians who moved to the U.S. to work in Silicon Valley. The two immigrations have now blended. For many, the Church is not only a path to salvation but a tiny corner of a country left behind.

Father Stefan has received many accolades over the years. After being elevated to archpriest, he was presented with a mitre in 2012. He is third by rank in the Western America Diocese Council after His Eminence Archbishop Kyrill and His Grace Bishop Theodosy. And at the Feast Day of All Russian Saints this year, he was elevated to a higher rank in the Order of Saint Anne for performing many duties during the California visit of the Grand Duchess Maria Vladimirovna Romanova.

Father Stefan likes to wish his parishioners “heavenly and earthly blessings”. Judging by his life story, he, himself, has been richly blessed.

**CHURCH OF ALL RUSSIAN SAINTS  
A Parish of the Western American Diocese of the Russian Orthodox Church  
Abroad**

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

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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 [Ludmilla@aol.com](mailto:Ludmilla@aol.com) or telephone (408) 257-6918. Please write Parish Newsletter in the Subject Line.

Deadline is one month prior to publication.

**Next Newsletter - NOVEMBER 2013**

Schedule of services can be found on the Church website:

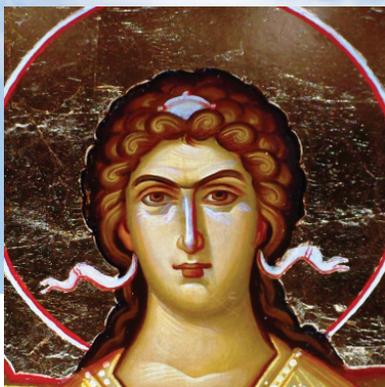
<http://allrussiansaintsburlingame.org/>

**NEWSLETTER ARCHIVES**

The Church of All Russian Saints Newsletter can now be found on the church’s website at <http://www.allrussiansaintsburlingame.org/newsletter/>

The website has the current issue, as well as all past issues.

# THEOLOGICAL QUESTION FOR FATHER STEFAN



## Do Miracles Happen Today?

### ANSWER

*-Protoierei Stefan Pavlenko*

When reading the Holy Scriptures and the lives of Saints, we often come upon moments when it's hard to believe one or another miracle truly occurred. Certain miracles in the Old Testament really test our faith to the extreme. Did the Red Sea really part and let the Hebrews escape captivity in Pharaoh's Egypt? How was it possible for the sun to stop after Joshua prayed for more time to be victorious in battle? How did a dead man rise back to life after being dropped onto the bones of the Prophet Elisha?

#### NEW TESTAMENT MIRACLES

The New Testament is also full of miracles. The Scriptures tell us that many Holy Martyrs remained alive after suffering mortal wounds, preaching their faith in the risen Lord Jesus Christ. Saint Zosima observed Mary of Egypt levitating while praying, then crossing the River Jordan similarly to Our Lord Jesus Christ walking on water on the Sea of Galilee.

Throughout the history of mankind, the Lord Our God has divinely intervened into our lives because of love for His faithful followers. These miraculous Grace-filled actions would often override the laws of physics as we know them in space and time. But do similar miracles recorded in the Bible and mirrored in the lives of Saints occur today in our sinful world?

#### MIRACLE BY A GUARDIAN ANGEL

Let me share with you some accounts that I was privileged to hear from people whose lives have been touched by miracles. One of my parishioners from my hometown church in Vineland, New Jersey once informed me, "You know, Father, there really are Holy Angels. They look exactly like those depicted in Orthodox Icons!" He then related something that happened to him as a small child during World War II.

He was with his mother on the streets of a city targeted for a bombing raid. The mother and child were not far

from the entrance to a bomb shelter when sirens went off, warning of an impending attack. The mother's first instinct was to grab her toddler and run for the entrance. But, strangely, pulling on her son's arm, she was unable to make him follow. No matter how much she tugged and pleaded, the boy stood his ground. Dropping her bag, she attempted to pick up the child and carry him into the shelter. With horror, she realized she was unable to lift or budge him.

Precious seconds passed and the last alarm sounded as the fighter planes darkened the sky. The doors of the bomb shelter slammed shut. Just as the deadly bombs began to "rain" onto the city, the frantic mother grabbed her child and ran for cover in the opposite direction of the bomb shelter with the closed doors. Then, a bomb blasted the shelter doors, killing most of the people hiding inside.

At the "All Clear" sound, the mother realized her little boy saved their lives. She asked him why he refused to run with her to the open bomb shelter a short distance away. The boy told his mother and as a grown man, told me, "At the entrance of the shelter stood an Angel of God, exactly as depicted on Holy Icons, with wings and a halo and most strikingly, the very specific ribbon, that is seen woven into the angel's hair and floating on the sides of his face. In a mysterious way, this Angel conveyed to me that the entrance to the shelter was not safe and to not allow my mother to take me there. Miraculously, my mother was unable to lift or move me until she ran in the opposite direction. By this, we were saved."

(I later learned those ribbons on Angels' heads seen in icons are called "sluchi", pronounced sluhee in Slavonic. The word means "sound receptors or message receptors" akin to an antenna.)

#### MIRACLE FROM THE THEOTOKOS

Another miracle happened in my own family. During WWII in Yugoslavia, a unit of soldiers were crouched down in a ravine with steep sides. Suddenly, they heard the

*continued...*

buzz of incoming fighter planes preparing to strafe their position. Having nowhere to hide or go for protective cover, the officer in command realized he and his fellow men were doomed.

He recalled the words of his deeply religious mother-in-law who blessed him as he went off to battle. She told him to “pray fervently to the Holy Mother of God and She will always guard and protect you.” Loudly, the young officer prayed, “Holy Lady Virgin Mary, SAVE US!” To his wonderment as the planes came closer, a thick fog began to form above their heads and cover all of them as if under a protective blanket. Although the planes flew low, the pilots could not see the soldiers in the dense fog.

Due to poor visibility, the fighter planes flew off without shooting a single round. Shortly afterward, the cloud above the soldiers’ heads dissolved and they marched off to their destination. This was a True Miracle of the Holy Theotokos, protecting Russian Orthodox soldiers. They were all volunteers who mustered in Yugoslavia wearing German issue uniforms in hopes of eventually freeing their Russian homeland from the Soviet Godless Terror. The fighter planes that almost killed them were Soviet Migs.

This miracle was revealed to me by my own father, Vladimir Stepanovich Pavlenko, who was the officer in command during the airplane attack.

These and many other accounts have been documented in books, letters and word of mouth during the 20th century.

Our own Saint John of Shanghai and San Francisco was a miracle worker during his lifetime and continues to heal and provide spiritual help for people in need. This should assure us that Our Loving Lord has not abandoned us and that miracles do occur in our own time.

*(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)*

## NEWS FROM THE SISTERHOOD

- *Matushka Tania Pavlenko*

The Burlingame Sisterhood would like to thank everyone who participated in the planning, cooking, baking, setting up and cleaning for our Feast Day. This year, it was wonderful to have a non Lenten day in which to celebrate.

Now we are busily preparing for a big celebration of Father Stefan’s 40th anniversary of his ordination to the Priesthood to take place on Sunday, September 29. We are expecting both His Eminence Archbishop Kyrill, and His Grace Bishop Theodosy to serve Divine Liturgy. There will be a lunch following the Divine Liturgy for parishioners and guests.

### UPCOMING EVENTS

**Sept. 8** - Brunch

**Sept. 22** - Barbecue and Children’s Craft Fair

**Sept. 29** - Lunch celebrating Father Stefan’s 40 years in the priesthood

**Oct. 20** - Lunch for our Choir

### PELMENI-MAKING DAYS

**Sept. 19 and Oct. 24**

Come anytime between 10 a.m. and 4 p.m. Call Luba Gauschildt for more information.

(650) 591-1605

## CHOIR NEWS

- *Andrei Roudenko*

In an effort to make a special musical contribution to the torzhestvennost of our parish feast, our choir prepared and presented for the first time, a new Heruvimskaya, called “starosimonovskaya” in an arrangement by Pavel Grigorievich Chesnokov.

The label “starosimonovskaya” has to do with the Starosimonovskiy monastery in Moscow. Chronicles (letopis) include the following about the Starosimonovskiy monastery: “В 1370 году на берегу Москвы-реки среди девственных лесов, в пяти верстах от Московского Кремля был построен племянником преподобного Сергия Радонежского — Феодором (в последствии архиепископом Ростовским) храм Рождества Пресвятой Богородицы на месте, именуемым Симоново. Преподобный Сергей сам благословил выбранное место и неоднократно в последствии посещал построенный храм. В 1379 году в полуверсте от храма преподобным Федором началось возведение монастыря, который получил название Новосимонова, а к храму добавилось название Старосимоновский.”

Musicologists Gardener and Morosan attribute the composition of the “starosimonovskaya” melody to Ieromonah Viktor (1818-1846) who served as regent of the monastery choir. Of the numerous arrangements of the “starosimonovskaya” Heruvimskaya, the one by Chesnokov is considered to be one of the most elaborate and beautiful.

*continued on page 8...*

# STEWARDSHIP APPEAL

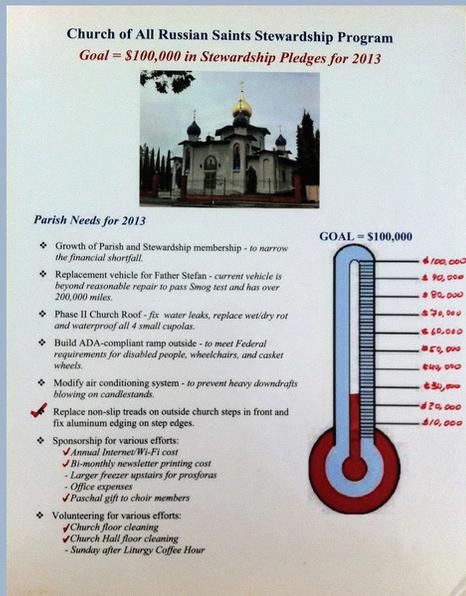
- Dimitry Bobroff

We continue to be in a financial deficit mode. Over the last three months from April through June, expenses have exceeded income by approximately \$2,300 per month. Although we have minimized our expenses as much as possible during the first six months of 2013, a large monthly deficit still exists. Now major expenses are looming in the coming months.

In the January/February 2013 Newsletter, we reported that prior to 2012, we were losing \$5,000 per month for a number of years. This continual loss resulted in the complete depletion of the church's reserve. The Parish Council was forced to borrow money and to sell a rental house in

order to replenish the reserve. We are now eating into this reserve but have much less flexibility to replenish it in the future.

Our Church founders and the original parishioners not only built the church, but over time bought a parish house for Father Stefan and his family, as well as two rental houses to bring in income.



The Stewardship Goal Thermometer has stopped rising at \$26,000 - a long way from the amount needed.

Our current generation of parishioners is disposing of assets instead of adding to them. How long can our parish survive? Ten years? Twenty years?

That's why we are appealing to you for help. After starting the Stewardship Program last year, our monthly loss decreased from \$5,000 per month to \$3,000 per month. It also provided us with funds to fix the main cupola. Thank you to everyone who participated in the Stewardship Program in 2012. However, for 2013, participation is much lower and we seem to have gotten stuck at \$26,000 in pledges versus our target of \$100,000.

The Bible provides a guideline of giving 10% of one's earnings to the church (tithing). Greek Orthodox, Antiochian Orthodox, and other Orthodox churches have their parishioners tithe willingly. Russian Orthodox churches seem to exist strictly on a tin cup basis (like a beggar). The Burlingame Stewardship Program guidelines are much lower than tithing and suggest, for full time workers, donating the equivalent of two hours of your

monthly salary (1.2% of your salary). For example, if you receive \$4,300/month salary, then based on 173 hours of full time work, that would make it \$25 per hour. Donating according to the guidelines would suggest a minimum stewardship donation of \$50 per month. Please help keep our parish alive for succeeding generations!

## UPCOMING EXPENSES

1. We need to fix all four of the small cupolas before the rains start this year. The estimate is \$30,000 for all four cupolas. One family has already volunteered to bear the cost of repairing one small cupola.

2. Acquire a newer car for Father Stefan. The interim van that the church received at the beginning of the year to replace his 27-year-old van needs constant repair to make it safe to drive. A much newer used van would probably cost around \$25,000. Several organizations have expressed interest in partially funding the purchase. But those funds are nowhere near the total needed.

3. Design and build an ADA (American Disability Act) ramp for the front of the church. The design would need to be approved by the city and the permits procured before any work is to be started.



Dima Bobroff, left, and Alyosha Baranoff, right, examine one of the small cupolas with the contractor.

An estimate will be developed and communicated to the parish.

Please support the parish to eliminate our continual monthly deficit and to fund our upcoming expenses.

Pick up the Stewardship brochure and Pledge Form available by the candlestand in the narthex and become a Steward of the Church of All Russian Saints. Fill out the form, write a check, and place in the black Stewardship box by the front door. If you are already a Steward and prefer to donate monthly, remember to leave your monthly tithing when you come to church.

We desperately need your financial help.

## CHOIR NEWS

*continued from page 6*

This selection is only one of many arranged by Chesnokov that is used by our choir. A brief biographical sketch of Chesnokov follows.

Pavel Grigorievich Chesnokov was born in Moscow in 1877. He graduated from the Moscow Synodal Academy and earned a degree from the Moscow Conservatory in choral conducting. Chesnokov was on the faculty of the Synodal Academy and at the Moscow Conservatory where he taught choral studies. He was the head conductor of the Moscow National Choir (1917-22), directed the Moscow Academic Cappella (1922-28) and also held the position of Choir Master of the Bolshoi Theater. Chesnokov is one of the most highly acclaimed masters of the "Moscow School" of Russian liturgical choral music. His book "The Choir and Conducting It" is the first and finest published work in the field of choral directing. While most choral compositions employ simple 4-8-part harmony, Chesnokov employed a registro-tebral classification of voices which he used to "orchestrate" his choral composition. In doing so he assigned various passages to "light" voices, other passages to "heavier/fuller" voices, and still other passages to a combination of all voice types. When faithfully executed by a choir, this brings a variety of "colors" and degrees of richness to his works.

Overall, Chesnokov composed over 500 works, a majority of which were for Russian Orthodox Church Services. He produced over 50 opuses of liturgical music which are used in church services where the choir is sufficiently large and sufficiently trained to attempt his works. Chesnokov is considered one of Russia's best choral conductors, pedagogues and composers of sacred music for the Orthodox Church.

## CHURCH FINANCE SUB-COMMITTEE ORGANIZED

*- Dimitry Bobroff*

Due to our constant deficit budget, the Parish Council organized a Finance Sub-Committee in 2012 to review our income and expenses and to develop a balanced budget moving forward. The Sub-Committee members are Vanya Afanasiev, Alyosha Baranoff, Dima Bobroff, Kolya Koretsky, Andrei Maximow, and Shura Ossipoff.

Each income and expense line is being carefully reviewed and scrutinized. We have reduced a number of expenses and are in the process of cutting back even more. We still do not have a balanced budget yet, but are developing action plans to achieve it. As these plans come to fruition, we will cover them in more detail in future issues of the Newsletter.

In examining the books, we have adopted the following resolutions to make record-keeping less complicated and to follow good accounting practices.

### RESOLUTION #1:

Effective January 1, 2013, no checks are accepted at the candlestand or at the collection plates with cash back. Only checks made out to "Church of All Russian Saints" for the exact amount of purchase or donation are accepted.

### RESOLUTION #2:

Effective July 1, 2013, no personal checks to oneself (i.e. not made out to "Church of All Russian Saints") are accepted for changing into cash (even though endorsed on the back).

## HOMEMAKING CLASSES FOR CHILDREN

*- Lada-Lubov Nikolaevna Denisova*



*Olivia Baksbeef learns to cook*

For the third year, I'm sharing my joy of cooking, sewing, and crafts with children. The program called "Domovodstvo" or Homemaking in English, connects children with the Russian culture and traditions. We cover topics such as cooking, sewing and crocheting. This year, we will add tying sailor's knots to the curriculum. All classes are taught in Russian.

As the year progresses, we work on projects of increasing difficulty. In the past, we have prepared borscht and piroshki, decorated cakes for Mother's Day, embroidered pillows and towels, crocheted scarves, and made bracelets.

Two classes are offered weekly with ten percent of the tuition going to the Church. Seven to nine-year-olds meet on Mondays from 5 to 6 p.m. for one hour. Fee is \$12 per class. Material fee is \$35 for the year.

Children, 10 to 16 years, meet on Thursdays from 4:30 to 6:30 for a two-hour class. Fee is \$20 per class. Material fee is \$40 per year.

To register your child or ask questions, please send me an email at [urok.domovodstva@gmail.com](mailto:urok.domovodstva@gmail.com). Include your name and your child's name, age, and which class he/she wants to attend. First day of class for children, 7 to 9 years, is Monday, September 16. First day of class for children, 10 to 16 years, is Thursday, September 19. Official registration will be held on those days.

# WESTERN AMERICAN DIOCESE YOUTH CHOIR CONFERENCE

June 14-16, 2013

Twenty-one young singers, ages 15 to 23, arrived in Burlingame on June 14-16 to participate in the First Annual Youth Choir Conference. Organized by Father Boris Henderson of Denver, Colorado, the conference attracted participants from Oregon, Washington, Colorado, Iowa, and especially California. Its purpose was to bring young choir members and future conductors "to explore the wealth and beauty of Russian Orthodox Church music."



Group picture of all the clergy, instructors, and youth who attended the 2013 Youth Choir Conference.

Leading the choir practices were our own Pavel Roudenko and Anisia Temidis, who spent many hours working with the young singers. Burlingame Choir Director Andrei Roudenko conducted a workshop on proper vocal techniques. Cathedral Choir Director Vladimir Krassovsky and Hieromonk Irenei shared their wisdom accumulated over the years. And the Burlingame Sisterhood hosted several meals for the participants.

At the All Night Vigil and the Divine Liturgy, presided by His Grace Bishop Theodosy, the Youth Choir amazed parishioners with their angelic singing. Few expected it to be so soul-stirring.

Afterward, everyone was invited to the Church Hall for a Farewell Lunch and speeches.



Larissa Krassovsky recalls the original youth choir formed at the Burlingame Church in 1968 by her son, Vladimir Krassovsky, then 18 years old. He gathered 23 students from the Burlingame Russian School and began rehearsing. Bishop Anthony was so impressed, he invited everyone to sing at the Cathedral. Seated at the main table are (l-r) Father Stefan, Bishop Theodosy, Father Boris Henderson and Protodeacon Nicholas Triantafyllidis.



Anisia Temidis is blessed by Bishop Theodosy for all the hours she and Pavel Roudenko spent on the Youth Choir Conference.



Pavel Roudenko rehearses with the 21 participants in the Youth Choir Conference to sing the All Night Vigil and the Divine Liturgy.

# OUR CHURCH FEAST DAY OF ALL RUSSIAN SAINTS

*Sunday July 14, 2013*



*Archbishop Kyrill serves Divine Liturgy, commemorating the Feast Day of All Russian Saints.*



*Feast Day icons are of Holy New Martyrs of Russia and All Russian Saints. The reliquary box on the right (on loan from Hieromonk Fr. Juvenal Herrin) contains holy relics from various Russian Saints.*



*The Procession with the Cross circles the Church with Archbishop Kyrill and Mitred Archpriest Stefan blessing all four sides of the building.*



*Archbishop Kyrill presents a Gramata to Shura Ossipoff for his many years of service to the Church.*



*Protodeacon Nicholas Triantafillidis reads a proclamation awarding the Order of St. Anne to Mitred Archpriest Stefan.*



*Archpriest Stefan is honored by the royal medal which comes from the Grand Duchess Maria Vladimirovna Romanova. This medal elevates him to a higher rank in the Order of St. Anne.*



*Clergy attending the trapeza are (l-r) Archpriest Serge Kotar, Archimandrite Irenei (Steenberg), Archbishop Kyrill, Mitred Archpriest Stefan Pavlenko, Archpriest Peter Perekrestov and Protodeacon Fr. Sergio Shoosmiloff. Not pictured are Protodeacon Nicholas Triantafillidis, Protodeacon Brendan Doss, and Priest Ioan Comanescu.*



*Archbishop Kyrill presents a silver-bound Gospel to Archpriest Stefan.*

## RUSSIAN SCHOOL BEGINS A NEW YEAR

- Lada-Lubov Nikolaevna Denisova

Classes are beginning in September at our Russian Church School for the 2013-14 school year. This will be the 61st year of teaching generations of children about the Orthodox faith, Russian language, literature and history. While fluency in the Russian language was mandatory in the past, we now accept children who do not speak Russian fluently and do our best to introduce them to the language, history and religion of Russia.

The main goal of the school is to educate children in the Orthodox Christian faith, teach them the Russian language and history, and introduce them to the Russian Orthodox culture. Children, ages five to sixteen, are welcome to enroll.

Classes will start on September 10, 2013 at the Burlingame Church and will continue on Tuesdays from 4:30 to 7:20 p.m. until the end of May. Each school day starts and ends with prayers. Four lessons are taught, 35 minutes each, with three breaks in between. Children are served food during the first break.

In addition, the school presents an annual "Yolka" in mid-January with Ded Moroz giving gifts. Talented students perform at the Day of the Russian Child in Russian Center in San Francisco in May. Parents are required to help supervise children during recess, bring and serve snacks, contribute food for Yolka and AKT (graduation), as well as clean classrooms and do various jobs. Most importantly, helping the child with homework is a must.

Registration will be held on September 10, starting at 4:30 p.m.

However, advance registration via email is appreciated. Please provide the following information to Russian School Director Alexander Nikolaevich Miroshnichenko:

- First and last name of student(s)
- Names of parents and contact information (street address, phone number, and email address)
- Does the child speak Russian - no, yes, a little?
- Does the child read in Russian - no, yes, only by syllables, slowly, proficiently?
- Does the child write in Russian - no, yes, print only, in cursive?

The Director will also take phone calls at 408-735-1126. Complete information is available on <http://www.dorogadomj.com/gd203rek.html>

Tuition fee is \$90 per child per month. There is a 50 percent discount for the second child. Children in difficult financial situations are given special consideration.

On the first day of classes, children should bring a backpack or fabric bag with a pencil box with two or three sharpened pencils, two blue pens, an eraser, and a small ruler. Books and workbooks are provided by the school. Each teacher may also give an additional list of required school supplies, books and workbooks.

Uniforms are not mandatory. However, girls are asked to wear white tops and black or dark blue skirts, knee-length or longer. Boys are asked to

wear white shirts and black or dark blue pants.

The Director and Teachers look forward to welcoming new and returning students to an exciting new school year.

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**THANK YOU**

TO

**RON BULATOFF**

FOR GRACIOUSLY SPONSORING THE COST OF THIS ISSUE.

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

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