



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, January 22, 2023

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:

Greg Jankura - Vice President

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Council Member at Large

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

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

My Beloved Children in the Lord,

From the earliest times, Christians have been at variance with the world because of their reverence toward sexuality, marriage, and human life at all its stages. In the post-apostolic Epistle to Diognetus, very possibly from the pen of St. Polycarp, the disciple of St. John the Theologian, we read that Christians ‘marry, as do all others; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh’ (ch. 5).

Rather than viewing pleasure and fleeting happiness as the supreme good, Christians know that virtue, a rightly-ordered relationship with God and the world which he created, is what leads up toward true goodness, which is God himself. Another word for this right relationship with the Creator is life.

Jesus Christ, the Son of God and incarnate Word came to tear down the dividing wall of hostility between God and man and restore us to our friendship with the Divinity, which friendship had eroded because of sin (Eph. 2:14). Thus he is revealed to be the Life and Light of the world (Jn. 8:12, 11:25, 14:6), the one in whom and through whom we enter into a rightly-ordered relationship with existence and the Source of existence, and who shows us what that relationship—virtue—is, and where it leads—eternal life, eternal relationship with the Lord and his saints.

Life, for Christians, means far more than biological life. And yet this deeper and broader conception of life should only increase our reverence for biological life. For, in Christ, we understand that every human being is created in the image of God, and that every human life is a free gift of the Father, from whom comes every good and perfect gift (Gen. 1:27, Jam. 1:17).

Thus, we understand that there is no opposition between reverence for life and true human flourishing. Or, to cast the matter more bluntly, we can never accept abortion and infanticide as a solution for other human ills. Rather, we must see the sins of abortion and infanticide as manifestations of the same evils that

underlie other social injustices.

This year, Sanctity of Life Sunday has taken on a new meaning. The Supreme Court has undone, as far as lies in its power, the injustice wrought by its decision in the case of Roe v. Wade. But this means that our work in defense and promotion of life is only just beginning.

We know that, as soon as Christians gained a voice in the Roman Empire, that used that voice to speak against the enormities that the Empire committed against human dignity: slavery, gladiator and beast fights, and, yes, abortion and infanticide. As long as we Orthodox Christians have some voice in this pluralistic, democratic society, it is right that we use this voice to defend the weakest among us, including especially the unborn children who still lie under threat of legalized abortion in many jurisdictions.

But we must never, ever allow ourselves to become focused solely on political, and much less partisan and ideological, pursuits. Instead, the defense and promotion of life must start and end with our personal commitment: in our hearts, in our families, in our parishes, in our communities, with alms of time and treasure and talent and effort. With whatever resources God may give us, we must promote true human flourishing, starting with the right to life for all people, at all stages of life. And we must do what we can to orient our life toward God through virtuous living, encouraging the same in our brethren and neighbors wherever and however it is possible. In so doing, we might hope to attain to the everlasting life and bountifulness of the

heavenly kingdom, where Christ the Lord reigns with his Father and his All-holy and life-giving Spirit.

Yours in Christ,

+TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

Prayers, Intercessions and Commemorations



Please continue to pray for our catechumens, David, James and Anthony (and his family).

- 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.

31st SUNDAY AFTER PENTECOST — New Martyrs and Confessors of Russia. Apostle Timothy of the Seventy (96). Monastic Martyr Anastasius the Persian (628). Monastic Martyr Anastásii, Deacon, of the Kiev Caves (Near Caves—12th c.). Ven. Makáry of Zhabynsk, Wonderworker (1623). 377 Martyred Companions in Bulgaria (ca. 817).

Parish Calendar

Schedule of Services and Events

January 22 to January 30, 2023

Sunday, January 22

Kyra and Roderick Sutteran
15th Sunday of Luke
9:30AM Divine Liturgy

Monday, January 23

Church Cleaning: S. Davis
Hieromartyr Clement, Bishop of Ancyra

Tuesday, January 24

Xenia, Deaconess of Rome
8:30AM Akathist to St Xenia of Petersburg

Wednesday, January 25

Gregory the Theologian, Archbishop of Constantinople
4:30PM Open Doors

Thursday, January 26

Xenophon & his Companions
Fr. Steven Voytovich - B
8:30AM Daily Matins

Friday, January 27

Removal of the Relics of John Chrysostom, Archbishop of Constantinople
8:30AM Akathist to St John Chrysostom

Saturday, January 28

Ephraim the Syrian
5:30PM Great Vespers

Sunday, January 29

Mary Ella Luft - B
Sunday of the Canaanite
9:30AM Divine Liturgy

Monday, January 30

Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom

Saints and Feasts

January 22

Timothy the Apostle of the 70

The Apostle Timothy, who was from Lystra of Lycaonia, was born of a Greek (that is, pagan) father and a Jewish mother. His mother's name was Eunice, and his grandmother's name was Lois (II Tim. 1:5). He became the disciple of the Apostle Paul when the latter first preached there, and he followed St. Paul during the whole period of the Apostle's preaching. Afterwards, Timothy was consecrated by him as first Bishop of the church in Ephesus. Under the supervision of John the Evangelist, who governed all the churches in Asia, he completed his life as a martyr in the year 97. He was stoned to death by the heathens,

because, as some surmise, he opposed the festival held in honor of Artemis (Diana). The Apostle Paul's First and Second Epistles to Timothy were written to him.

January 22

Anastasios, the Persian Righteous Monk-martyr

Saint Anastasius was a Persian by race, the son of a Magus, and a soldier in the Persian army in the days of Chosroes II, King of Persia, and Heraclius, Emperor of New Rome. The Saint's Persian name was Magundat.

When Chosroes captured Jerusalem in the year 614 and took the Precious Cross away captive, Magundat heard the report of the miracles that came to pass through the Cross of our salvation. Being of a prudent mind, perplexed that an instrument of torture should be so highly honored by the Christians, yet seized with longing to learn their Faith, he diligently sought out instruction in the whole divine dispensation of Christ: His Incarnation, Passion, and Resurrection. When he learned what he sought to know, his soul was filled with wonder and joy. Withdrawing to the Holy City, he was baptized by Saint Modestus, Patriarch of Jerusalem, and became a monk, receiving the new name of Anastasius.

As he read the lives of the Saints and the accounts of the holy Martyrs, his heart was kindled with love for them to such a degree that he prayed to be counted worthy of a martyr's end like unto theirs. Finally, unable

to contain his longing, he left his monastery. Encountering certain Persian Magi at Caesarea, he rebuked them for their delusion. Since Palestine was still held in the captivity of the Persians, he was taken before the Persian ruler, questioned, beaten, and imprisoned. He was then taken with other captives to Persia, where, after many tortures, refusing to espouse again the error of his fathers, he was hanged up by one hand, strangled with a noose, and beheaded. The translation of his holy relics is celebrated on the 24th of this month.

January 24

Xenia, Deaconess of Rome

Our righteous Mother Xenia of Rome was of a distinguished family. While her parents were preparing to wed her, she stole away secretly, taking two handmaids with her, and departed for Mylasa of Karia in Asia Minor, and there she completed her life in asceticism. She was ordained deaconess by Paul, her spiritual father, who became Bishop of Mylasa. Although she was originally named Eusebia, to conceal her identity, she took the name Xenia - which means "stranger" in Greek - because of her estrangement from her country.

January 24

Xenia of St. Petersburg, Fool-for-Christ

Our righteous Mother Xenia of Petersburg was born about the year 1730. She was married to a Colonel named Andrew; when

she was twenty-six years old, her husband died suddenly, having been drinking with his friends. Left a childless widow, Xenia gave away all that she had, and vanished from Saint Petersburg for eight years; it is believed that she spent this time in a hermitage, learning the spiritual life. When she returned to Saint Petersburg, she wore her husband's military clothing, and would answer only to the name Andrew, that is, the name of her late husband. She took up the life of a homeless wanderer, and was abused by many as insane; she bore this with great patience, crucifying the carnal mind through the mockery she endured, and praying for her husband's soul. She was given great gifts of prayer and prophecy, and often foretold things to come; in 1796 she foretold the death of Empress Catherine II. Having lived forty-five years after her husband's death, she reposed in peace at the age of seventy-one, about the year 1800. Her grave became such a source of miracles, and so many came to take soil from it as a blessing, that it was often necessary to replace the soil; when a stone slab was placed over her grave, this too disappeared over time, piece by piece. Saint Xenia is especially invoked for help in finding employment, lodging, or a spouse.

January 25

Gregory the Theologian, Archbishop of Constantinople

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father,

who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged,

as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

His extant writings, both prose and poems

in every type of metre, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

Like an unwandering star beaming with splendour,
Thou bringest us by mystic teachings, O Father,
To the Trinity's sunlike illumination,
O mouth breathing with fire, Gregory most mighty.

January 28

Ephraim the Syrian

Saint Ephraim was born in Nisibis of Mesopotamia some time about the year 306, and in his youth was the disciple of Saint James, Bishop of Nisibis, one of the 318 Fathers at the First Ecumenical Council. Ephraim lived in Nisibis, practicing a severe ascetical life and increasing in holiness, until 363, the year in which Julian the Apostate was slain in his war against the Persians, and his successor Jovian surrendered Nisibis to them. Ephraim then

made his dwelling in Edessa, where he found many heresies to do battle with. He waged an especial war against Bardaisan; this gnostic had written many hymns propagating his errors, which by their sweet melodies became popular and enticed souls away from the truth. Saint Ephraim, having received from God a singular gift of eloquence, turned Bardaisan's own weapon against him, and wrote a multitude of hymns to be chanted by choirs of women, which set forth the true doctrines, refuted heretical error, and praised the contests of the Martyrs.

Of the multitude of sermons, commentaries, and hymns that Saint Ephraim wrote, many were translated into Greek in his own lifetime. Sozomen says that Ephraim "Surpassed the most approved writers of Greece," observing that the Greek writings, when translated into other tongues, lose most of their original beauty, but Ephraim's works "are no less admired when read in Greek than when read in Syriac" (Eccl. Hist., Book 111, 16). Saint Ephraim was ordained deacon, some say by Saint Basil the Great, whom Sozomen said "was a great admirer of Ephraim, and was astonished at his erudition." Saint Ephraim was the first to make the poetic expression of hymnody and song a vehicle of Orthodox theological teachings, constituting it an integral part of the Church's worship; he may rightly be called the first and greatest hymnographer of the Church, who set the pattern for those who followed him, especially Saint Romanos the Melodist. Because of this he is called the "Harp of the Holy Spirit." Jerome says that his writings were read in some churches after the reading of the

Scriptures, and adds that once he read a Greek translation of one of Ephraim's works, "and recognized, even in translation, the incisive power of his lofty genius" (De vir. ill., ch. CXV).

Shortly before the end of his life, a famine broke out in Edessa, and Saint Ephraim left his cell to rebuke the rich for not sharing their goods with the poor. The rich answered that they knew no one to whom they could entrust their goods. Ephraim asked them, "What do you think of me?" When they confessed their reverence for him, he offered to distribute their alms, to which they agreed. He himself cared with his own hands for many of the sick from the famine, and so crowned his life with mercy and love for neighbor. Saint Ephraim reposed in peace, according to some in the year 373, according to others, 379.

January 28

Isaac the Syrian, Bishop of Ninevah

The great luminary of the life of stillness, Saint Isaac, was born in the early seventh century in Eastern Arabia, the present-day Qatar on the Persian Gulf. He became a monk at a young age, and at some time left Arabia to dwell with monks in Persia. He was consecrated Bishop of Nineveh (and is therefore sometimes called "Saint Isaac of Nineveh"), but after five months received permission to return to solitude; he spent many years far south of Nineveh in the mountainous regions of Beit Huzaye, and lastly at the Monastery of Rabban Shabur.

He wrote his renowned and God-inspired Ascetical Homilies toward the end of his long life of monastic struggle, about the end of the seventh century. The fame of his Homilies grew quickly, and about one hundred years after their composition they were translated from Syriac into Greek by two monks of the Monastery of Mar Sabbas in Palestine, from which they spread throughout the monasteries of the Roman Empire and became a guide to the hesychasts of all generations thereafter.

Hymns of the Day



Tone 7 Troparion (Resurrection)

By Your Cross You
destroyed death.
To the thief You opened
Paradise.
For the Myrrhbearers
You changed weeping

into joy.
And You commanded Your disciples, O Christ
God,
to proclaim that You are risen, //
granting the world great mercy.

Tone 4 Troparion (St. Timothy)

Having learned goodness and maintaining
continence in all things,
you were arrayed with a good conscience as
befits a priest.
From the Chosen Vessel you drew ineffable
mysteries;
you kept the Faith, and finished a course

equal to his. //
Hieromartyr Timothy, entreat Christ God that
our souls may be saved!

Tone 4 Troparion (St. Anastasius)

Your holy martyr Anastasius, O Lord,
through his sufferings has received an
incorruptible crown from You, our God.
For having Your strength, he laid low his
adversaries,
and shattered the powerless boldness of
demons. //
Through his intercession, save our souls!

Tone 7 Kontakion (Resurrection)

The dominion of death can no longer hold men
captive,
for Christ descended, shattering and
destroying its powers.
Hell is bound, while the Prophets rejoice and
cry:
"The Savior has come to those in faith; //
enter, you faithful, into the Resurrection!"

Tone 1 Kontakion (Saints)

Let us the faithful praise the Holy Apostle
Timothy,
the companion of Paul in his travels;
and, together with him, let us honor the wise
Anastasius,
who came as a star from ^Persia //
for the healing of the passions of our souls
and the diseases of our bodies.

Tone 7 Prokeimenon (Resurrection)

The Lord shall give strength to His people. /
The Lord shall bless His people with peace.
(Ps. 28:11)

V. Offer to the Lord, O you sons of God! Offer young rams to the Lord! (Ps. 28:1a)

Communion Hymn

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

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 6th Tone. Psalm 27.9,1.

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's First Letter to Timothy 1:15-17.

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. To the King of ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

Gospel Reading

The Reading is from Luke 18:35-43

At that time, as Jesus drew near to Jericho,

a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

Wisdom of the Fathers

For Christ's presence is like that of some life-giving, scented balsam which restores health, enriches life and gives savor to the soul, the thoughts, the words of a man. In brief, distance from Christ means corruption and death, and closeness to Him means salvation and life.

Bishop Nikolai Velimirovic

Prolog, 4 February

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 every one 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 however 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.

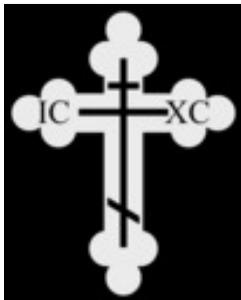
And this, it is not everyone of us who wishes, because the cost, if we think of it, is great; to accept this wholeness, we must accept a life that would be in the image of the life of Christ: to be among men as He was, with no thought of Himself, ready

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.

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

Facebook - @stalexisorthodox

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