



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, August 21, 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

The Outreach Committee would like to thank all those who so generously donated school supplies as well as the \$300 which was used to purchase more supplies and Staples gift cards for Clinton Family Services for the upcoming school year.

We collected the following: 11 5-subject notebooks, 20 3-subject notebooks, 27 notebook dividers, 24 3-ring binders and 23 packs of highlighters (totaling 151) as well as 10 \$5.00 gift cards and 10 \$10.00 gift cards.

Dear Family and Friends,

As you may know I am an active supporter and BOD member of OCMC, (Orthodox Christian Mission Center).

This year's Trek for Missions fundraiser starts on August 8th and runs through

September 18th. Fr Steven, Fr Luke, my sister Susan and I have set up the St Alexis/Holy Trinity Trek Team with participants from St Alexis Church in Clinton CT, and Holy Trinity Church in Danbury CT.

OCMC is doing amazing work around the globe by sharing the good news of the Gospel, supporting vibrant Church communities and sharing Christ's love by funding projects that are improving the quality of many lives.

You can click on the link below to join us in this Trek and/or make a donation to our team! Donations can be a flat amount or a per mile basis for me or the team as a whole.

Please join me in the Trek to walk, run, swim or bike at least 200 miles, (God willing!), over the next month as we work through our Lord to save souls and change lives for the better!

Link to donate or join the team:

<http://secure.ocmc.org/goto/MikeKuziak> Thank you in advance for your support of OCMC.

Gardening Request: The garden areas around the church have not been weeded due to the hot weather. If anyone would like to join us to beautify the gardens, please contact Marlene Melesko at 860-739-4360 or mmelesko@sbcglobal.net and we can set up a date and time.

Prayers, Intercessions and Commemorations



Many Years! to Kyle Hollis, Susan Egan and Ed Hayes on the occasion of their birthdays.

Please pray for our catecumen David.

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 institutionalized, 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.

Afterfeast of the Dormition. Apostle Thaddæus of the Seventy (ca. 44). Martyr Bassa of Edessa and her sons Theogonius, Agapius, and Pistus (2nd c.). Ven. Abramius the Wonderworker, Archimandrite

of Smolensk, and his disciple, Ven. Ephraim (13th c.). Ven. Abramius the Lover-of-Labor, of the Kiev Caves (Near Caves—12th-13th c.). Holy Schema-nun Martha.

Parish Calendar

Schedule of Services and Events

August 21 to August 29, 2022

Sunday, August 21

10th Sunday of Matthew
Hosking
9:30AM Divine Liturgy

Monday, August 22

The Holy Martyr Agathonicus

Tuesday, August 23

Kyle Hollis
Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary
Kaitlyn Luft
8:30AM Daily Matins

Wednesday, August 24

Theo Freeman
Susan Egan
Eutyches the Hieromartyr & Disciple of St. John the Theologian
4:30PM Open Doors

Thursday, August 25

Return of the Body of Bartholomew the Glorious Apostle
8:30AM Daily Matins

Friday, August 26

The Holy Martyrs Adrian and Natalie

Ed Hayes

Saturday, August 27

Pimen the Great
5:30PM Great Vespers

Sunday, August 28

11th Sunday of Matthew
9:30AM Divine Liturgy

Monday, August 29

Beheading of the Holy and Glorious Prophet,
Forerunner and Baptist John
Church Clearing: Maureen Skuby

Saints and Feasts

August 21

The Holy Apostle Thaddaeus

The Apostle Thaddaeus was from Edessa, a Jew by race. When he came to Jerusalem, he became a disciple of Christ, and after His Ascension he returned to Edessa. There he catechized and baptized Abgar (see Aug. 16). Having preached in Mesopotamia, he ended his life in martyrdom. Though some call him one of the Twelve, whom Matthew calls "Lebbaeus, whose surname was Thaddaeus" (Matt. 10:3), Eusebius says that he is one of the Seventy: "After [Christ's] Resurrection from the dead, and His ascent into Heaven, Thomas, one of the twelve Apostles, inspired by God, sent Thaddaeus, one of the seventy disciples of Christ, to Edessa as a preacher and evangelist of Christ's teaching" (Eccl. Hist. 1: 13).

August 23

Our Holy Father Irenaeus, Bishop of Lyons

The Holy Hieromartyr Irenaeus was born in Asia Minor about the year 120, and in his youth was a disciple of Saint Polycarp, Bishop of Smyrna. Saint Irenaeus was sent to Lyons in Gaul, to be a fellow labourer of Pothinus, Bishop of Lyons (celebrated June 2), who had also been a disciple Saint Polycarp. After the martyrdom of Saint Pothinus, Saint Irenaeus succeeded him as Bishop of Lyons. Besides the assaults of paganism, Irenaeus found himself compelled to do battle with many Gnostic heresies, against which he wrote his greatest work, *A Refutation and Overthrow of Knowledge Falsely So Called*. He was also a peace-maker within the Church. When Victor, Bishop of Rome, was prepared to excommunicate the Christians of Asia Minor for following a different tradition celebrating Pascha, Irenaeus persuaded him to moderate his zeal, and mediated peace. He made Lyons an illustrious bastion of Orthodoxy and a school of piety, and sealed his confession with martyrdom about the year 202, during the reign of Septimius Severus. He is not to be confused with Saint Irenaeus, Bishop of Sirmium, also celebrated today, who was beheaded and cast into a river in 304 under Diocletian.

August 24

The Translation of the Holy Relics

of Saint Peter, Metropolitan of Moscow

On this day we also commemorate the translation of the holy relics of Saint Peter, Metropolitan of Moscow, which took place in the year 1646.

Our holy and wonderworking Father Peter, Metropolitan of Moscow, was born in Volhynia, tonsured a monk at twelve years of age, and later ordained a priest. He lived in solitude for a time in a desert place north of Lvov and founded the Holy Transfiguration Monastery; afterwards he was sent to Constantinople, where the holy Patriarch Athanasius consecrated him Metropolitan of Kiev in 1308, and he returned to Vladimir, where the Metropolitans of Kiev had their residence at that time (see Saint Jonas on June 15). In 1325, he moved to Moscow, where he founded the Dormition Cathedral, and after his repose in December 21, 1326, was buried there. He was also an iconographer, and two of his icons, the Dormition and the Petrovskaya, are found in the Dormition Cathedral (see Oct. 5).

August 25

Titus the Apostle of the 70

Saint Titus was a Greek by race, and an idolater. But having believed in Christ through the Apostle Paul, he became Paul's disciple and follower and labored with him greatly in the preaching of the Gospel. When Paul ordained him Bishop of Crete, he later wrote to him the Epistle which bears his name. Having shepherded in an

apostolic manner the flock that had been entrusted to him, and being full of days, he reposed in peace, some ninety-four years of age.

August 27

Poimen the Great

Saint Pimen was from Egypt and shone forth in the ascetical life in Scete in the fourth century; he was renowned for his discretion. Many of his sayings and deeds are preserved in the Paradise of the Fathers and the Sayings of the Fathers.

Hymns of the Day



Tone 1 Troparion (Resurrection)

When the stone had
been sealed by the Jews,
while the soldiers were
guarding Your most pure
body,
You rose on the third

day, O Savior,
granting life to the world.
The powers of heaven therefore cried to You,
O Giver of Life:
“Glory to Your Resurrection, O Christ!
Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of
mankind!”

Tone 1 Troparion (Feast)

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world,
O Theotokos.

You were translated to life O Mother of Life, //
and by your prayers you deliver our souls from
death.

Tone 3 Troparion (St. Thaddeus)

Holy Apostle Thaddeus,
entreat the ^merciful God
to grant our souls forgiveness of
transgressions.

Tone 1 Kontakion (Resurrection)

As God, You rose from the tomb in glory,
raising the world with Yourself.
Human nature praises You as God, for death
has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage
and cries to You://

“You are the Giver of Resurrection to all, O
Christ!”

Tone 4 Kontakion (St. Thaddeus)

The Church sees you as a shining star, O
Apostle Thaddeus,
and is enlightened by your wonders. //
Save those who honor your memory in faith!

Tone 2 Kontakion (Feast)

Neither the tomb, nor death, could hold the
Theotokos,
who is constant in prayer and our firm hope in
her intercessions.

For being the Mother of Life, //
she was translated to life by the One Who
dwelt in her virginal womb.

Tone 1 Prokeimenon (Resurrection)

Let Your mercy, O Lord, be upon us /as we
have set our hope on You! (Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise
befits the just! (Ps. 32:1)

Tone 3 Prokeimenon (Song of the Theotokos)

My soul magnifies the Lord, / and my spirit
rejoices in God my Savior. (Lk. 1:46-47)

(Instead of “It is truly meet...,” we sing:)

The Angels, as they looked upon the
Dormition of the Virgin,
were struck with wonder,
seeing how the Virgin went up from earth to
heaven.

The limits of nature are overcome in you, O
Pure Virgin:
for birthgiving remains virginal, and life is
united to death;
a virgin after childbearing and alive after
death,
you ever save your inheritance, O Theotokos.

Communion Hymn

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

I will receive the cup of salvation and call on
the Name of the Lord. (Ps. 115:4)

Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 1st Tone. Psalm 32.22,1.

Let your mercy, O Lord, be upon us.

Verse: Rejoice in the Lord, O ye righteous.

The reading is from St. Paul's First Letter to the Corinthians 4:9-16.

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

Gospel Reading

10th Sunday of Matthew

The Reading is from Matthew 17:14-23

At that time, a man came up to Jesus and kneeling before him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you. But this kind never comes out except by prayer and fasting." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day."

The Faith We Hold

Holy Baptism



First place among the Sacraments of the Orthodox Church is occupied by Holy Baptism, by which a man, who has come to believe in Christ, by being immersed three

times in water in the Name of the Holy Trinity (Father, Son and Holy Spirit), is cleansed through Divine Grace of all sins (Original Sin and personal sins) and is reborn into a new holy, and spiritual life. This Baptism serves as the door through which man enters into the House of Eternal Wisdom the Church for, without it, a man cannot be united completely with the Savior, become a member of His Church, receive the other Sacraments, and be the heir to Eternal Life. As the Lord Himself said, in His discourse with Nicodemus, Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God (John 3:5)

This Sacrament of Holy Baptism, however, is not the same as the baptism performed by St. John the Baptist, for although this baptism of John was from heaven (Mark 11:30), it was only a prototype of Christ's Baptism: / baptize you with water; but He Who is mightier than I is coming...; He will baptize you with the Holy Spirit and with fire (Luke 3:16). The baptism of John prepared a man for the reception of the Messiah and His Kingdom (Matt. 3:1-2; Luke 1:16; 3:3). John's baptism was, in effect, a baptism of repentance (Mark 1:4; Acts 19:4) and not in the Name of the Holy Trinity.

Therefore those baptized by him were not reborn through the grace of the Holy Spirit and had to be rebaptized later (Acts 19:35). The Sacrament of Holy Baptism was instituted by Our Lord after His resurrection, when He appeared to His disciples and said, All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the Name of the Father

and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age (Matt. 28:18-20). The necessity of this baptism was further stressed by the Savior when He said to them, He who believes and is baptized will be saved; but he who does not believe will be condemned (Mark 16:16). On the day of Holy Pentecost, the Holy Apostles were themselves baptized by the Holy Spirit in the form of tongues of fire and began to administer the Sacrament of Baptism themselves to all who believed in Christ, wanted to repent and to change their life in accordance with His teaching. And Peter said to [the people], 'Repent, and be baptized every one of you in the Name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit'. So those who received his word were baptized, and there were added that day about three thousand souls (Acts 2:38,41).

According to the Holy Apostle Paul, if anyone is in Christ, he is a new creature (2 Cor. 5:17) and thus the regeneration of man's personality begins with the Sacrament of Baptism. As Scripture says, as many of you as were baptized into Christ have put on Christ (Gal. 3:27) and these words show that in Baptism the believer is united with Christ, a member of Christ's Church and through the Sacrament of the Holy Eucharist becomes a partaker of the Divine Nature in spirit and body. In Baptism a new element a supernatural one which remains hidden and acts secretly is poured in and the newly-illuminated receives a new name. Through this essential change in his human nature, he turns into a new creature.

This essential change in man's nature takes place through the free and moral participation of man himself and only on this condition is sin abolished in man in the Sacrament of Baptism. The dominion of sin over the power of the soul loses its strength in Baptism: It is Christ Who now dominates. But the element of sin still remains before the conscience as a seductive principle. That is why it is necessary for man to perfect himself morally even after Baptism; there is still the possibility of his fall. In Baptism man is given the power to struggle with sin and he faces the task of translating into life the Gifts of Grace of the Holy Spirit given to him in this Sacrament.

The Savior commanded His disciples to teach the Faith and to baptize all nations (Matt. 28:19), for as descendants of Adam all are in need of rebirth. This rebirth is accomplished only through Baptism, which is why all men seeking salvation, regardless of sex, nationality, or any other condition, must be baptized. Thus the Orthodox Church holds Baptism to be as necessary for infants as for adults, since they, too, are subject to Original Sin and without Baptism cannot be absolved of this sin.

In the Old Testament, circumcision was the prototype of the Sacrament of Baptism in the New Testament, by which the believer enters into a new covenant with God (Col. 2:11-12). If circumcision was performed in the Old Testament on all males, adult and infant (being prescribed for infants on the 8th Day after birth), so much the more, according to the grace of the new covenant, the Sacrament of Baptism should be administered to infants. Having become a member of the Church through Baptism, infants can receive Holy Communion

and from the first days of their life on Earth, they can become vessels of the Holy Spirit. Holy Scripture itself speaks of the baptism of whole families by the Apostles (Acts 16:14-15; 30-39; 1 Cor. 1:16), and there is no reason to consider that there were only adults in these families or to assume that when adults were baptized, the children in these families were not baptized. Christianity, above all, is a new life in Christ Jesus, and this life, according to the belief of the Orthodox Church, is given to all, and of course to children, for as the Lord Himself said, Let the children come to Me, and do not hinder them; for to such belongs the Kingdom of Heaven (Matt. 19:14).

As St. Paul says, we are called upon to confess one Lord, one Faith, one Baptism (Eph. 4:5). The Church teaches one Baptism because rebirth through grace experienced by man in this Sacrament is one and unrepeatable, just as one and unrepeatable is our natural birth, our death and the Resurrection of Christ. Baptism was, however, repeated, and still is, in cases where the first Baptism was administered incorrectly not in the Name of the Holy Trinity and not according to the way instituted by Our Lord.

The Baptism of both adults and children takes place in the presence of sponsors, who act as guarantors for the one being baptized. Only one sponsor is actually necessary, although there are usually two (or more). According to Church tradition, the sponsor for a male is a male and for a female is a female. The sponsor(s) are responsible for following after the spiritual and religious upbringing of the child, for which reason it is absolutely necessary

for the sponsor in question to be Orthodox. In earlier times, Baptism was done, on occasion, on the 8th Day after birth and (in Russian practice, at least) the child was given the name of that Saint whose feast was on the 8th Day, for it was usually the day of spiritual, not physical, birth that was celebrated. In modern practice, the Baptism is usually administered on or after the 40th Day after birth, the day of Churching, although we do note that in ancient times the Baptism and the Churching were administered separately. The custom of Churching is connected with Old Testament rites and, in particular, with the life of Christ when, on the 40th Day, He was brought by His parents to the Temple, fulfilling the terms of the Jewish Law.

Excerpt taken from "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings". Compiled and Edited by A Monk of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania 18459.

Wisdom of the Fathers

Here Christ is not speaking of that faith which believes in Him undoubtingly and knows Him to be true God, but of the faith (needed) to work miracles. If ye have faith, He said, so exceedingly warm and burning as a grain of mustard seed (for these are its qualities), and if it is believed without a doubt that ye will perform signs, then ye will receive such power, that if ye desire to move the very mountains, ye will move them.

St. John Chrysostom

The Gospel Commentary, edited by Hieromonk German Ciuba, 2002, 4th Century

Beyond the Sermon



Metropolitan Anthony of
Sourozh
ON HEALING
Sunday 22 July 1990

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

In today's Gospel we
hear about two

occasions on which Christ healed the sick. And we may ask ourselves, 'Why didn't He heal e v e r y o n e who was in need of healing?' Because - this is how I read it - because it is not only the healing of the body that was involved in the miraculous act of God; those were healed in their bodies who were ready, mature to be made whole and not only free from physical illness, who were prepared and capable for being given a wholeness that at the same time made them responsible for the gift of health. The natural life which they have had before was wane; illness was undermining all that nature has given them; the end was death, and here, they met the Living God. The Living God Who had by His word of power, but also by His act of love called them into the existence. And they were prepared, they were inwardly ready to receive a new life. The natural life had come to an end, or was

coming to an end, and now, a new life was offered, a life which was a gift of God, and a gift of God that entailed a completely new relationship between them and God, between them and all the surrounding world; a new relationship with themselves, a new attitude to themselves. Those who were healed were prepared to receive new life, for the second time, as it were, to be born by the power of God.

I believe, it is everyone who longed not only for physical healing, not only for a new strength to continue to live according to nature that could be healed. The Lord asks from them two questions; the one which we hear in today's Gospel, and the other one which we hear more than once in other passages. Today we have heard this question, 'Can you believe, do you believe? Do you believe that My compassion extends to you? Do you believe that I can heal you because you have seen in Me Who I am: the Living God become the Living man? Do you believe that you can be made whole, not only temporarily repaired, but given the wholeness of eternal life now? If you do, however little - you can. 'I believe, Lord, help my unbelief, my lack of belief!'. And the Lord said, 'If you can believe how ever little - it is possible'...

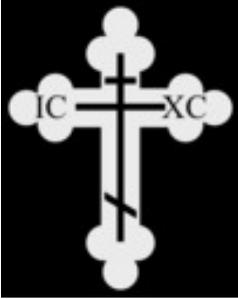
And the other question was, 'Do you want to be healed?' It seems to us such a strange question: who doesn't?.. Yes, if it was only a matter of being restored to physical health it would be simple; everyone would say 'yes'. But it is wholeness that is at stake; and wholeness means to become a human being in perfect harmony with God, in harmony with one's neighbour, with the created world, restructured inwardly as to be whole.

And this, it is not everyone of us who wishes, because the cost, if we think of it, is great; to accept this wholeness, we must accept a life that would be in the image of the life of Christ: to be among men as He was, with no thought of Himself, ready to accept all humiliation, ready to accept all suffering, all rejection, and humiliate no one, protect oneself against no suffering and reject no one; to receive all brothers without exception as Christ receives us. And who of us can claim that he is worthy of being received, of being recognised by Christ, by God in Him, as His brother or sister?

Let us therefore ask ourselves: Can we answer these two questions? Can I say to the Lord, 'I believe, Lord - help my lack of belief, my inner hesitation born of the experience I have of a broken personality and of a distorted world. Help me believe that wholeness and harmony are possible!..'

But also, let us ask ourselves whether we are prepared to accept new life, wholeness on God's own terms: to remain in this world as Christ lived in it, possessed of sacrificial love, renouncing ourselves, caring only for the other person's salvation, and every other person's life. If we are, then we turn to God and say, I believe, Lord; I open myself to wholeness: I may not achieve it at once, but I will struggle for it, give all my life for it, and serve everyone possessed of Thine Own sacrificial love. 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)
(<https://bit.ly/StA-Calendar>)

Facebook - @stalexisorthodox

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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!