



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 18, 2024

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- President
Sharon Hanson - Member at Large
Luba Martins - 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) 322-2906, 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

Prayer Requests

Please keep the PenkoffLedbeck family in your prayers. Glenn's father, Paul, has been placed into hospice, and Glenn will be flying out to Arizona tomorrow to be with his family.

Please keep Susan Davis in your prayers. She had a fall yesterday and has fractured her femur in three places. She is at Middlesex Hospital now and is schedule to have surgery later today.

The **Outreach Committee** would like to thank all those who donated school supplies and gift cards for the students of Clinton.

We were able to donate to Clinton Family Services 3 grocery bags of school items

as well as 9 gift cards to Staples totaling \$65. Thank you all for your generosity.

Annual FORCC Banquet

Fellow brothers, Christ is in Our Midst,

I greet you all this evening to announce if you have not received word of the Annual FORCC Banquet. This year it will be on October 6th at Saint Dimitri's in Easton. Our very own Bishop Benedict will be the guest speaker this year. I have attached the ad form for your convenience. Please send ads to me if you not have not sent one before, otherwise return the form to me stating that you would like to use a past year's ad. This is an opportunity to show unity and support in our state and as heirs to the missionaries in Alaska it is our duty to do this to the best of our God given abilities and talents. A blessed remainder of the fast to all. Any questions, contact me.

In Christ,

Dn. Peter R.

Upcoming...

**DIOCESE OF NEW ENGLAND
61st DIOCESAN ASSEMBLY
Cumberland, RI
OCTOBER 25-26, 2024**

Prayers, Intercessions and Commemorations



Many Years! To Samuel Jankura on the occasion of his birthday and Name's Day, and to Kyle Holis and Susan Egan on the occasion of their birthdays.

Memory Eternal! to Robert Pavlik on the anniversary of his repose in the Lord.

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.

Please let Fr. Steven know via email if you have more names for which to pray.

- Departed: Dennis, Galina, Olga, Mat Lillian, Dorothy
- Clergy and their families: Fr Sergei, Fr Ceriphim
- Catechumen: Robert, Abbie, Matthew, Joseph, Mary, and Kevin
- Individuals and Families: Luba, Suzanne, Gail Galina, Evelyn, Rosemary, John, Daniel & Dayna, Kristen, Charles, Victor
- Birthdays and Name's Days this Month: Michael Kuziak, Susan Davis, Douglas Kuziak, Stasia PenkoffLedbeck, Samuel Jankura, Kyle Holis, Susan Egan, Anastasia Littlefield, Irene Kaiser
- Anniversaries this Month: Valery and Jason Danilack-Federer, Fr Steven and Anne Hosking, Dn Timothy and Maureen Skuby
- Expecting and Newborn: Lynn, David and their unborn child,
- Traveling: Michael, Jason, Demetra, Dn Timothy
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua, Remy, Stormy, Scott, Anne

8th SUNDAY AFTER

PENTECOST — Tone 7. Afterfeast of the Dormition. Martyrs Florus and Laurus of Illyria (2nd c.). Martyrs Hermes, Serapion and Polyænus, of Rome (2nd c.). Hieromartyr Emilian and with him Martyrs Hilarion, Dionysius, and Hermippus (4th c.). Ss. John (674) and George (683), Patriarchs of Constantinople. Ven. Macarius, Monk. Repose of Ven. John, Abbot of Rila (946). Ven. Sophronius of St. Anne's Skete (Mt. Athos). Ven. Arsenios of Paros (1877)., Claudius, and his wife Praepedigna and their sons Alexander and Cutias (295-296).

St. Néphon, Patriarch of Constantinople (Mt. Athos—1515).

- Again we pray for those who have lost their lives because of the wars in Ukraine and in the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.
- Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the wars in Ukraine and in the Middle East.
- Again we pray for a cessation of the hostilities against Ukraine and the Middle East, and that reconciliation and peace will flourish there, we pray thee, hearken and have mercy.

Parish Calendar

St Alexis Parish

August 18 to August 26, 2024

Sunday, August 18

8th Sunday of Matthew
Special Parish Meeting
Sam Jankura
9:30AM Divine Liturgy

Monday, August 19

Andrew the General & Martyr & his 2,593 soldiers
+Robert Pavlik

Tuesday, August 20

Samuel the Prophet
8:30AM Matins

6:00PM Parish Council Mtg

Wednesday, August 21

‡ The Holy Apostle Thaddaeus
Hosking

Thursday, August 22

The Holy Martyr Agathonicus
8:30AM Matins

Friday, August 23

‡ Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary
Kyle Hollis
Kaitlyn Luft

Saturday, August 24

Susan Egan
Eutyches the Hieromartyr & Disciple of St. John the Theologian
5:30PM Great Vespers

Sunday, August 25

9th Sunday of Matthew
9:30AM Divine Liturgy

Monday, August 26

The Holy Martyrs Adrian and Natalie
Ed Hayes

Saints and Feasts

August 18

Floros & Lauros the Monk-martyrs of Illyria

These Martyrs were twin brothers, and stonemasons. After the martyrdom of their teachers Proclus and Maximus, they left Byzantium and came to the city of Ulpiana

in Illyricum, where a certain Licinius hired them to build a temple for the idols. The wages he gave them, they distributed to the poor, and when the temple was built, Floros and Lauros gathered the paupers, and with their help put ropes about the necks of the idols, pulled them to the ground, and furnished the temple as a church. When Licinius learned of this, he had the paupers burned alive in a furnace. Floros and Lauros were tormented, then cast into a deep well, where they gave up their souls to the Lord. When their holy relics were recovered years later, they poured forth myrrh and worked many miracles; they were enshrined in Constantinople.

August 19

Andrew the General & Martyr & his 2,593 soldiers

During the reign of Maximian, about the year 289, Antiochus the Commander-in-Chief of the Roman forces sent Andrew with many other soldiers against the Persians, who had overrun the borders of the Roman dominion. Saint Andrew persuaded his men to call upon the Name of Christ, and when they had defeated the Persians with unexpected triumph, his soldiers believed in Christ with him. Antiochus, learning of this, had them brought before him. When they confessed Christ to be God, he had Andrew spread out upon a bed of iron heated fiery hot, and had the hands of his fellow soldiers nailed to blocks of wood. Antiochus then commanded some thousand soldiers to chase the Saints beyond the borders of the empire. Through the instructions of Saint

Andrew, these soldiers also believed in Christ. At the command of Antiochus, they were all beheaded in the mountain passes of the Taurus mountains of Cilicia.

August 20

Samuel the Prophet

This most holy man, a Prophet of God from childhood, was the last judge of the Israelite people, and anointed the first two Kings of Israel. He was born in the twelfth century before Christ, in the city of Armathaim Siphera, from the tribe of Levi, the son of Elkanah and Hannah (Anna). He was the fruit of prayer, for his mother, being barren, conceived him only after she had supplicated the Lord with many tears; wherefore she called him Samuel, that is, "heard by God." As soon as Hannah had weaned him, she brought him to the city of Silom (Shiloh), where the Ark was kept, and she consecrated him, though yet a babe, to the service of God, giving thanks to Him with the hymn found in the Third Ode of the Psalter: "My heart hath been established in the Lord . . ." Samuel remained in Silom under the protection of Eli the priest. He served in the Tabernacle of God, and through his most venerable way of life became well-pleasing to God and man (I Kings 2: 26). While yet a child, sleeping in the tabernacle near the Ark of God, he heard the voice of God calling his name, and foretelling the downfall of Eli; for although Eli's two sons, Ophni and Phineas, were most lawless, and despisers of God, Eli did not correct them. Even after Samuel had told Eli of the divine warning, Eli did

not properly chastise his sons, and afterwards, through various misfortunes, his whole house was blotted out in one day.

After these things came to pass, Samuel was chosen to be the protector of the people, and he judged them with holiness and righteousness. He became for them an example of all goodness, and their compassionate intercessor before God: "Far be it from me that I should sin against the Lord in ceasing to pray for you; yea, I will serve the Lord, and show you the good and the right way" (ibid. 12:23). When he asked them -- having God as witness -- if he ever wronged anyone, or took anyone's possessions, or any gift, even so much as a sandal, they answered with one voice: "Thou hast not defrauded us, nor oppressed us, nor afflicted us, neither hast thou taken anything from anyone's hand" (ibid. 12:4). When Samuel was old, the people asked him for a king, but he was displeased with this, knowing that God Himself was their King. But when they persisted, the Lord commanded him to anoint them a king, saying, "They have not rejected thee, but they have rejected Me from reigning over them" (ibid. 8:7); so Samuel anointed Saul. But Saul transgressed the command of God repeatedly, so Samuel anointed David. Yet, since Samuel was a man of God, full of tender mercy, when the Lord told him that He had rejected Saul, Samuel wept for him the whole night long (ibid. 15:11); and later, since he continued to grieve, the Lord said to him, "How long wilt thou mourn for Saul?" (ibid. 16:1). Having lived blamelessly some ninety-eight years, and become an example to all of a God-pleasing life, he reposed in the eleventh century before

Christ. Many ascribe to him the authorship of the Books of Judges, and of Ruth, and of the first twenty-four chapters of the First Book of Kings (I Samuel).

August 21

Thaddeus the Apostle of the 70

The Apostle Thaddeus 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 Thaddeus" (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 Thaddeus, 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 peacemaker 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

Kosmas the New Hieromartyr & Equal-to-the Apostles of Aetolia

Our holy Father Kosmas was from the town of Mega Dendron (Great Tree) of Aetolia. At the age of twenty, he went to study at the school of the Monastery of Vatopedi on the Holy Mountain. Later, he came to the Athonite Monastery of Philotheou where he was tonsured. With the blessing of his abbot, he departed for Constantinople where he learned the art of rhetoric, and thereafter, he began to preach throughout all the regions of northern Greece, the Ionian Islands, but especially in Albania,

for the Christian people there were in great ignorance because of the oppression and cruelty of the Moslems. Finally, in 1776, after having greatly strengthened and enlightened the faithful, working many signs and wonders all the while, he was falsely accused by the leaders of the Jewish people and was executed by strangulation by the Moslem Turks in Albania.

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 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 4 Troparion (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.

Tone 4 Troparion (Martyrs)

Let us praise as is meet, O faithful, the most comely, radiant and divinely wise martyrs:
Most blessed Florus and all-venerable Laurus,
who proclaimed to all the uncreated Trinity.
Suffering unto bloodshed,
they were adorned with brilliant crowns.//
Entreat Christ our God to 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 5 Kontakion (St. Alexis)

Let us, the faithful praise the Priest Alexis, a bright beacon of Orthodoxy in America, a model of patience and humility, a worthy shepherd of the Flock of Christ. He called back the sheep who had been led astray and brought them by his preaching to the Heavenly Kingdom.

Glory to the Father, and to the Son, and to

the Holy Spirit

Tone 8 Kontakion (Martyrs)

Today all the world honors in glory the divinely wise Florus and Laurus as pious martyrs who suffered for Christ. Through their prayers may we receive grace and mercy//
and be delivered from calamity and temptation, and from wrath and sorrow on the Day of Judgment!

now and ever and unto ages of ages. Amen.

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.

HYMN TO THE THEOTOKOS

(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! [I will receive the cup of salvation and call on the Name of the Lord. Alleluia (3X)

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 7th Tone. Psalm 28.11,1.

The Lord will give strength to his people.

Verse: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

The reading is from St. Paul's First Letter to the Corinthians 1:10-17.

Brethren, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

Gospel Reading

8th Sunday of Matthew

The Reading is from Matthew 14:14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

Wisdom of the Fathers

And another thing too we learn, the self-restraint of the disciples which they practised in necessary things, and how little they accounted of food.

St. John Chrysostom

Homily 49 on Matthew 14, 4th Century

For being twelve, they had five loaves only and two fishes; so secondary to them were the things of the body: so did they cling to the things spiritual only. And not even that little did they hold fast, but gave up even it when asked.

St. John Chrysostom

Homily 49 on Matthew 14, 4th Century

Beyond the Sermon



Jesus sits in a boat on the eastern shore of the Sea of Galilee, in the region where He had grown up. From the boat, which symbolizes the Church, the Lord teaches the multitude through parables. We read many such parables in the four Holy Gospel Books

(according to Matthew,

Mark, Luke, and John). The people in Jesus' town synagogue in Nazareth then reject Him, and His cousin, Saint John the Baptist, is arrested. After the Martyrdom of Saint John the Baptist at the hands of Herod the King, Jesus departs from the region around Nazareth by boat to a deserted place by Himself.

The Lord often spends time alone in prayer because He wants to provide us with an example of how to pray to the Father and how to pray alone, and He restores humanity by His prayers, as the Divine Son who takes on human nature. The recent events also sadden

Him. But instead of allowing that to become a root of bitterness against people, it becomes how He shows His love and mercy to all.

When the people hear that He has gone to a deserted place, they follow Him on foot from the cities. When Jesus goes out, He sees a great multitude, and He is moved with compassion for them and heals those who are sick. As we read in the Scriptures, the

Lord is gracious and compassionate, slow to anger, and abiding in love. His kindness is shown to all people, bringing them to Himself and fulfilling their needs.

The Lord begins by healing the sick, and He does this all day, for many people are coming to Him. He sends no one away. At the end of the day, when the sun begins to set,

His disciples come to Him and ask Him to let the people go to the villages to buy some food, since they had not eaten all day.

The disciples had compassion for the people, realizing that all those families, with women and children, had not eaten all day, and if they did not go back to their villages quickly, they would not be able to buy any food. However, the disciples' compassion stopped short of realizing that their practical solution did not consider that the Son of God Himself was with them, and His compassion is as limitless as His power

and grace.

Jesus told the disciples to give them something to eat. The Lord's statement here shows us two lessons. Firstly, they did not need to go anywhere other than the Lord's presence, which is true for all of us. When there are difficulties in life, what is most important is

that we do not turn away from Christ and focus only on other possible solutions.

Instead,

we are called to turn to Christ first.

Of course, the Lord teaches us to be wise yet simple so that we may use the good resources of this world to help us find solutions, as these resources are gifts from God.

However, we transcend human effort with our focus on the Lord, Who is the primary source of peace, love, grace, and Divine Power to help us in our need. We pray with Him,

opening ourselves to His grace since He loves us unconditionally.

Secondly, the Lord challenges the disciples to do what seems impossible: give the multitude food. This story refers to Jesus' miracle of multiplying the bread to feed the people. Still, the Lord Himself emphasizes not His own miracle but the disciples' faith and

willingness to serve others. Christ gives us a brilliant example of compassion and love.

Before the disciples could fully understand what He was about to do, He challenged their

faith to love the multitude as He loves them.

Despite the disciples' objections to sending the people away, the Lord calls for them. The disciples are perplexed because

they do not know what the Lord is about to do. They have only five loaves and two fish, and there are about five thousand men, plus women and children. However, what appears impossible becomes an opportunity for God to show His love and mercy. Nothing is impossible with God's love. Saint John Chrysostom says, "In this miracle, Jesus was teaching them humility, temperance, and charity to be of like mind toward one another and to share all things in common."

In the New Testament, we read of two events about the feeding of the multitudes.

They are not the same event. They take place in different places and with other people.

Here, there are five loaves and five thousand people, and the numbers represent the revelation of God to His people in the five books of Moses in the Old Testament.

What Moses came to prepare, Jesus comes to fulfill. As the Lord feeds the people of Israel with manna in the desert of Sinai in the Old Testament, now Christ, the Son of God Himself, is also in a deserted place, inaugurating the New Testament, and feeding

five thousand people with five loaves. The Lord tells His disciples later that they would be

fishers of men. The two fish are also symbols of the people of God gathering to Christ, from both the Judean and Gentile people.

The Lord directs the crowds to sit down on the grass, and taking the five loaves and the two fish, he looks up to Heaven. He blesses and breaks the bread and gives the loaves

to the crowds. This language is key because, in the New Testament and the liturgical tradition of the Church, the bread is taken, blessed, broken, and given to us. This points to

the Holy Eucharist, which Jesus foreshadows in feeding the five thousand.

The Lord knows about our worldly needs for food, clothing, and shelter, but He also provides us with the Bread of Immortality, which feeds our souls unto eternal life.

Above all else, it is in the Holy Eucharist that we encounter Christ, are mystically united to Him, and are renewed.

All the people eat and are satisfied. They take up twelve baskets full of the broken pieces left over. The number twelve symbolizes discipleship (the twelve Apostles) and

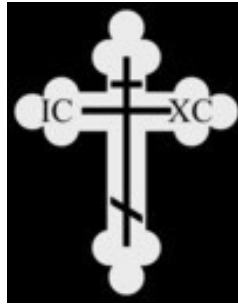
feeding people with twelve baskets is how the Holy Gospel shows us that the Lord feeds all of his disciples, both physically and spiritually.

We are called to have compassion for those who are hungry and those in need. We are also called to come to Him, who is the Bread of Life, and receive His Body and Blood

at the chalice unto eternal life. When we allow ourselves to be strengthened by the Bread

of Life, Jesus Christ, we can go out and similarly strengthen others by the grace of God.

The Back Page



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