



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 14, 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

Youth Rally

Please help spread the word about Youth Rally, registration is closing on the 15th! Registration forms can be found here: [Youth Ministry | Diocese of New England \(dneoca.org\)](http://YouthMinistry|DioceseofNewEngland(dneoca.org))

Vacation Update

Because of circumstances beyond our control, our vacation plans have been canceled. Services will be held as scheduled. More information will be provided at announcements following liturgy.

Prayers, Intercessions and Commemorations



Memory Eternal! on the anniversary of the repose of Olga Kurcharski

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
- Clergy and their families: Fr Sergei,
- Catechumen: Robert, Abbie, Matthew, Joseph, Mary, and Kevin
- Individuals and Families: Luba,

- Suzanne, Gail Galina, Evelyn, Rosemary, John, Daniel & Dayna, Kristen, Charles
- Birthdays and Name's Days this Month: John Skrobat, Glenn PenkoffLedbeck
- Anniversaries this Month:
- Expecting and Newborn: Lynn, David and their unborn child, Gregory and Elizabeth and their unborn son, Timothy
- Traveling: Michael, Lucy, Demetra
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua, Remy, Stormy, Scott

3rd SUNDAY AFTER

PENTECOST — Tone 2. Fathers of the

1st Six Ecumenical Councils. Apostle Aquila of the Seventy (1st c.). Ven. Stephen, Abbot of Mákhreshche (Vologdá—1406). Martyr Justus at Rome (1st c.). Ven. Ellius (Hellius), of Egypt (4th c.). Ven. Onesimus of Magnesia (4th c.). Repose of Ven. Nikodemus the Hagiorite (1809).

- 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

July 14 to July 22, 2024

Sunday, July 14

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

Monday, July 15

St. Vladimir Equal to the Apostles
The Holy Martyrs Cyricus and His Mother Julitta

Tuesday, July 16

Athenogenes the Holy Martyr of Heracleopolis
8:30AM Matins

Wednesday, July 17

☐ The Holy Great Martyr Marina (Margaret)
6:00PM Parish Council

Thursday, July 18

New Martyr Elizabeth
Holy Martyr Emilian
8:30AM Matins

Friday, July 19

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

Saturday, July 20

The Glorious Prophet Elias (Elijah)
Mother Maria Skobtsova
5:30PM Great Vespers

Sunday, July 21

4th Sunday of Matthew
9:30AM Divine Liturgy

Monday, July 22

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

Saints and Feasts

July 14

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 14

Aquila the Apostle among the 70

Saint Aquila, who was from Pontus of Asia Minor, was a Jew by race and a tent-maker

by trade. In the year 52 he and his wife Priscilla were in Corinth when Saint Paul first came there. They gave him hospitality, and the Apostle remained with them for many days, himself working at the same trade as they (Acts 18:2-3). And having believed in Christ through Paul, they followed him from that time on, working together with him and suffering perils with him for the sake of the preaching of the Gospel, as he himself testifies concerning them in his Epistle to the Romans, saying: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the nations" (Rom. 16:3-4). When and where they reposed is unknown.

July 15

Vladimir, Equal-to-the-Apostles of Kiev

Grandson of Saint Olga, Saint Vladimir ascended the throne of Kiev in 980. Though a zealous idolater, he was illumined by the grace of God, accepted the Christian Faith, and completely changed his ways. He was baptized in Cherson in 988, receiving the name Basil; he came forth from the font not only healed of a blindness lately afflicting him, but also from being passionate and warlike, he became meek, peaceable, and exceedingly godly. Whereas his grandmother had refused marriage with the Emperor in Constantinople (see July 11), he married Anna, sister of the Emperors Basil and Constantine, and was accompanied home by priests from Constantinople. Diligently seeking to spread Christianity

throughout his realm like a new Constantine, he destroyed the idols (having the chief diety Perun scourged and then cast into the Dnieper River), and summoned all his subjects to Holy Baptism. He reposed in peace in 1015.

July 17

Marina the Great Martyr of Antioch

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

Emilianos of Bulgaria

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 18

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 Bolsheviki 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 Bolsheviki 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 19

Macrina the Righteous, sister of St. Basil

Saint Macrina, the elder sister of Saints Basil the Great and Gregory of Nyssa, was sought after by many as a bride because of her beauty, wisdom, and illustrious birth, and in tender youth was espoused by her parents to a bridegroom of fitting nobility. When her betrothed died, Macrina refused any other suitors, and devoted herself to a life of virginity, asceticism, and prayer. When her brother Basil returned from a brilliant career in the best schools of Constantinople and Athens, puffed up with not a little youthful pride-for knowledge puffeth up-it was the ardent admonitions and holy example of his blessed sister that persuaded him to turn from seeking worldly glory to the service of God. Saint Macrina

founded a convent, where she ended her earthly life in the year 379, and was buried by her brother Gregory, who wrote a moving account of her last days and his grief at seeing such a light pass out of the world.

July 20

Elias the Prophet

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 reproved 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 20

Mother Maria Skobtsova, New-Martyr of France

Saint Maria Skobtsova of Paris lived a life devoted to serving the poor and the

marginalized. She was born Elizaveta Pilenko in 1891 in Riga, Latvia to devout Russian Orthodox parents. Her father died when she was fourteen, and her grief led her to atheism. As a young teenager she became involved in the socialist and intellectual circles in St. Petersburg. By eighteen she was a published poet and married to a Bolshevik. Her desire to actively serve the needy - more than simply discuss social change - led her back to a faith in Christ. She then became the first woman accepted to study at the Theological Academy of the Alexander Nevsky Monastery in St. Petersburg.

After the Bolshevik Revolution, she was elected Mayor of Anapa but had to flee Russia for Paris in 1923. Elizaveta was inspired to devote her life completely to serving the poor after her daughter, Nastia, died of meningitis in 1926. After her second marriage ended in 1932, Metropolitan Evlogii of Paris tonsured her a nun with the name Maria and blessed her to live a "monasticism in the world" devoted to social service.

Initially devoted to the Russian emigres in Paris, she founded a sanatorium along with homes to serve single mothers, families, and single men. By 1937, 120 dinners were served each day. Much of the work she did herself: begging for food, cooking the soup, and even embroidering the icons for their chapel.

By 1942, Maria's work turned to assisting the Jewish population. She helped Father Dimitri Klepinin issue fake baptismal certificates for Jews that came to their aide. In a mass arrest in July of that year, 12,884

Jews were taken to a sports stadium before being transferred to Auschwitz. Maria spent three days visiting the prisoners, bringing them food, and even rescuing some of the children by smuggling them out in trash cans. She also aided Jews in escaping to Southern France which was unoccupied by the Nazis.

Maria was arrested in February, 1943, and was sent to Ravensbruck concentration camp in Germany. For two years, she raised the spirits of her fellow prisoners, helping them remember their human dignity. She led discussion groups on literature, history, and theology, despite her weakening health. On March 31, 1945, a short time before the camp was rescued, Saint Maria was taken to the gas chambers; some prisoners say she took the place of a fellow Jewish prisoner.

On January 18th, 2004, the Holy Synod of the Ecumenical Patriarchate recognized Mother Maria Skobtsova as a saint along with her three fellow workers who also died in German concentration camps: her son Yuri, Fr. Dimitri Klepinin, and Ilya Fondaminsky. They are all commemorated in the Orthodox Church on July 20th.

Hymns of the Day



Tone 2 Troparion (Resurrection)

When You descended to death, O Life Immortal,
You slew hell with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

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 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Your Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld this and rejoiced with You,//
and the world, my Savior, praises You forever.

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.

Tone 6 Kontakion (Steadfast Protectress)

Steadfast Protectress of Christians,
□Constant Advocate before the Creator;
despise not the entreating cries of us
sinners, □but in your goodness come speedily
to help us who call on you in faith. □Hasten
to hear our petition and to intercede for us,
□O Theotokos, for you always protect those
who honor you!

COMMUNION HYMN

Praise the Lord from the heavens, praise Him
in the highest!
Rejoice in the Lord, O you righteous; praise
befits the just! Alleluia (3X)

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 2nd Tone. Psalm 117.14,18.

The Lord is my strength and my song.
Verse: The Lord has chastened me sorely.

The reading is from St. Paul's Letter to the Romans 5:1-10.

Brethren, since we are justified by faith, we
have peace with God through our Lord Jesus
Christ. Through him we have obtained
access by faith to this grace in which we
stand, and we rejoice in our hope of sharing
the glory of God. More than that, we rejoice
in our sufferings, knowing that suffering
produces endurance, and endurance
produces character, and character produces
hope, and hope does not disappoint

us, because God's love has been poured into
our hearts through the Holy Spirit which has
been given to us. While we were still weak,
at the right time Christ died for the ungodly.
Why, one will hardly die for a righteous man
-- though perhaps for a good man one will
dare even to die. But God shows his love for
us in that while we were yet sinners Christ
died for us. Since, therefore, we are now
justified by his blood, much more shall we be
saved by him from the wrath of God. For if
while we were enemies we were reconciled
to God by the death of his Son, much more,
now that we are reconciled, shall we be
saved by his life.

Gospel Reading

The Reading is from Matthew 6:22-33

The Lord said, "The eye is the lamp of the
body. So, if your eye is sound, your whole
body will be full of light; but if your eye is
not sound, your whole body will be full of
darkness. If then the light in you is darkness,
how great is the darkness! No one can serve
two masters; for either he will hate the one
and love the other, or he will be devoted to
the one and despise the other. You cannot
serve God and mammon. Therefore I tell you,
do not be anxious about your life, what you
shall eat or what you shall drink, nor about
your body, what you shall put on. Is not life
more than food, and the body more than
clothing? Look at the birds of the air: they
neither sow nor reap nor gather into barns,
and yet your heavenly Father feeds them.
Are you not of more value than they? And
which of you

by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear? For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well."

Wisdom of the Fathers

The Lord says to His disciples, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matt. 5:16). He does not say this to urge them to show off, but to urge them to organize their lives as is pleasing to God. Just as light effortlessly attracts people's gaze, so a way of life pleasing to God draws their minds along with their eyes. We do not praise the air which shares in the brilliance of the sunlight, but the sun which is the source of this brilliance and bestows it on us. Even if we do praise the air for its brightness, we praise the sun much more. So it is when someone makes the brilliance of the Sun of righteousness (Mal. 4:2) visible through his virtuous deeds. As soon as anyone looks at him, they are immediately led towards

the glory of the Father in heaven of Christ, the Sun of righteousness.

St. Gregory Palamas

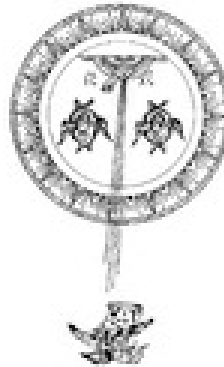
Homilies Vol. 1, Homily Ten para. 14; Saint Tikhon's Seminary Press pgs. 110-111, 14th century

Every work which does not have love as its beginning and root is nothing.

St. John Chrysostom

Unknown, 4th century

Beyond the Sermon



God is light, and in Him there is no darkness. The Light of God that permeates our minds, bodies, and souls are God's divine, uncreated energies that work in and through us.

Because of this, Christ emphasizes the theme of light. While the Lord Jesus is teaching at the Temple in Jerusalem, He says, "I am the light

of the world. He who follows Me shall not walk in darkness but have the light of life" (John 8:12). At the beginning of the work of creation, God said, "Let there be light" (Genesis 1:3), as He

gave a visible expression of His nature to all creation, for “God is light and in Him is no darkness at all” (1 John 1:5). The Lord told us that He is the light of the world. Now, He tells us, “You are the light of the world.”

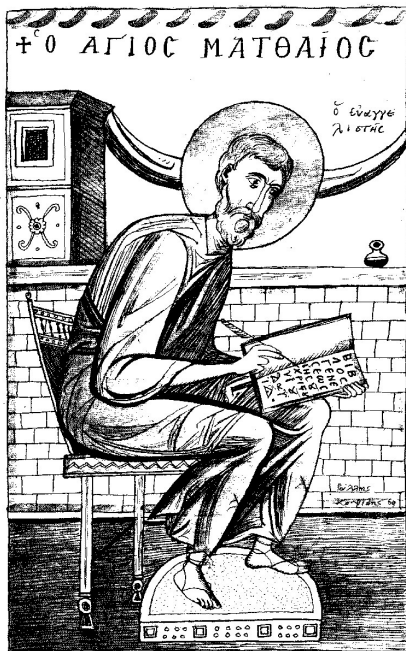
By the power of the Holy Spirit working through us, we are the light of the world. When we open ourselves to the work of the Holy Spirit, we fulfill the whole of the Law and the Prophets because we become channels of Christ’s truth, love, and salvation to the world. He is the true light, and we — like a bright full moon reflecting the light of the sun — bring this light of Christ to the world. We become like prisms that receive the light of Christ and diffuse it into the whole of creation through acts of love, compassion, and mercy.

The Lord says that whatever we need others to do for us, we need to be willing to do it for them. He teaches us to love the Lord our God with all our heart, soul, and mind (Matthew 22:37). This is the first and great commandment. And the second is also about love: “You shall love your neighbor as yourself” (Mark 12:31). All the commandments of God are fulfilled in these two commandments — love of God and love of others. This is easy to understand in practical terms. When we love God, we commit our lives to Him. In imitation of God, we love others with the love we have received from Him. When we love our neighbor, we naturally want to do good to them and follow the Law of Moses, which includes the Ten Commandments. Because why would we want to intentionally hurt the people we love? Therefore, the law of love fulfills all commandments because God is love, and He is the source of love.

Our Lord did not come to abolish the Law and the Prophets but to fulfill them. He refers to the commandments of loving the Lord our God with all our mind, heart, and soul and loving our neighbor as ourselves. Saint Maximus the Confessor says, “The one who loves God cannot but love everyone as themselves.” Through Jesus Christ, the Holy Spirit has been given to us, and the Spirit is the One who renews our hearts and enables us to love. In the same way, we cannot truly love God if we do not love our neighbor. If we do not love someone whom we have seen, how can we love God whom we have not seen? Also, our love for our neighbor overflows as love for all of creation. Since creation belongs to God, it is His gift to us. The best way we can receive this gift is to be good stewards of creation and to use it in service to humankind for the glory of God. Our neighbor is everyone the Lord presents to us. Whoever we encounter is our neighbor, for that person is made in the image and likeness of God. Our neighbor is our relative, friend, teacher, and even a stranger. If we abide in our Lord Jesus Christ, who loves us and gives us the Holy Spirit, we become the light of the world just as He is the true Light. As He illumines every person and the entire cosmos, we also participate in this grace of illumining others. We become channels of His light through prayer and concrete actions of love towards our neighbor.

The love of God and the love of neighbor is our calling as Christians. These two inseparable aspects of love are the fulfillment of the Law and the Prophets. While telling the story of creation and the Prophets, the Old Testament is ultimately

about Jesus Christ. Likewise, the Law points to Him and is fulfilled by the Law of Love. The love of God and neighbor overflows to the love of all creation manifested in concrete acts of love, service, and mercy. The light of God illumines the body, mind, and soul and enables the hands to serve. With the light of Christ as the source of our lives, we become light when our life is filled with love, compassion, and grace. Let us continually join ourselves to Christ in love, prayer, the Eucharistic life, and service to one another and all the world. The whole of the Divine Law is fulfilled by love towards God and love towards neighbor. We become the light of the world, for we reflect the light of His love to each other. To serve one another is to love God, and to love God is to shine the light of His love and grace on the world.



The Back Page



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