



St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, July 17, 2022

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every

time we celebrate the Divine Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Vice President

Susan Egan - Treasurer

Dn Timothy Skuby - Secretary

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

While gone at the AAC in Baltimore, please contact Dn Timothy should any need arise. I will also be making periodical news updates from the AAC and posting these on our FaceBook page, to keep you informed of the events. In the past, Ancient Faith broadcasted the Plenary Sessions in their entirety. It is a good bet that they will do this again. As soon as I find out the specifics, I will share them with you.

Prayers, Intercessions and Commemorations



Priest Ceraphim, Deacon Timothy, Evelyn, Katheryn, Anne, Aaron, Veronica, Richard, Nancy, Susanne, Gail, Kelley, Nina, Ellen, Maureen, Elizabeth, Christopher, Joshua, Jennifer, Petra, Olivia, Jessica, Sean, Sarah, Justin, Kyle, Dayna and Maria.

Please pray for our catecumen David.

Many Years! to Marie Christine Fourteau on the occasion of her Name's Day.

- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;
- All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalize, those who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope

- of the Resurrection.

Fathers of the 1st Six Ecumenical Councils. Greatmartyr Marina (Margaret) of Antioch in Pisidia (4th c.). Ven. Irenarchus, Abbot of Solovétsky Monastery (1628). Translation of the Relics of Ven. Lazarus of Mt. Galesius near Ephesus. Royal Passionbearers Tsar Nicholas (Nikolai), Tsaritsa Alexandra, Tsarevich Aleksy, Grand Duchesses Olga, Tatiana, Maria, Anastasia (1918—July 4th O.S.).

Parish Calendar

Schedule of Services and Events

July 17 to July 25, 2022

Sunday, July 17

Sunday of the Holy Fathers of the 4th Ecumenical Council
9:30AM Divine Liturgy

Monday, July 18

New Martyr Elizabeth
Church Clearing: Joe Barbera
Holy Martyr Emilian
All American Council

Tuesday, July 19

Repose of Olga Kurcharski
Macrina the Righteous, sister of St. Basil

Wednesday, July 20

The Glorious Prophet Elias (Elijah)
Mother Maria Skobtsova

Thursday, July 21

John and Symeon the Fool for Christ

Friday, July 22

Mary Magdalene, the Holy Myrrh-bearer and Equal to the Apostles

Saturday, July 23

Phocas the Holy Martyr, Bishop of Sinope
5:30PM Great Vespers

Sunday, July 24

6th Sunday of Matthew
Glenn PenkoffLidbeck
9:30AM Divine Liturgy

Monday, July 25

Repose of Sonja Geyer
Dormition of St. Anna, mother of the Theotokos

Saints and Feasts

July 17

Sunday of the Holy Fathers of the 4th Ecumenical Council

On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the 630 Holy and God-bearing Fathers who came together for the 4th Ecumenical Council who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches.

In the Slavic tradition, on this Sunday, the Fathers of the first six Ecumenical Councils are all commemorated.

July 17

The Holy Great Martyr Marina (Margaret)

This Martyr lived during the reign of Claudius II (268-270). She was from Pisidia of Cilicia and was the only daughter of a certain priest of the idols. On being orphaned by her mother, she was handed over to a certain woman who instructed her in the Faith of Christ. When she was fifteen years old, she was apprehended by the ruler of Olmbrius, and when asked her name, homeland, and faith, she answered: "My name is Marina; I am the offspring of the Pisidia; I call upon the Name of my Lord Jesus Christ." Because of this she endured bonds, imprisonment, and many whippings, and was finally beheaded in the year 270. Saint Marina is especially invoked for deliverance from demonic possession.

July 18

Holy Martyr Emilian

This Martyr was from Dorostolum in Thrace, the servant of a certain pagan in the days of Julian the Apostate (361-363). As a fervent Christian, Emilian abominated the error of the pagans, and one day entered the temple and broke all the idols with a hammer. Seeing that others were arrested and beaten for this, he gave himself up of his own accord. He was mercilessly whipped, then cast into a fire,

in which he gave up his soul without his body suffering harm.

July 05

Holy New Martyrs Elizabeth the Grand Duchess and the Novice Barbara

Grand Duchess Elizabeth, a grand-daughter of Queen Victoria of England and elder sister of Empress Alexandra of Russia (see July 4), was one of the most illustrious women of her day, known throughout Europe not only for her high birth and graceful beauty, but also for her modesty and goodness of heart. After marrying Grand Duke Sergius Alexandrovich, she converted to Orthodoxy, although this was not required of her by her position. After the assassination of her husband in 1905, Grand Duchess Elizabeth withdrew from public life, founding the convent of Saints Martha and Mary, of which she became the superior. There she dedicated herself to prayer, fasting, tending the sick, and caring for the poor. After the Bolsheviks seized power, she was exiled to the Urals, where she and those with her were martyred in 1918 when they were cast alive into an abandoned mine. The Novice Barbara followed Saint Elizabeth into exile. When she was separated from the Grand Duchess, Barbara asked to be allowed to join her again; to terrify her, the Bolsheviks told her that she would be allowed to do this, but only if she were prepared for unheard-of torments and a violent death. To their amazement, she consented, and was deemed worthy of martyrdom with the Grand Duchess. Their holy relics were

recovered and taken through Russia to China, and came to rest in the Convent of Saint Mary Magdalene in Jerusalem. When their reliquaries were opened in 1981, their bodies were found to be partially incorrupt, and sweet with the odour of sanctity. With them are also commemorated their fellow Martyrs: Grand Duke Sergius Mikhailovich; Princes John, Constantine, and Igor, the brethren; Prince Vladimir Paley; and Theodore Remez.

July 20

The Glorious Prophet Elias (Elijah)

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reprov'd the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horrath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel,

and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ (see Aug. 6).

July 22

Mary Magdalene, the Holy Myrrh-bearer and Equal to the Apostles

Saint Mary was from Magdala in Galilee on the Sea of Tiberias, and for this was named Magdalene. When the Lord Jesus cast out seven demons from her, from which she had been suffering, she became His faithful and inseparable disciple, following Him and ministering unto Him even to the time of His crucifixion and burial. Then, returning to Jerusalem together with the rest of the Myrrh-bearers, she prepared the fragrant spices for anointing the body of the Lord. And on the Lord's day they came very early to the tomb, even before the Angels appeared declaring the Resurrection of the Lord. When Mary Magdalene saw the stone taken away from the tomb, she ran and proclaimed it to Peter and John. And returning immediately to the tomb and weeping outside, she was deemed worthy to be the first of the Myrrh-bearers to behold the Lord arisen from the dead, and when she fell at His feet, she heard Him say, "Touch Me not." After the Lord's Ascension, nothing certain is known concerning her. Some accounts say that she went to Rome and later returned to Jerusalem, and from there proceeded to Ephesus, where she ended her life, preaching Christ. Although it is sometimes said that Saint Mary Magdalene was the "sinful woman" of the Gospel, this is nowhere stated in the tradition of the Church, in the sacred hymnology, or in the Holy Gospels themselves, which say only that our Lord cast seven demons out of her, not that

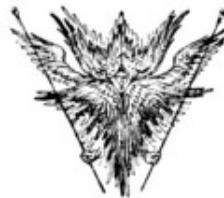
she was a fallen woman. "Madeleine" is a form of Magdalene.

July 23

Ezekiel the Prophet

The Prophet Ezekiel ("God is strong") was the son of Buzi and a priest by rank. He was taken captive and brought to Babylon during the reign of Jechonias. In the fifth year of this captivity, about 594 or 593 B.C., he began to prophesy. Having prophesied for about twenty-eight years, he was murdered, it is said, by the tribe of Gad, because he reproached them for their idolatry. His book of prophecy, divided into forty-eight chapters, is ranked third among the greater Prophets. It is richly filled with mystical imagery and marvelous prophetic visions and allegories, of which the dread Chariot of Cherubim described in the first Chapter is the most famous; in the "gate that was shut," through which the Lord alone entered, he darkly foretold of the Word's Incarnation from the Virgin (44:1-3); through the "dry bones" that came to life again (37:1-14), he prophesied both of the restoration of captive Israel, and the general resurrection of our race.

Hymns of the Day



Tone 4 Troparion (Resurrection)

When the women disciples of the Lord
learned from the angel the joyous message of
Your Resurrection,
they cast away the ancestral curse
and elatedly told the apostles:
"Death is overthrown!
Christ God is risen,//
granting the world great mercy!"

Tone 8 Troparion (Fathers)

You are most glorious, O Christ our God!
You have established the Holy Fathers as
lights on the earth.
Through them You have guided us to the true
Faith.//
O greatly compassionate One, glory to You!

Tone 4 Kontakion (Resurrection)

My Savior and Redeemer
as God rose from the tomb and delivered the
earth-born from their chains.
He has shattered the gates of hell,
and as Master,//
He has risen on the third day!

Tone 8 Kontakion (Fathers)

The Apostles' preaching and the Fathers'
doctrines have established one Faith for the
Church.
Adorned with the robe of truth, woven from
heavenly theology,//
It defines and glorifies the great mystery of
piety.

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)

Rejoice in the Lord, O you righteous; praise
befits the just! (Ps. 32:1)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

The Reading is from St. Paul's Letter to the Romans 10:1-10

Brethren, my heart's desire and prayer to God
for Israel is that they may be saved. I bear
them witness that they have a zeal for God, but
it is not enlightened. For, being ignorant of
the righteousness that comes from God, and
seeking to establish their own, they did not
submit to God's righteousness. For Christ is
the end of the law, that every one who has
faith may be justified. Moses writes that the
man who practices the righteousness which is
based on the law shall live by it. But the
righteousness based on faith says, Do not say
in your heart, "Who will ascend into heaven?"
(that is, to bring Christ down) or "Who will
descend into the abyss?" (that is, to bring
Christ up from the dead). But what does it say?
The word is near you, on your lips and in your
heart (that is, the word of faith which we
preach); because, if you confess with your lips
that Jesus is Lord and believe in your heart
that God raised him from the dead, you will be
saved. For man believes with his heart and so
is justified, and he confesses with his lips and
so is saved.

Gospel Reading

The Reading is from Matthew 8:28-34; 9:1

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

Bible Cross Reference



OVERVIEW: Those possessed by demons were being held in captivity to idolatry. They were living apart from the worshiping community. The demons claimed that the Son of God had come in an untimely way. Plunging from the sky, they are commanded to enter into the swine, which are a ready residence for the demons. The demons entered the swine to show how savage they have become against humans who by their vices have permitted their intrusion into human freedom. They begged Jesus to leave their neighborhood. Even they knew they were unworthy of the Lord's presence. The Holy Spirit will not enter a perverse soul or dwell in a body enslaved to sin.

8:28-34 The demons, recognizing Jesus as the Son of God, are surprised that their power is being terminated before the time of the last judgment. Though the malice of the demons is great, they can do nothing against the will of God, and thus can only enter the swine at Christ's command. The immediate destruction of the herd shows that the men had been protected by God's care; otherwise, they would have perished under the demonic influence. Further, it reinforces that swineherding was not lawful for the Jews, and shows the incomparable value of human beings, whose salvation is worth every sacrifice.

8:28 - Gergesenes.

Some are of opinion that Gergasa was the country of the ancient Girgashites; but it is more probable the Gergesenes was introduced by Origen upon mere conjecture; as before him most copies seem to have read Gadarenes, agreeable to the Parallel Passages and the ancient Syriac

version. Gadara, says Josephus, was the metropolis of Peraea, or the region beyond Jordan; and he also observes that it was sixty furlongs, or about eight miles from Tiberias. It is therefore rightly placed opposite Tiberias, at the southeast end of the lake. Pliny says it was called Hippodion, was one of the cities of Decapolis, and had the river Hieromax, or Jarmouk, flowing before it. It was of heathen jurisdiction; whence perhaps it was destroyed by the Jews; but was rebuilt by Pompey, and joined to the province of Syria. Augustus afterwards gave it to Herod, on whose death it was again annexed to Syria. It is now called Om Keis; its ruins are in a very mutilated state, and when visited by Burckhardt it had not a single inhabitant. The remains of the sepulchral caverns in which the demoniacs abode are still to be seen. Ge 10:16 15:21 De 7:1

Wisdom of the Fathers

My brother, the passions are afflictions; and so the Lord does not excommunicate us because of them, but He says: 'Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me' (Psalm 50:15). Therefore, when beset by any kind of passion, there is nothing more useful than to call upon the Name of God. All we can do, weak as we are, is to flee for refuge to the Name of Jesus. For the passions, being demons, retreat if this Name is invoked.

Ss. Barsanuphius the Great and John the Prophet

Mitrakos, Thomas N.. Wisdom of the Divine

Philosophers: Volume Two . Orthodox Calendar Company. Kindle Edition.

Beyond the Sermon



Metropolitan Anthony of Sourozh

The healing of the men of Gergesene

(St. Matthew 8:28-9:1)

Sunday, 30th June 1991

In the Name of the Father, the Son and the Holy Ghost.

How familiar is this story to us. Yet every time we read it we rediscover something in it which touches our heart, or gives a new light to our mind. And to-day I would like to attract your attention to three features of this passage. The first is the attitude of the devils, of the powers of evil, to their victims. The powers of evil have no other intention or desire than to take possession of a living creature and to make it both a sufferer and one that will fulfil their will. The Fathers of the Church teach us that the devils can have no direct action in this world; all they can do is enslave human beings and through them work the evil within them. So this is what these powers of evil had intended: to enslave these men and to make them instruments of destruction, but at the same time to make them suffer for it. When Christ commanded them to leave their victims they cried, shall I say, for a place of refuge, a place where they could dwell and work destruction. And Christ

allowed them to in-dwell the pigs. Pigs, in the eyes of Jews, were a symbol of impurity; the request to be lodged in their bodies was a sign for all who could understand - and every Jew could - that they were as impure as the impurest of the animals. But what happened next was a demonstration to people of what happens when we allow ourselves to be possessed of evil, when we allow passions to have power over us - hatred, lust, jealousy, and all the passions of body and soul. Being possessed by them we are doomed to destruction, as this herd ended in death.

We should remember this because we do not always realise how much we are in the grip, in the power of those things which rule our life: likes and dislikes, hatreds, resentments and so on. We are not only possessed, but we are also working evil through our subjection to the power of evil. And the warning is clear: if we only allow evil to take possession of us completely, it will mean death; not physical death, but a total, tragic alienation from all that is life: from God, from love, from beauty, from meaning. We cannot fall out of existence but we can be possessed of an existence which is a ghostly one, an existence without life, without content - a shell that is empty, and yet a torment.

And in contrast to this we see the Lord Jesus Christ, the Son of God become Man. He is the Creator, He is the Lord, He is the Saviour of the whole world; and He forgets everything, as it were, the whole of creation to pay attention to nothing but these two men who are in need of salvation, indeed He is prepared to leave ninety-nine righteous, whole people who do not need Him at that moment alone in order to give all His

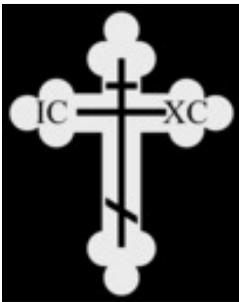
attention, all His life, indeed all His power to save these two men. In the face of all the need of the world He can see every individual need and respond to it with all His love, all His compassion, all His understanding and all His divine power to save and to heal.

There is a third group of people whom we see in action in this Gospel story; it is the inhabitants of the country. They had known of the desperate condition of these two men; they were told of what Christ did for them; they were told who their master was, who was their tormentor; should they not have come to give glory to God and thank Him for delivering the two men from the power of evil? NO! All they saw in the act of Christ was that they were deprived of their herd of swine. What mattered to them the wholeness and the life and the salvation of these two men? They were deprived of what was important to them, what mattered to them more than a human life, and they asked Christ to leave their borders, to go because they did not want to risk another miracle that would be costly to them. What a tragic - not monstrous, but just tragic contrast between the attitude of God and the attitude of these people.

Let us give thought and ask ourselves, where do we stand? Of course, the first movement we shall have is to say, 'On God's side' - it is not true. When there is a tragic need, and the cost of helping would be perhaps not a disaster but a pain or loss to us, what would we choose? Let us reflect on this: are we really on the side of Christ Who can forget the whole world because His Heart is pierced, transfixed with compassion, or - do we allow our heart to be moved one moment, and then recalculate

the cost and turn away from the need?
Let us reflect - because every one of these stories, every parable, every image, every act of God is challenging us: Where do you stand? Who are you? The person possessed, to whatever extent? A disciple of Christ ready to forget everything for the sake of a desperate need? Or rather one of those who say to Christ: Go, go away - you are disturbing our peace, the harmony of our life and our security?
Let us reflect deeply; but not only reflect, take a decision and act. Amen.

The Back Page



Useful Resources and References

Parish Shared Folder
(for all documents, bulletins etc) -
<http://bit.ly/St-Alexis>

The QR Code here may be used as well.



Parish Members' Directory -
<https://stalexischurch.sharepoint.com>

This directory contains access to studies, sermons, and many other resources. It does require a login to access this "internal" site, so please see Fr Steven for this information.

Parish Web Site -
<http://www.stalexischurch.org> ; [calendar](#)
(<https://bit.ly/StA-Calendar>)

Facebook - @stalexisorthodox

Youtube Channel - https://bit.ly/StA_Youtube

Join Zoom Meeting

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<https://us02web.zoom.us/j/4716784843>

Troparion to St Alexis

O righteous Father Alexis, / our heavenly intercessor and teacher, / divine adornment of the Church of Christ! / Entreat the Master of All / to strengthen the Orthodox Faith in America, / to grant peace to the world / and to our souls, great mercy!



TWENTY EIGHTH ANNUAL BANQUET

SUNDAY, SEPT. 25, 2022

TO BE HELD AT

ST. DIMITRIE ROMANIAN ORTHODOX CHURCH

504 SPORT HILL RD., EASTON

Guest Speaker: Bishop John (Abdallah)

Auxiliary of the Diocese of Worcester and New England for the self-ruled Antiochian Orthodox
Christian Archdiocese of North America.



Menu: Buffet style menu Doors open at 1:00 pm

Tickets: Adult = \$40.00 (paid by Sept. 17th)

\$45.00 (paid between Sept.18th –Sept. 24th)

Child = \$10.00 (up to age 12)

Reservations Required by Sept. 17th Advance ticket sales only
NO TICKETS SOLD/PAID AT THE DOOR

Contact your parish FORCC representative or Nina Kosowsky 203-924-0936

Program journal ads: Peter Romanovsky 203-305-5683

Proceeds of this dinner provide major funding for FORCC programs.

Enjoy a get together with other Orthodox youth!

FORCC invites our young people to

DUCKPIN BOWLING

SUNDAY AUG 28th

2-4 pm

Devon Duckpin Bowl

551 Naugatuck Ave

Milford (Devon)

FREE BOWLING* & REFRESHMENTS**

FUN FROM 2 THRU TEENS

PLEASE CONTACT:

DANIEL COWAN (203)996-6165 DANIELCOWAN2@PM.ME

EVE NUCIFORA (203)874-5448 EVECKN@GMAIL.COM

FOR MORE INFORMATION & RESERVATIONS***

CUT-OFF IS SUNDAY, AUGUST 21st

***THERE WILL BE A \$2 CHARGE FOR SHOE RENTAL**

****PLEASE TELL US IF YOU WOULD LIKE TO DONATE A SNACK**

*****CAPACITY IS 60, PARENTS INCLUDED**

VINTAGE ARCADE GAMES ARE ALSO AVAILABLE (QUARTERS)

