



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 23, 2020

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)

Weekly Services

During this COVID era, services dates and times are subject to change. Please read the schedule provided withing the bulletin itself for the dates and times of services, and whether they will be held "in person" or streamed via Zoom.

Members of our Parish Council are:

Joseph Barbera - Council Member at Large
Dori Kuziak - Council Secretary
Natalie Kucharski - Council Treasurer
Glenn PenkoffLidbeck - Council President
Kyle Hollis - Member at Large
Roderick Seurattan - Council Vice President

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

Joyous Feast!

Special Service

On Wednesday, August 26th (beginning at 6:30p), we will hold a virtual service for the Protection from the Coronavirus. Following this short service, there will be a virtual potluck, during which I would like to have an open discussion about what the parish

can do for fellowship and community during this time of COVID. I encourage to turn on your webcams, have some dinner and join the conversation. Bring your ideas and suggestions.

Accordingly, there will be no annual picnic this year.

Annual Meeting

In all likelihood, this year's Annual Meeting will be virtual. Nevertheless, despite the uncertainty of the times, we do need to ask for nominations for the following: 2 positions on the parish council, 1 representative for the Diocesan Assembly, 1 representative for the All-American Council and 2 auditors. Please talk with Fr Steven or Dori Kuziak if you are willing to be nominated for any of these positions.

Financial Report

Attached to this bulletin is the 6 month financial review. Yes, I know we are well past the half year mark: my bad.

Please be sure to double check the times of services on the schedule! If you wish to attend Liturgy, be sure to email Fr Steven to ask for a blessing. It is imperative that we have an accurate count of attendees.

Services will still be held via Zoom. The invitation for which I am including below: [HERE](#)

Topic: All Services

Join Zoom Meeting

[https://us02web.zoom.us/j/4716784843?
pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zzc](https://us02web.zoom.us/j/4716784843?pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zzc)

Meeting ID: 471 678 4843

Passcode: 1994

One tap mobile

+19292056099,,4716784843#,,,,,0#,,1994#

US (New York)

+13017158592,,4716784843#,,,,,0#,,1994#

US (Germantown)

Dial by your location

+1 929 205 6099 US (New York)

+1 301 715 8592 US (Germantown)

+1 312 626 6799 US (Chicago)

+1 669 900 6833 US (San Jose)

+1 253 215 8782 US (Tacoma)

+1 346 248 7799 US (Houston)

Meeting ID: 471 678 4843

Passcode: 1994

Find your local number:

[https://us02web.zoom.us/j/4716784843?
pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zzc](https://us02web.zoom.us/j/4716784843?pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zzc)

I am also including the link where texts for services may be download: [HERE](#)

[https://stalexischurch-
my.sharepoint.com/:f/g/personal/schosk_stalex
e=0VpHla](https://stalexischurch-my.sharepoint.com/:f/g/personal/schosk_stalex_e=0VpHla)

Prayers, Intercessions and Commemorations



Archpriest
Dennis, Deacon
Timothy, Evelyn,
Katheryn, Robert,
Anne, Veronica, Richard,
Nancy, Susann, Carol,
Luke, Aaron, Alexander,
Gail, Vincent, Nina,
Ellen, Maureen
Elizabeth, Christopher,
Joshua, Jennifer Petra,
Olivia, Jessica ,Sean,
Sarah, Justin, Arnold,

Michael, Kirk, Carol-Anne, Anthony,
Natasha, Janice, Gene, John

The newly departed and ever memorable
Becky and Robert

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

- hatred and intolerance and all those departed this life in the hope of the Resurrection.

—

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

—

Today we commemorate:

Leavetaking of the Dormition. Martyr Lupus, slave of St. Demetrius of Thessalonica (4th c.). Hieromartyr Irenæus, Bishop of Lyons (202). Ss. Eutychius (ca. 540) and Florentius (547), of Nursia. . St. Callinicus, Patriarch of Constantinople (705).

Parish Calendar

Services and Events

August 23 to August 31, 2020

Sunday, August 23

Kyle Hollis
11th Sunday of Matthew
Kaitlyn Luft
9:30AM Divine Liturgy

Monday, August 24

Theo Freeman
Susan Egan
Eutyches the Hieromartyr & Disciple of St. John the Theologian

Tuesday, August 25

Return of the Body of Bartholomew the Glorious Apostle

8:30AM Daily Matins

Wednesday, August 26

The Holy Martyrs Adrian and Natalie
Ed Hayes
6:30PM Service of Protection from the Coronavirus

Thursday, August 27

Pimen the Great
8:30AM Daily Matins

Friday, August 28

Moses the Black of Scete

Saturday, August 29

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John
5:30PM Great Vespers

Sunday, August 30

12th Sunday of Matthew
Anastasia Littlefield - B
Skuby - A
John, Amy & Kevin Andrews - B
9:30AM Divine Liturgy

Monday, August 31

The Placing of the Honorable Sash of the Most Holy Theotokos
Irene Kaiser - B

Saints and Feasts

August 23

Apodosis of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary

Concerning the Dormition of the Theotokos, this is what the Church has received from

ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor

the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

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 28

Moses the Black of Scete

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was

a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great (see May 8).

August 29

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaia 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words

and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this

transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.

Hymns of the Day



Tone 2 Troparion
(Resurrection)

When You descended to death, O Life Immortal, You destroyed 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 1 Troparion (Dormition)

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.

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

the Holy Spirit,

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.

now and ever and unto ages of ages. Amen.

Tone 2 Kontakion (Dormition)

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.

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

Tone 4

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, Alleluia, Alleluia!

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 First Letter
to the Corinthians 9:2-12.**

Brethren, you are the seal of my apostleship in
the Lord. This is my defense to those who
would examine me. Do we not have the right
to our food and drink? Do we not have the
right to be accompanied by a wife, as the
other apostles and the brothers of the Lord
and Cephas? Or is it only Barnabas and I who
have no right to refrain from working for a
living? Who serves as a soldier at his own
expense? Who plants a vineyard without
eating any of its fruit? Who tends a flock
without getting some of the milk? Do I say this
on human authority? Does not the law say the
same? For it is written in the law of Moses,
"You shall not muzzle an ox when it is treading
out the grain." Is it for oxen that God is
concerned? Does he not speak entirely for our
sake? It was written for our sake, because the
plowman should plow in hope and the
thresher thresh in hope of a share in the crop.
If we have sown spiritual good among you, is it
too much if we reap your material benefits? If
others share this rightful claim upon you, do
not we still more? Nevertheless, we have not
made use of this

right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Gospel Reading

11th Sunday of Matthew

The Reading is from Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to

the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Wisdom of the Fathers

Wherefore then did He not do this, nor forgive the debt before the account? Desiring to teach him, from how many obligations He is delivering him, that in this way at least he might become more mild towards his fellow servant He gave more than he asked, remission and forgiveness of the entire debt.

St. John Chrysostom

Homily 61 on Matthew 18, 4th Century

When then you are minded to be revengeful, consider that against yourself are you revengeful, not against another; that you art binding up your own sins, not your neighbors

St. John Chrysostom

Homily 61 on Matthew 18, 4th Century

Beyond the Sermon



The Lord's Prayer:
"Forgive Us our
Trespasses"

We come now in our
series on the Lord's
Prayer to the petition,
"Forgive us our
trespasses as we forgive

those who trespass against us". This rendering could perhaps use a little help. It might be more accurately and literally rendered, "Forgive us our debts as we have forgiven our debtors". It is a brief enough petition, but within it hide two bits of counsel for us as we strive to live the Orthodox life.

Firstly, this petition presupposes that we need forgiveness every day. If the Lord teaches us in this prayer to pray for our daily bread, then arguably we also need to ask for daily forgiveness. And as any Christian knows, forgiveness is only offered to us on the basis of our repentance of the sin for which we ask forgiveness. It is nonsense to say to God, "I refuse to repent of this sin, but please forgive it anyway". That is not asking for forgiveness of sin (which is always forthcoming from the Lover of Mankind), but for indulgence of sin (which, mercifully, is never forthcoming). If we ask for forgiveness, we must first repent. This is assumed.

That means that repentance is not something we do just once (for example when we become a Christian if converting

as an adult), but every single day. It is not an historical event to which we can look back, like our first day of school, but a life-style. And this life-style sets us radically apart from the surrounding world, which usually lives by the maxim "I'm okay and you're okay" (or, if people are honest, "I'm certainly okay, and you may be okay, especially if you vote for my favourite political party"). But anyway, in the secular world, constant repentance is excluded.

I remember listening to someone being interviewed on the CBC (the Canadian Broadcast Corporation) who said, "I really can't say I'm sorry for anything I've ever done, for it has all made me the person I am today". This struck me as commendably honest. Breathtakingly horrifying, but commendably honest. And it is probably the unthinking posture adopted by most of the young secular population today. Most people never think of radical repentance as a life-style.

As disciples of Jesus, we are committed to a living in a different way. We look into our hearts and, under the illumination of the Holy Spirit, begin to see ourselves as we really are, and to see in our hearts the mess that is really there. This insight might lead us to despair if it were not the work of the Holy Spirit. The Enemy tells us of our sins to condemn us; the Spirit shows us our sins to heal us. When the Spirit shows us our sins, we may be sad, but it is a bright sadness (in Schmemmann's memorable phrase) because it leads us to forgiveness and healing. In the words of St. Paul, it produces a sorrow leading to repentance, a sorrow without regret, unlike the sorrow

of the world, which produces death (2 Corinthians 7:8f). This sorrow produces hope and joy.

Each day, therefore, we look into our own hearts and make an examination of conscience. When our conscience, enlightened by the Spirit, shows us our sins, we repent and offer our repentance to God, and He responds by forgiving and justifying us (see Luke 18:14). Justification therefore is not a single, once-for-all event. Through God's grace, we live under a continual outpouring of His justification and forgiveness, because we live in a constant state of repentance.

Secondly, we note that this justification and forgiveness is offered to us only on the basis that we forgive others. I suspect this is why the Lord referred to our misdeed as "debts" (Greek *opheilmata*), and not as (for example) transgressions or stains. For what is a transgression (Greek *paraptoma*)? It is going too far, going where you should not. If I put a sign on my lawn saying, "NO TRESPASSING", you walk on the lawn and through my front door, you are transgressing, going where you should not. The proper response to a transgression or a trespass is to back up and get out. You should not have gone where you went—so go away. And what is a stain (Greek *momos*)? A stain is a blemish, a blot. One removes a stain on a piece of clothing by bleaching it out, by intense washing. But a debt is more simply dealt with. If I have a debt of \$100—if I borrow \$100 from you and cannot repay you—the debt may be dealt with by a simple act of forgiveness. You may, if you wish, cancel the debt with

a mere word, saying, "I forgive you the debt", so that I no longer owe you anything.

I suspect that this is why the Lord referred to our sins as debts—because He wanted us to forgive the debts that others have incurred with us. If a person sins against us and hurts us, he or she owes us spiritually. We can, if we wish, cancel the debt with a mere word, saying to them from the heart, "I forgive you". And this, the Lord says, is what we must do if we would be forgiven ourselves. There is no way around this; the requirement is absolute.

This is not because God is arbitrary or is playing games with us. It would be arbitrary if God made as a requirement for forgiveness that we stand on our heads, for there is nothing about standing on our heads that has anything to do with us being forgiven. It would be arbitrary if God made as a requirement for forgiveness that we paint our faces blue with woad, for the colour of our faces has nothing to do with our being forgiven. But there is everything having to do with our being forgiven in our forgiving others. For if we refuse to forgive others and clench up our hearts against them, our hearts cannot receive God's forgiveness. A hard and clenched heart is closed, and our hearts must be open in order to receive God's forgiveness. To forgive and to be forgiven involve adopting the same inner posture of the heart.

This requirement is quite revolutionary. The story is told of a foreign missionary family living in an Islamic country. The wife of the missionary was visiting some Muslim women friends of hers, and they were talking about prayer. They asked her to

share with them a Christian prayer, and all she could think of at the time was the Lord's Prayer. When she came to the part where it said, "Forgive us our trespasses as we forgive those who trespass against us", they interrupted her, for they could hardly believe that they heard it correctly. "Let me get this straight", they seemed to say, "Are you saying that you believe God will only forgive you if you forgive others?" When she answered affirmatively, they were astounded. "There is nothing like that in Islam", they said. Nor, I might add, in any other place than in Christianity.

This petition for forgiveness reminds us of the constant need to both repent and forgive. God loves us, but He offers salvation and joy on no other basis.

<https://www.oca.org/reflections/fr.-lawrence-farley/the-lords-prayer-forgive-us-our-trespasses>

ST. ALEXIS ORTHODOX CHRISTIAN CHURCH
REPORT TO PARISHIONERS
SIX MONTHS 2020

Dear Parishioners:

I am pleased to report that St. Alexis operated at a profit of \$1350 for the first half of 2020. However, those results were accomplished more by expense savings than strong revenues.

For the six months, revenues (operating income) were \$57,903. We have lost three parishioners this year. Pledge commitments of \$78,660 covered only 85% of the \$93,000 budgeted for the year. In addition, several parishioners are behind with their pledges. With the closing and limited reopening of the church the other revenue items, candles/cash and external donations, are also running below budget. As a result of the lockdown we postponed renegotiation of the parking lease.

Operating expenses for the six months were \$56,553. Two months of fair share payments were waived which saved \$1554. The electric bills have come in low. We took advantage of low oil prices to purchase 300 gallons of heating oil in June.

Looking out to the second half of 2020, there are some negatives and some pluses. The council agreed to waive two months of rent from the Red House (\$2500). However, there should be about \$2100 in oil purchase savings and no need for a second order of candles (\$750).

I am more pleased to report that St. Alexis' checking and savings account balances increased from year end 2019. We did not have to dip into savings to pay bills. St. Alexis received a \$10,628 Payroll Protection Program loan which was used to pay for Father's compensation and utilities. The \$1381 remaining on June 30 has since been exhausted. Unrestricted savings stood at \$44,355 equal to 4.4 times monthly expenses but below the goal of 6.0 times.

Please see the attached June 30, 2020 income statement and cash reconciliation.

Respectfully submitted,

In Christ,

Natalie Kucharski
July 22, 2020

	A	B	C	D	J	Q	R	S	T	U	V	W	X		
1															
2	Income Statement														
3	June	2020													
4							6 Months		YE	Over/(Under)		YTD	Over/(Under)		
5					Jun	2020		Budget	(aka - what's left)		2019	2019			
6	Operating Income														
8	Pledges/Parish Contributions	\$	5,255	\$	46,055	\$	93,000	\$	(46,945)		47,240	\$	(1,185)		
9	Candles/Cash		32		919		5,400		(4,481)		2,338		(1,419)		
10	Donations (External)		225		3,278		7,500		(4,222)		6,104		(2,826)		
11	Red House Rental & Parking		1,250		7,500		17,300		(9,800)		7,500		-		
12	Bequests		-		-		-		-		-		-		
13	Interest		-		-		\$	-	-		43		(43)		
14	Inventory Sales		-		151		\$	200	(49)		115		36		
15	Total Operating Income	\$	6,762	\$	57,903	0	\$	123,400	\$	(65,497)	0	\$	63,340	\$	(5,437)
16															
17															
18	Operating Expenses														
19															
20	Clergy Compensation														
21	Net Salary		2,218.02		13,324.50		37,475		(18,720.42)		13,566		(241)		
22	Payroll Taxes - WH to Escrow		904.89		5,429.34						1,810		3,620		
23	Payroll Taxes -xfer Escrow to Checking		(2,714.67)		(5,429.34)						(1,810)		(3,620)		
24	Payroll Taxes - Paid		2,715.00		5,430.00						4,646		784		
25	Housing		1,725.00		10,350.00		20,700		(10,350)		10,350		-		
26	Auto		630.87		3,768.84		7,570		(3,801)		3,785		(16)		
27	OCA Pension		678.71		4,072.28		8,145		(4,072)		3,999		74		
28	Life Insurance		16.67		100.02		200		(100)		100		-		
29	Health Insurance		550.00		3,300.00		6,600		(3,300)		3,300		-		
32	Total Clergy		6,724		40,345.62		80,689		(40,343)		39,746		600		
33															
34	Contract Services/Landscaping														
35	Payroll Services		-		-		-		-		-		-		
36	Landscaping		270.00		1,350		2,700		(1,350)		1,385		(35)		
37	Septic (5 yr cleaning - 2022)		-		-		-		-		-		-		
38	Church School		-		-		-		-		-		-		
39	Equip Rental/Maint		-		-		200		(200)		80		(80)		
40															
41	Total Services/Landscaping		270		1,350		2,900		(1,550)		1,465		(115)		
42															
43	Utilities														
44	Oil/Furnace		597.00		800		3,560		(2,760)		171		630		
45	Electricity		206.90		1,025		3,800		(2,774)		1,411		(385)		
46	Security System		-		144		280		(136)		132		12		
47	Telephone		140.36		465		720		(255)		362		103		
48	Water		-		97		325		(228)		97		0		
49	Total Rent/Utilities		944		2,532		8,685		(6,152)		2,172		360		
50															
51	Operations														
52	Books/Subscriptions/Web		-		-		575		(575)		-		-		
53	Postage/Mailing/PO Box		-		-		125		(125)		-		-		
54	Printing		-		-		-		-		68		(68)		
55	Supplies		-		-		-		-		-		-		
56	Candles		-		950		1,700		(750)		1,065		(115)		
57	Soup Kitchen		-		-		-		-		-		-		
58	Clergy/Choir Substitutes		-		-		1,200		(1,200)		-		-		
59	Altar Supplies/Flowers		-		40		500		(460)		40		-		
60	Coffee Hour Supplies		-		94		500		(406)		-		94		
61	AAC/Diocesan Assembly		-		-		600		(600)		-		-		
62	Supplies/Office/Admin Expense		-		-		500		(500)		132		(132)		
69															
70	Total Operations		-		1,084		5,700		(4,616)		1,305		(221)		
71															
72	Property Taxes														
73	Principle		-		-		-		-		1,539		(1,539)		
74	Interest		-		-		-		-		158		(158)		
75	Property Taxes		-		-		-		-		411		(411)		
76	Prop Taxes - WH to Escrow		210		1,260		-		-		1,009		-		
77	Prop Taxes - xfer Escrow to Checking		-		(1,245)		-		-		-		-		
78	Prop Taxes - Paid to Town		-		1,245		2,520		(1,275)		-		-		
79	Total Property Taxes		210		1,260		2,520		(1,275)		2,108		(848)		
80															
81	Other														
82	Miscellaneous		-		-		-		-		15		(15)		
83	Honorarium		-		-		-		-		-		-		
84	Assessment/Fair Share		-		3,108		9,323		(6,215)		4,255		(1,147)		
85	Building Improvement/Repairs		-		-		1,000		(1,000)		-		-		
86	Red House (Septic 2019)		-		632		1,600		(668)		148		484		
87	Church School		-		-		200		(200)		-		-		
88	Contributions		-		-		200		(200)		-		-		
92	Outreach		-		-		1,700		(1,700)		98		(98)		
93	Scholarships		-		-		1,000		(1,000)		-		-		
94	Insurance		-		6,233		5,900		333		5,610		623		
95	Travel/Events		-		-		400		(400)		225		(217)		
96	Other		-		8		334		(327)		225		(217)		
103	Total Other		-		9,981		21,657		(11,676)		10,352		(371)		
104															
105	Total Operating Expenses	\$	8,149	\$	56,553	0	\$	122,150	\$	(65,612)	0	\$	57,147	\$	(594)
106															
107															
108	Total Operating Income/(Loss)		-1,387		1,350		1,250		115		6,193		-4,843		
109	Transfer to Savings/Reserve								(1,250)						
110															
111	NON Operating Income/Expenses														
112															
113															
114	Special (Funded by special collections or restricted savings)														
115	Income		-		10,832.00		-		-		-		-		
116	Expenses		-		-		204		-		-		-		
117	Net NON Operating	\$	-	\$	10,628		-		-		-		-		

St. Alexis Church
Cash Reconciliation
JUNE 2020

	GSB Checking	GSB Savings	GSB Red House Escrow	GSB Tax Escrow	Total Banks
12/31/19 Bank Statements	\$ 8,613.93	\$ 50,857.34	\$ 1,251.23	\$ 1,293.75	\$ 62,016.25
Less: Outstanding Checks -YE2019	(5,396.53)				(5,396.53)
Plus: Deposits not posted-YE2019	100.00				100.00
12/31/19 Book Cash	3,317.40	50,857.34	1,251.23	1,293.75	56,719.72
2020 Net Income/Interest	1,349.73	5.26	0.12	0.19	1,355.30
Net Transfers	(1,395.71)	1,381.03	-	14.68	-
					-
6/30/20 Derived Cash Balance	3,271.42	52,243.63	1,251.35	1,308.62	58,075.02
6/30/20 Bank Statements	15,489.81	52,243.63	1,251.35	1,308.62	70,293.41
Plus: Deposits Not Posted		-			-
Less: Outstanding Checks	(1,275.71)	-			(1,275.71)
6/30/20 Book Cash	\$ 14,214.10	\$ 52,243.63	\$ 1,251.35	\$ 1,308.62	\$ 69,017.70
Restricted Funds					
2020 CARES SBA PPP Loan		1,381.03			
2019 Tag/Bake Sale		-			-
Beautification		2,022.93			2,022.93
Outreach/Stewardship		3,484.90			3,484.90
Parish Memorial Funds/Donations		-			-
AB NIKON		1,000.00			1,000.00
Red House Security			1,251.35		1,251.35
Monies held in Escrow for Taxes				1,308.62	1,308.62
Total Restricted	-	7,888.86	1,251.35	1,308.62	9,067.80
Unrestricted Funds	14,214.10	44,354.77	-	-	58,568.87
Total Cash	\$ 14,214.10	\$ 52,243.63	\$ 1,251.35	\$ 1,308.62	\$ 67,636.67
Incr/(Decr) over BOY	10,896.70	1,386.29	0.12	14.87	10,916.95