



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September-October 2012

Building Expansion at St. Xenia Church: An Update on the Work of the Building Committee

The parish community of St. Xenia Church is in the midst of planning an expansion of our facilities. For the purpose of exploring our options and making recommendations, the Parish Council has formed a building expansion committee. At this point, the consensus of the committee is to build out our current church structure on the north side to mirror more or less what we have on the south side, where the current hall and kitchen are located.

This would accomplish a number of things:

- We can increase the size of the nave on both the north and south sides by 10-12 feet. This would give, according to building codes, space for 150 people in the nave. In actuality, it could accommodate more if needed.
- We can add a vestry on the north side, turning the current window in the altar into a full doorway, allowing us to move our vestment storage up from the basement.
- We can use the current hall (diminished by the 10-foot extension of the nave) for Church School classes, and the additional extension of the north side (after the nave) for additional classrooms and rest rooms. We would turn the current kitchen into an office/classroom.
- We can, with the additional basement space provided by the new construction on the north side and the moving of vestment/liturgical storage, add a better kitchen, additional rest-rooms, and dining room space for Trapeza and other events to the basement level.
- We can at a later date, a “Phase 2,” add a bell tower to the front of the building. This would not only accommodate bells, but expand the existing choir loft, and move the stairs to the loft out of the nave and into the tower—freeing up more space on the main floor.

We are estimating \$400k-\$500k for the project. Since our current mortgage is virtually at an end, our bank is willing to give us a new mortgage for \$200k-\$250K, based on our current revenues.

We are at present gearing up to do fund-raising. We fully realize that the principal source of new funds will be our own congregation. We hope to be able to raise as much as \$200k-\$250K over the next three years, in addition to what people are already giving.

We are also planning an additional fund-raising effort from a series of mailings over three years. David James is providing us with an old list from the Orthodox Benevolent Society that he has been working over to bring up to date.

We have asked and received His Eminence Metropolitan Hilarion’s blessing, and will seek as well corporate approval, since our property is deeded in the name of the Synod of Bishops, ROCOR.

The work of the committee is also subject to the direction of the Parish Council and the will of the members of the parish.

Our parish is strong and wanting to strengthen. For those in our region, we encourage them to come and experience a lively connection with God and neighbor through Orthodox worship and community. For those in the greater Orthodox Community, we are out here with your same values. We are asking for your support to stabilize and expand our facilities to accommodate our growth and our desire for Orthodox worship.

To all of our brothers and sisters, friends and benefactors, we put forth this wonderful opportunity to participate directly in the lively growth of a unique Orthodox Community—one that truly reflects the best attributes of our American homeland, while holding steadfastly to the Holy Tradition of the Russian Orthodox Church.

St. Xenia of Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15th of the month prior to publication to Margaret Lark at (603) 948-1619, e-mail: woolfolk3@gmail.com, or to Father Michael at frmichael@stxenia.org. Thank you.

Rector:

V. Rev. Michael Crowley
 34 Elm Street
 North Andover, MA 01845
 (978) 204-0428

Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment

Parish Council

President: Rev. Michael Crowley	(978) 204-0428
Fr. Constantine Desrosiers	(603) 775-0320
Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: Anthony Sarantakis	(978) 263-2016
Secretary: Maria Kasarda	(978) 356-2180
Treasurer: Reader Joseph Nucci	(617) 522-0456
Sisterhood: Mireille Lang	(603) 465-9754
Peter Danas	(978) 459-9541
John Danas	(978) 454-0315
Laryssa Doohovskoy	(978) 841-5960
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
John Kekis	(978) 456-9865
Choir Director: Michael Lang	(603) 465-9754
Building Expansion: Aquila Choi	(603) 560-4425
Cemetery: Natalie Pishenin	(978) 658-5564

Trapeza Schedule

* = strict fast

Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary, especially during the summer. As long as there is enough food for about 150 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.**

September

- 2 Pot Luck
- 9 Karen Schidlovsky, Nancy Harris, Tanya Vlasenko
- 16 Kot Engalichev and Lidia Lynch, Maria Crawford
- 23 Natalya Kirichok, Katia Fedette, Meg Lark
- 30 Pot Luck

October

- 7 Vera Srantakis, Priscilla Choi
- 14 Josephine Kniaziuk and Mariana Haven
- 21 Pam Reed, Carolyn Savage, Diane Mendez
- 28 Amy McLellen, Anna Johnson, Mereille Lang

Financial Update: As of the end of July, our mortgage has been paid in full! We are now in a position to begin saving for the down payment on our building-expansion project. Regular updates on this project will appear in the newsletter.

Condolences: To the family of Aquila Choi, on the passing of his mother, Maria, on August 3. Her funeral was held at St. Xenia's on Tuesday, August 7 (civil date). May her memory be eternal!

Congratulations (with apologies): The reception by baptism of Emilia (daughter of Aquila Choi) and Elizabeth (granddaughter) was inadvertently left out of the last newsletter. Our apologies to the Choi family, and a joyous welcome to Emilia and Elizabeth into the Holy Orthodox Faith!

St. John of Damascus Church School News: We had a very successful Vacation Church School this summer. Many thanks to all who helped to make it a success! This year we looked at the Feasts of Light with the VCS Program "Behold the Light!" Our 25 participants learned about 4 Great Feasts of Christ -- Nativity, Epiphany, The Meeting of the Lord in the Temple, and Transfiguration. There were lots of fun activities, crafts, and music. On Sunday, July 15, the students gave a presentation to the church which was enjoyed by all. Pictures from the week are posted on the church website under "Church School."

Our new church school year begins on September 2. A list of classes will be posted on the bulletin board in the church hall. Our teachers this year are:

Tanya Nikshych - Preschool
Alexandra Gonzalez - Kindergarten and 1st Grade
Amy Elizabeth McLellan - Lower Elementary
Laryssa Doohovskoy - Upper Elementary
John Danas - Junior High and High School

We are extremely pleased to announce the return of the Trapeza Discussion Series for our young people. These talks are designed for our High School students and young adults and will focus on a variety of topics. Classes meet on the 2nd and 4th Sunday of every month during Trapeza. All are welcome to observe. Special thanks to Danny McLellan for organizing the series!

Mark your calendars...

Wednesday, October 31, 2012 - St. John of Kronstadt Party
Friday, May 3, 2013 - Holy Friday Retreat
July 8-12, 2013 - Vacation Church School

If you have any questions, comments, or suggestions, please contact Laryssa Doohovskoy or Fr. Michael.

From the Building Committee: A first look at the proposed expansion:



1. Goals
 - Space for 150 people in the Nave
 - Phase 1: Addition of total of 1600-2000 square foot
(Attached to the north side of the Nave without a basement)
✓ Phase 2: Bell Tower and expansion of the Choir Loft
2. Project Budget
 - Total estimated construction cost of: (\$400-\$500K or \$450K) \pm 20%
(Mortgage loan of \sim \$200 - 250K and Fundraising of \sim \$200 - 250K)

Phase 1 Assumption:
 \sim \$100K: site plan map by surveyors, architect and engineer's fee for permit including roof repair in the Nave, sewer line connection, additional parking space, entrance expansion, utility upgrade and expansion, etc.
 \sim \$200K-\$250K: new addition to the north including the Hall, 3 rest rooms, kitchen, vestry, etc.

Phase 2 Assumptions: \sim \$100K
3. Fundraising Goal: \sim \$200K-\$250K over 3 years → "Building Expansion Fund"
 - Principal source: Our contribution
 - Exterior source: appeal to the Orthodox community via mailings, events.
 - Plan is under way

- ✓ Visit of His Eminence Metropolitan Hilarion in September

4. Timeline

- Dependent upon the fundraising results over time
- Site plan map and Design: 3-6 months and additional 3-6 months for construction

5. Notes: We are currently looking at an attached addition to the north side of the Nave in lieu of the expansion size and goal, minimum impacts on the church service during construction, economical design and construction costs, etc.

Examination and documentation of all existing physical conditions of site and structure is critical to effectively architectural/structural engineering design changes. This study will include the following partial list: 1) complete the "as-built" architectural and engineering drawings, 2) conduct a survey of mechanical, plumbing & electrical systems as well as fire safety and refrigeration equipment, 3) Study of all utilities such as septic, storm drainage, electrical, natural gas, telephone, cable, 4) site conditions such as topography, soil types, wetlands, hazardous materials (if any), 5) zoning study including discussion with the city planner and other officials, 6) existing condition of structure, finishes, electrical, plumbing and electrical systems, etc. We are aware of possible structural repairs of the roof in the Nave.

The safety and comfort in the church service during construction should be considered for the selection of the design.

We are conceptually studying a most economical and feasible (practical) plan at this point to save the time and cost in the design process. The actual detailed expansion plan including construction costs will come out later once hired professionals (architect and structural engineer) complete the design in accordance with our wishes.

Thoughts on the Topic of Education

As we begin a new school year, our thoughts turn to the difficulties that many of us face in trying to educate our children to an Orthodox way of life, despite the increasing pressures of the world that make them conform to a secular, even anti-Christian, curriculum. Here are some thoughts on this subject from the blog of Abbot Tryphon of the All-Merciful Saviour Russian Orthodox Monastery (ROCORM) on Vashon Island in the State of Washington:

Educating the Mind While Ignoring the Heart: The stress that is placed upon the importance of educating the mind is enormous. Without a good solid education, we are told, your life will amount to nothing. One of my grandmothers grew up in Wisconsin as a simple, uneducated woman. She worked much of her life as a laundry woman, spoke in simple ways, and loved God and her family with all her heart and soul. By the world's standards, she was not a well-spoken woman, but when she spoke her words went straight to the heart.

Whereas many rushed to become educated while ignoring the heart, my grandmother started with the heart. Her intellectual abilities were limited, but her amazing heart is what made her a great lady.

We endanger our souls if we educate ourselves without also developing the heart, for the heart is life. The heart cannot grow if it is allowed to remain burdened by darkness and sin, and must be purged by God, the Source of life. We must kindle in the heart the pure flame of life, letting it so burn that it will never go out.

With thanks to Father Tryphon, both for his thoughts and for his permission to reprint them. Father Tryphon posts here: <http://morningoffering.blogspot.com>

Two of our saints are especially invoked when it comes to difficulties in school: St. Sergius of Radonezh, who had great difficulty learning to read, and St. John of Kronstadt, who likewise had difficulty with this subject, but came to realize the importance of being able to read in connection with the Scriptures and the services of the Church.

The Monk Sergei of Radonezh (commemorated September 25/October 8) was born in the village of Varnitsa, near Rostov. At seven years of age he was sent to study together with his two brothers -- his older brother Stefan, and his younger brother Peter. His brothers learned successfully, but Bartholomew -- the future St. Sergius -- fell behind in his studies, even though the teacher gave him much special attention. The parents scolded the child, the teacher chastised him, and his fellow-classmates made fun of his lack of comprehension. Finally in tears Bartholomew besought of the Lord to grant him bookish understanding. One time his father sent Bartholomew out after the horses in the field. Along the way he met an Angel sent by God under the guise of appearance of a monk: the elder stood at prayer beneath an oak amidst the field. Bartholomew approached him, and bowing, waited for the elder to finish his prayer. That one blessed him, gave him a kiss and asked what he wanted. Bartholomew answered: "With all my soul I want to learn reading and writing, Holy Father, pray for me to God, that He help me to become literate." The monk fulfilled the request of Bartholomew, raising up his prayer to God, and in blessing the lad he said to him: "From henceforth God giveth thee, my child, to understand reading and writing, and in this wilt thou surpass thy brothers and peers." With this the elder took forth a vessel and gave Bartholomew a portion of prosphora-bread: "Take, child, and eat. This is given thee as a sign of the grace of God and

for the understanding of Holy Scripture." The elder wanted to depart, but Bartholomew asked him to visit at the home of his parents. His parents received their guest with joy and offered him their hospitality. The *starets* answered that first it is proper to partake of spiritual nourishment, and he bade their son to read the Psalter. Bartholomew began harmoniously to read, and his parents were amazed at the change that had happened with their son. In parting, the elder prophetically predicted about the Monk Sergei: "Great shall be your son before God and the people. He shalt become a chosen habitation of the Holy Spirit." After this, the holy boy read without difficulty and understood the contents of books. And with an especial fervor he became immersed in prayer, not missing a single Divine service. (*Source: Menologion 3.0*)

John Ilyitch Sergieff (commemorated on October 19/November 1), the son of poor peasant folk, was born in the little village of Soura, in the province of Arkhangelsk in the far north of Russia. His parents, poor and simple though they were, took great pains with his education, both spiritual and temporal. From the first he displayed understanding of, and love for, the services of the Church; but his intellectual development was delayed, for he had great difficulty in learning to read — he himself tells us that he could still read only block capitals when, at the age of nine, he was sent to school in Arkhangelsk. Still making little headway, and grieving bitterly over it, for he knew how difficult it was for his parents to find the money for his education, he prayed earnestly for divine enlightenment, and one morning, after he had risen during the night and prayed while his companions slept, he found himself able to read easily, and to understand what he had read.

From school, where he had gone to the top of his class, he went to the seminary. From there, once more at the top of his class, he was sent in 1851, at government expense, to the Theological Academy of Saint Petersburg. While he was there his father died, and it was with great thankfulness to God that he accepted the post of registrar — offered to him on account of his perfect handwriting

In 1857 he was invited to teach the Scripture in the municipal school at Kronstadt, and he accepted with joy, for he loved children, and always took great pains with them. He was much loved in return by his pupils — some delightful anecdotes survive on this score, which unfortunately we have not the space to recount — and on this he based his authority; he never needed to use either severity or mockery. The Bible, he held, should not be taught just like any other subject, but with faith and love, to awaken faith and love in others, and the measure of his own success may be estimated from the fact that, while he never insisted that his pupils must go to church, they all went when he celebrated. When his fame had spread and he was constantly visiting Saint Petersburg, then to his own, his colleagues' and pupils' great regret, he was forced to abandon his teaching post.

The basic structure of his world view was the Sacred Scriptures. "From the first days of my high service to the Church," writes Father John, "I began reading the Sacred Scripture of the Old and New Testaments, drawing from it all that is edifying for myself as a human being in general, and as a priest in particular" (*Brief autobiography in the journal North for 1888*). The other part of the structure of Father John's world view was the reading of the lives of saints. "Having read the Bible, the Gospel, and many of the writings of St. John Chrysostom and other Ancient Fathers, and also of Philaret of Moscow — the Russian Chrysostom, and other Church writings; I felt a special attraction towards the calling to be a priest, and began to ask God that He might make me worthy of the grace of priesthood, and worthy of being a pastor to His sheep..." (*A talk on the 25th anniversary of his priesthood*). Father John rarely mentions the Fathers of the Church in his diary, and one must at least be somewhat well acquainted with their writings in order to feel the power of their influence on the formation of Father John's thought, and on the very style of expression in the diary, in particular the influence of Sts. John Chrysostom, Basil the Great, Gregory the Theologian, and the writings of the great Ascetics. In his often-used conversational form of writing, one feels the spirit of St. John Chrysostom.

We know how highly Father John valued all the Church service books. He himself said: "I always read the canons at Matins myself. What riches are found here; what deep content, what wonderful examples of fervent faith in God, patience in sorrow, self-denying fidelity to conscience under conditions of merciless torture the Church daily presents to us! By reading the canons the soul gradually becomes filled with the inspired feelings and mental attitudes of those Saints whom the Church praises; it lives within a perpetual church environment, and thereby it becomes accustomed to church life. I was trained, it may be said, in the Church life by this reading, and for this reason **I advise all who sincerely desire to acquire spiritual riches to pay serious attention to the reading of the canons according to the church service books** — the Octoechos, Menaion, and Triodion."

He writes: "They say that we soon get tired of praying. Why? It is because you do not picture before yourself the Living God as being nearby, on your right side. Look upon Him always with the eyes of your heart, and then you will be able to stand all night in prayer, and you will not become tired. What am I saying — night! You will stand three days and three nights and not become tired. Recall those who stood in prayer on pillars for long periods of time." He writes elsewhere: "In praying, it is necessary to imagine all creation as nothing before God, and the one God as all, upholding all, omniscient, active, giving life to all." For this reason his thoughts are so rich in comparisons, likenesses, and symbols dealing with the most exalted objects of faith.

(*From the website of Bishop Alexander Mileant of blessed memory:*
<http://www.fatheralexander.org/page12.htm>)



ST. XENIA ORTHODOX CHURCH
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(phone) (978) 204-0428



SEPTEMBER 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 26 (Aug 13) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	Aug 27 (Aug 14) Prophet Micah 6:30 Vigil of the Dormition Fast	Aug 28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours and Divine Liturgy	Aug 29 (Aug 16) Image Not-Made-By-Hands of our Lord Jesus Christ Fast	Aug 30 (Aug 17) M Myron of Cyzicus	Aug 31 (Aug 18) MM Florus and Laurus Fast	1 (Aug 19) M Andrew Stratelates 5:30 All-Night Vigil
2 (Aug 20) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	3 (Aug 21) Ap Thaddeus of the 70	4 (Aug 22) M Agathonicus of Nicomedia and comp	5 (Aug 23) M Lupus Fast	6 (Aug 24) HM Eutychius	7 (Aug 25) Ap Titus of the 70 Fast	8 (Aug 26) MM Adrian and Natalia 5:30 All-Night Vigil
9 (Aug 27) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	10 (Aug 28) Ven Moses the Black of Scete 6:30 Vigil	11 (Aug 29) Beheading of the Baptist 9:30 Hours and Divine Liturgy Fast: Strict fast	12 (Aug 30) Sts. Alexander, John, and Paul the New, patriarchs of Constantinople Fast	13 (Aug 31) The Placing of the Cincture of the Most Holy Theotokos	14 (Sep 1) The Church New Year Holy Forty Virgin-martyrs Fast	15 (Sep 2) M Mamas of Caesarea 5:30 All-Night Vigil
16 (Sep 3) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	17 (Sep 4) HM Babylas, bp of Antioch and comp	18 (Sep 5) Pr Zacharias and R Elizabeth	19 (Sep 6) Miracle of the Archangel Michael at Colossae Fast	20 (Sep 7) Forefeast of the Nativity of the Theotokos 6:30 Vigil	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	22 (Sep 9) Righteous Ancestors of God Joachim and Anna 5:30 All-Night Vigil
23 (Sep 10) 6:30 16th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy 6:30 Vigil	24 (Sep 11) GLORIFICATION OF ST XENIA 9:30 Hours and Divine Liturgy	25 (Sep 12) HM Autonomus, bp in Italy	26 (Sep 13) Founding of the Church of the Resurrection at Jerusalem 6:30 Vigil Fast	27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil	28 (Sep 15) Gm Nicetas the Goth Fast	29 (Sep 16) Gm Euphemia the All-praised 5:30 All-Night Vigil
30 (Sep 17) Sunday after the Elevation of the Cross 9:30 Hours and Hierarchical Divine Liturgy	Oct 1 (Sep 18) Ven Eumenes, bp of Gortyna	Oct 2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada	Oct 3 (Sep 20) GM Eustathius Placidus & family Fast	Oct 4 (Sep 21) Ap Quadratus of the 70	Oct 5 (Sep 22) Prophet Jonah Fast	Oct 6 (Sep 23) Conception the Baptist John 5:30 All-Night Vigil



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OCTOBER 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 30 (Sep 17) Sunday after the Elevation of the Cross 9:30 Hours and Hierarchical Divine Liturgy	1 (Sep 18) Ven Eumenes, bp of Gortyna	2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada	3 (Sep 20) GM Eustathius Placidus & family Fast	4 (Sep 21) Ap Quadratus of the 70	5 (Sep 22) Prophet Jonah Fast	6 (Sep 23) Conception the Baptist John 5:30 All-Night Vigil
7 (Sep 24) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	8 (Sep 25) Ven Euphrosyne of Alexandria	9 (Sep 26) Repose of Ap John the Theologian	10 (Sep 27) M Callistratus and comp of Carthage Fast	11 (Sep 28) Ven Chariton the Confessor	12 (Sep 29) Ven Cyriacus the Hermit of Palestine Fast	13 (Sep 30) HM Gregory, bp of Greater Armenia 5:30 All-Night Vigil
14 (Oct 1) Protection of the Theotokos 9:30 Hours and Divine Liturgy	15 (Oct 2) HM Cyprian, VM Justina and M Theoctist of Nicomedia	16 (Oct 3) HM Dionysius the Areopagite	17 (Oct 4) HM Hierotheus, bp of Athens Fast	18 (Oct 5) M Charitina of Amisus	19 (Oct 6) Holy and Glorious Ap Thomas Fast: wine & oil	20 (Oct 7) MM Sergius and Bacchus in Syria 5:30 All-Night Vigil
21 (Oct 8) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	22 (Oct 9) Holy Ap James, son of Alphaeus	23 (Oct 10) MM Eulampius and Eulampia and comp	24 (Oct 11) Holy Ap Philip of the 70 Fast	25 (Oct 12) MM Probus, Tarachus, and Andronicus at Tarsus	26 (Oct 13) Trans. into Moscow of the Iveron Icon of the Most Holy Theotokos Fast: wine & oil	27 (Oct 14) MM Nazarius, Gervase, Protase, and Celsus of Milan 5:30 All-Night Vigil
28 (Oct 15) 21st Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	29 (Oct 16) Ven Longinus the Centurion	30 (Oct 17) Prophet Hosea	31 (Oct 18) Holy Ap and Evangelist Luke Fast: wine & oil	Nov 1 (Oct 19)	Nov 2 (Oct 20) Fast	Nov 3 (Oct 21) 5:30 All-Night Vigil

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St. Xenia Orthodox Church
170 North Lowell Street
P.O. Box 147
Methuen, MA 01844

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DIRECTIONS TO ST. XENIA CHURCH:

From I-93 North or South take Exit 46, Routes 110 and 113 Dracut and Lawrence. If you were travelling North on I-93, take the exit and go around the rotary and under the highway. Follow the signs and bear right off the rotary for Route 110/113 Dracut. **If you were travelling South on I-93,** bear right at the bottom of the exit ramp towards Route 110/113 Dracut.

Where Routes 110 and 113 split, bear right onto Route 113 towards Dracut. You will pass several cemeteries on your left, including the Polish National Catholic Cemetery. The very next gate on the left is the entrance to St. Xenia's. Please note that the church is on the left just before the Hickory Hill Golf course, so if you pass the golf course, you will have missed the church. Parking is available on church grounds.