

Update: California faithful affected by wildfire

On November 9, 2018, His Eminence, Archbishop Benjamin of San Francisco and the West [requested prayers](#) in the wake the fires threatening California. He especially noted the fire that completely engulfed the northern California community of Paradise, where a number of faithful from [Saints Cyril and Methodius Mission](#) in neighboring Chico, CA reside.

Priest Ian Shipley, Saints Cyril and Methodius' Acting Rector, recently offered an update on the fire and how it has affected the area's faithful.

"By now many of you have heard of the 'Camp Fire' which has been raging here in northern California—now the deadliest and most devastating wildfire in California history," Father Ian said. "As of this writing, the death toll is at 71 and is bound to rise considering the number of missing persons. The fire has burnt 146,000 acres, and it is currently 50% contained. So far 9,844 residences, 336 commercial, 2,067 other buildings have also been destroyed."

Chico's Saints Cyril and Methodius Mission is a mere 15 minutes from the town of Paradise, which has been completely devastated by the fire. Chico and Paradise are closely intertwined, as many people live in Paradise and work in Chico.

"Along with thousands of other people, five of our own parishioners have lost their homes as well—but most importantly, we are thankful to God that they all made it out alive!"

Father Ian continued. "Their stories are harrowing! Many of them drove through flames while evacuating. The fire advanced very quickly and they received no advanced warning from any official source, and fled their homes with very little! We are glad that they are safe and being taken care of by friends, relatives, and fellow parishioners, but they are now left with the task of having to rebuild their lives."

Father Ian and the faithful of Saints Cyril and Methodius are doing all they can to help their fellow parishioners and those in the wider community "get back on their feet."

"It will be a long road, but we know that tragedy also has the capacity to bring us closer together and remind us of what is truly important: our unity in Christ and our love for our neighbor," Father Ian added. "We are setting up a 'fire relief' fund to help our parishioners and others affected. We appreciate your prayers and donations to those suffering in our community."

We ask for everyone's prayers for the faithful of Saints Cyril and Methodius Mission and all who have been tragically affected. Those wishing to offer assistance are invited to contact Father Ian at

fr.ianshipley@gmail.com.

Donations may be sent to:

Sts. Cyril & Methodius Orthodox Mission
2956 Cohasset Rd.
Chico, CA 95973

ADVENT

The word "Advent" means a "Coming" -something That is waited for. That something is the Coming of Christ. Patriarchs and prophets and Kings, for centuries on end, waited for Him. They lived for Him, but never saw Him. Ancient Hebrew fathers like Abraham, Isaac, Jacob and Moses looked to a Promise that they never lived to see fulfilled. Holy prophets like Isaiah and Jeremiah and Ezekiel and Daniel foretold Jesus' Birth, but they never lived to hear His Gospel. Wise and great kings like David and Solomon and Hezekiah and Josiah yearned for His rule, but they never were to experience His peace. No, for centuries, men longed for the Messiah. They tried to live their lives to prepare for Him: in prayer, fasting and confession. He didn't come. But we are the beneficiaries of His Birth, His Life, His Teaching, His Death and Resurrection. We, of the Church, have known what they never did. From the call of His cousin, John the Baptist ... to the first-hand experience of His Apostles ... to us who live what the Bible and the Church relate. We benefit from His being here ... in His holy word, in His blessed sacraments of dispensing grace, in the Christian way of life -- "God is with us!" As we re-live the centuries of waiting for Him in the forty days of Advent ... let us live it in the Spirit of those before us. Like the heroes of the Old Testament, let us fast and pray and confess our sins in Confession -- and receive the Holy Eucharist. Let us make our motto, the cry of John the Baptist: "Repent, for the Kingdom of God is at hand!" For us, the centuries of Advent are only 40 days. Remember Jesus' words: "For I tell you many prophets and kings desired to see what you see and hear what you hear, but they did not see it or hear it." (Luke 20:24).

THE QUESTION ABOUT ETERNAL LIFE

The designated Gospel lesson today tells us about the rich man who asked Jesus: "What can I do to receive eternal life?" Jesus linked eternal life with faithful observance of the commandments of God. IN ORDER TO ENJOY ETERNAL LIFE, NOT ONLY IN THE FUTURE KINGDOM OF GOD BUT ALSO IN OUR PRESENT EXPERIENCE OF CHRIST HERE AND NOW, IT IS NECESSARY FOR US TO KNOW AND TO OBEY GOD'S COMMANDMENTS!

Register now for OCF's Spring 2019 "Real Break" opportunities

Young adults and college students are encouraged to register now for [Orthodox Christian Fellowship's](#) [OCF] 2019 "Real Break" experiences.

OCF is the official campus ministry of the [Assembly of Canonical Orthodox Bishops of the United States of America](#). Real Break provides an alternative to "Spring Break" and aims to prepare college students to be socially informed Orthodox Christian citizens of this world while directing their focus on the world to come – the Kingdom of heaven. Built on a foundation of fellowship, education, worship, and service, Real Break provides students the opportunity to understand the true meaning of seeing Christ in the other by traveling to all parts of the world to deepen their faith, serve those in need, and cultivate relationships with like-minded peers.

OCF will offer nine Real Break experiences in March 2019 to Romania, Albania, Houston, Project Mexico, Jerusalem, Thessaloniki and Alaska. OCF will also offer two summer 2019 trips to Mount Athos (male only) and Jerusalem (female only).

Registration costs vary according to destination. Limited scholarships are available for those who qualify.

[Further details and registration forms](#) are now available online. Questions may be addressed to OCF's National Programs Manager, Donna Levas, at donna@ocf.net or 617-850-1227.



PRE-CHRISTMAS MEDITATION

During the Christmas season God's love and His message of new hope come to us through the beauty and peace of the incarnate Christ. Yet the good news of God's love may be entirely missed, and Christmas may be an unfilled dream, amidst the hectic bustle of cleaning, shopping, writing, calling, decorating, baking and visiting. The basic reason for an unfilled Christmas is that we focus on ourselves, how to please each other, how to feel good and how to secure happiness with all the things we regard necessary. Yet only Christ can give us a true Christmas. Only His presence in our hearts can bring happiness, peace, joy, warmth and security. Cling to Christ ever more closely during the Christmas season. Take time to pray and to establish your spirituality and practical priorities. Let Christ come with you from home to school, from kitchen to shopping center, from Church to business office.

A Brief Reflection on Black Friday by Fr. Steven Kostoff

There is something almost "metaphysically unsettling" about "Black Friday." The very name of this day has an ominous ring to it. It may just be the sheer "nakedness" of the open, unapologetic, unflinching—and idolatrous?—materialism that pervades the day. (Last year, a staggering five billion dollars had been spent in less than 24 hours!) Or, is it the sight of the steely determination of compulsive consumers camping out overnight before the store of their choice that offers that ever-enticing single word: *Sale*? Perhaps it is the frantic mayhem of the rush to the doors once they swing open like insatiable jaws leading into a modern-day Moloch awaiting to swallow its victims. Could it be the unneighborly pushing and shoving for a product on the shelves or a place in the check-out line? How about an uneasy sense of potential violence hovering in the atmosphere if competitive tempers and nerves begin to fray? Perhaps it is more the rapid devolution, in a veritable "twinkling of an eye," from a day of peaceful thanksgiving, into a day of rampant consumerism that is nothing short of unnerving in its effect. (Once upon a time, this Friday after Thanksgiving was a day of rest and relaxation.) As things now seem to stand, Thanksgiving Thursday has become a mere prelude to the Black Friday that follows. Or is it, finally, the disheartening havoc wrecked upon any vestigial remainder of "Christmas" that has miraculously continued to linger within our secular culture two millennia after our Savior's Nativity in the flesh? We seem to be witnessing a juggernaut that continues to pick up speed and strength as it careens into an unrestricted future with no end in sight.

There is "Great and Holy Friday," and now there is... "Black Friday."

Am I exaggerating? Please let me know. Of course, one can show the virtue of patience and simply wait until "Cyber Monday" in the quiet of one's own domicile. Not very certain that it will be spiritually healthier, but it will be far less chaotic and perhaps even safer!

If only we loved God with the type of fervor displayed by our neighbors and co-citizens on Black Friday and rushed to the Church with such energy for the peaceful and prayerful services of this sacred season! What a witness to a spiritually-starving world we could make! But, alas, just when will that happen? Then again, with God all things are possible!

**St. Nicholas the Wonderworker and
Archbishop of Myra in Lycia
Commemorated on [December 6](#)**

Saint Nicholas, the Wonderworker, Archbishop of Myra in Lycia is famed as a great saint pleasing unto God. He was born in the city of Patara in the region of Lycia (on the south coast of the Asia Minor peninsula), and was the only son of pious parents Theophanes and Nonna, who had vowed to dedicate him to God.

As the fruit of the prayer of his childless parents, the infant Nicholas from the very day of his birth revealed to people the light of his future glory as a wonderworker. His mother, Nonna, after giving birth was immediately healed from illness. The newborn infant, while still in the baptismal font, stood on his feet three hours, without support from anyone, thereby honoring the Most Holy Trinity. Saint Nicholas from his infancy began a life of fasting, and on Wednesdays and Fridays he would not accept milk from his mother until after his parents had finished their evening prayers.

From his childhood Nicholas thrived on the study of Divine Scripture; by day he would not leave church, and by night he prayed and read books, making himself a worthy dwelling place for the Holy Spirit. Bishop Nicholas of Patara rejoiced at the spiritual success and deep piety of his nephew. He ordained him a reader, and then elevated Nicholas to the priesthood, making him his assistant and entrusting him to instruct the flock.

In serving the Lord the youth was fervent of spirit, and in his proficiency with questions of faith he was like an Elder, who aroused the wonder and deep respect of believers.

Constantly at work and vivacious, in unceasing prayer, the priest Nicholas displayed great kind-heartedness towards the flock, and towards the afflicted who came to him for help, and he distributed all his inheritance to the poor.

There was a certain formerly rich inhabitant of Patara, whom Saint Nicholas saved from great sin. The man had three grown daughters, and in desparation he planned to sell their bodies so they would have money for food. The saint, learning of the man's poverty and of his wicked intention, secretly visited him one night and threw a sack of gold through the window. With the money the man arranged an honorable marriage for his daughter. Saint Nicholas also provided gold for the other daughters, thereby saving the family from falling into spiritual destruction. In bestowing charity, Saint Nicholas always strove to do this secretly and to conceal his good deeds.

The Bishop of Patara decided to go on pilgrimage to the holy places at Jerusalem, and entrusted the guidance of his flock to Saint Nicholas, who fulfilled this obedience carefully and with love. When the bishop returned, Nicholas asked his blessing for a pilgrimage to the Holy Land. Along the way the saint predicted a storm would arise and threaten the ship. Saint Nicholas saw the devil get on the ship, intending to sink it and kill all the passengers. At the entreaty of the despairing pilgrims, he calmed the waves of the sea by his prayers. Through his prayer a certain sailor of the ship, who had fallen from the mast and was mortally injured was also restored to health.

When he reached the ancient city of Jerusalem and came to Golgotha, Saint Nicholas gave thanks to the Savior. He went to all the holy places, worshipping at each one. One night on Mount Sion, the closed doors of the church opened by themselves for the great pilgrim. Going round the holy places connected with the earthly service of the Son of God, Saint Nicholas decided to withdraw into the desert, but he was stopped by a divine voice urging him to return to his native country. He returned to Lycia, and yearning for a life of quietude, the saint entered into the brotherhood of a monastery named Holy Sion, which had been founded by his uncle. But the Lord again indicated another path for him, "Nicholas, this is not the vineyard where you shall bear fruit for Me. Return to the world, and glorify My Name there." So he left Patara and went to Myra in Lycia.

Upon the death of Archbishop John, Nicholas was chosen as Bishop of Myra after one of the bishops of the Council said that a new archbishop should be revealed by God, not chosen by men. One of the elder bishops had a vision of a radiant Man, Who told him that the one who came to the church that night and was first to enter should be made archbishop. He would be named Nicholas. The bishop went to the church at night to await Nicholas. The saint, always the first to arrive at church, was stopped by the bishop. "What is your name, child?" he asked. God's chosen one replied, "My name is Nicholas, Master, and I am your servant."

After his consecration as archbishop, Saint Nicholas remained a great ascetic, appearing to his flock as an image of gentleness, kindness and love for people. This was particularly precious for the Lycian Church during the persecution of Christians under the emperor Diocletian (284-305). Bishop Nicholas, locked up in prison together with other Christians for refusing to worship idols, sustained them and exhorted them to endure the fetters, punishment and torture. The Lord preserved him unharmed. Upon the accession of Saint Constantine (May 21) as emperor, Saint Nicholas was restored to his flock, which joyfully received their guide and intercessor.

Despite his great gentleness of spirit and purity of heart, Saint Nicholas was a zealous and ardent ***Con't Pg 10***

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warrior of the Church of Christ. Fighting evil spirits, the saint made the rounds of the pagan temples and shrines in the city of Myra and its surroundings, shattering the idols and turning the temples to dust.

In the year 325 Saint Nicholas was a participant in the First Ecumenical Council. This Council proclaimed the Nicean Symbol of Faith, and he stood up against the heretic Arius with the likes of Saints Sylvester the Bishop of Rome (January 2), Alexander of Alexandria (May 29), Spyridon of Trimythontos (December 12) and other Fathers of the Council.

Saint Nicholas, fired with zeal for the Lord, assailed the heretic Arius with his words, and also struck him upon the face. For this reason, he was deprived of the emblems of his episcopal rank and placed under guard. But several of the holy Fathers had the same vision, seeing the Lord Himself and the Mother of God returning to him the Gospel and omophorion. The Fathers of the Council agreed that the audacity of the saint was pleasing to God, and restored the saint to the office of bishop.

Having returned to his own diocese, the saint brought it peace and blessings, sowing the word of Truth, uprooting heresy, nourishing his flock with sound doctrine, and also providing food for their bodies.

Even during his life the saint worked many miracles. One of the greatest was the deliverance from death of three men unjustly condemned by the Governor, who had been bribed. The saint boldly went up to the executioner and took his sword, already suspended over the heads of the condemned. The Governor, denounced by Saint Nicholas for his wrong doing, repented and begged for forgiveness.

Witnessing this remarkable event were three military officers, who were sent to Phrygia by the emperor Constantine to put down a rebellion. They did not suspect that soon they would also be compelled to seek the intercession of Saint Nicholas. Evil men slandered them before the emperor, and the officers were sentenced to death. Appearing to Saint Constantine in a dream, Saint Nicholas called on him to overturn the unjust sentence of the military officers.

He worked many other miracles, and struggled many long years at his labor. Through the prayers of the saint, the city of Myra was rescued from a terrible famine. He appeared to a certain Italian merchant and left him three gold pieces as a pledge of payment. He requested him to sail to Myra and deliver grain there. More than once, the saint saved those drowning in the sea, and provided release from captivity and imprisonment.

Having reached old age, Saint Nicholas peacefully fell asleep in the Lord. His venerable relics were preserved incorrupt in the local cathedral church and flowed with curative myrrh, from which many received healing. In the year 1087, his relics were transferred to the Italian city of Bari, where they rest even now (See May 9).

The name of the great saint of God, the hierarch and wonderworker Nicholas, a speedy helper and suppliant for all hastening to him, is famed in every corner of the earth, in many lands and among many peoples. In Russia there are a multitude of cathedrals, monasteries and churches consecrated in his name. There is, perhaps, not a single city without a church dedicated to him.

The first Russian Christian prince Askold (+ 882) was baptized in 866 by Patriarch Photius (February 6) with the name Nicholas. Over the grave of Askold, Saint Olga (July 11) built the first temple of Saint Nicholas in the Russian Church at Kiev. Primary cathedrals were dedicated to Saint Nicholas at Izborsk, Ostrov, Mozhaisk, and Zaraisk. At Novgorod the Great, one of the main churches of the city, the Nikolo-Dvorischensk church, later became a cathedral.

Famed and venerable churches and monasteries dedicated to Saint Nicholas are found at Kiev, Smolensk, Pskov, Toropetsa, Galich, Archangelsk, Great Ustiug, Tobolsk. Moscow had dozens of churches named for the saint, and also three monasteries in the Moscow diocese: the Nikolo-Greek (Staryi) in the Chinese-quarter, the Nikolo-Perervinsk and the Nikolo-Ugreshsk. One of the chief towers of the Kremlin was named the Nikolsk.

Many of the churches devoted to the saint were those established at market squares by Russian merchants, sea-farers and those who traveled by land, venerating the wonderworker Nicholas as a protector of all those journeying on dry land and sea. They sometimes received the name among the people of "Nicholas soaked."

Many village churches in Russia were dedicated to the wonderworker Nicholas, venerated by peasants as a merciful intercessor before the Lord for all the people in their work. And in the Russian land Saint Nicholas did not cease his intercession. Ancient Kiev preserves the memory about the miraculous rescue of a drowning infant by the saint. The great wonderworker, hearing the grief-filled prayers of the parents for the loss of their only child, took the infant from the waters, revived him and placed him in the choir-loft of the church of Holy Wisdom (Hagia Sophia) before his wonderworking icon. In the morning the infant was found safe by his thrilled parents, praising Saint Nicholas the Wonderworker.

Many Wonderworking Icons of St Nicholas appeared in Russia and came also from other lands. *Con't Pg 12*

CHRIST'S HIGHER RIGHTEOUSNESS

A primary aspect of the life of Christ was His perfect obedience to God. To be sure, as a loving Lord Christ is always ready to forgive us when we fail and seek His forgiveness. But His call to obedience is uncompromising. Some of His teachings are stricter than the Old Testament moral rules because Jesus looked into the heart, the source of our deepest motivations and intentions. In the Sermon on the Mount Jesus repudiates not only murder but also anger, not only adultery but also an evil look, not only fair retaliation but also any revenge whatsoever. "Love your enemies," He said, and "pray for those who persecute you". All these teachings are more demanding than many of the ten commandments.

THE HIGHER RIGHTEOUSNESS OF CHRIST CENTERS ON GIVING AND SHARING. Christ came not to be served but to serve others. He is the Good Shepard Who willingly laid down His life for His friends. CHRIST WAS A GIVER AND HE DESIRES THAT HIS FOLLOWERS ALSO BE GIVERS. Christians are not only to refrain from doing evil but also seek eagerly to do good whenever possible and insofar as it is in their hands. Christians strive to imitate God's perfect love. In the words of the Sermon on the Mount: "You must be perfect—just as your Father in heaven is perfect".

It is in this spiritual perspective that Jesus asks the rich man to do "one more thing" in addition to the ten commandments. Sell all that you have and distribute it to the poor and you will have treasure in heaven.

Jesus challenged the rich man to follow, just as Jesus Himself did, the highest example of self-giving by devoting himself completely to God's work, leading a celibate life and practicing poverty for the sake of the kingdom. Jesus did not usually ask people to sell all their material possessions but only share them with those in need. But this young man was probably unmarried and initially showed a desire for the highest Perfection. However, Jesus' challenge seemed impossible to him and he turned away saddened.

Do we not also want to turn away when we realize how demanding Christ's teachings are? Do we not silently think to ourselves: "Who, then, can be saved?" INDEED CHRIST'S HIGHER RIGHTEOUSNESS IS IMPOSSIBLE FOR US TO FULFIL ON THE BASIS OF OUR OWN EFFORTS. BUT "WHAT IS IMPOSSIBLE FOR MAN IS POSSIBLE FOR GOD".

We may not be called by Christ to a life of celibacy or poverty but all of us are called to a life of Christian perfection. Christian life involves a creative tension between what we now are and what we can be tomorrow. The road of Christian perfection is endless. What seems impossible to us is possible by the grace of God. CHRISTIANS CAN FOLLOW THE ROAD TO A MORE PERFECT OBEDIENCE WHEN THEY PRAYERFULLY (1) SEEK A DEEPER COMMUNION WITH THE HOLY SPIRIT AND (2) CONTINUE TO GROW IN THEIR LOVE FOR CHRIST.

CHRISTMAS FLOWERS

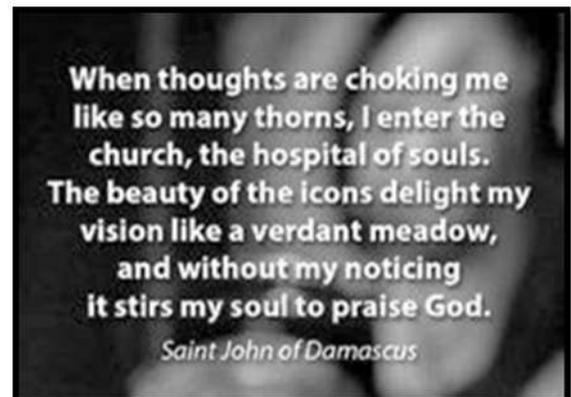
(If anyone would like to help defray the cost of the Christmas flowers and having your loved ones be remembered during the Christmas Liturgy please let Father Andrew know by December 23. You can remember those in "health" or those "reposed" The cost this year will be only \$15 per flower.

Fr. Andrew: (9 flowers)

- For the health of all my family & friends
- For the health of the Marblehead Police and Danbury Fire Departments, and all first responders in the nation
- For the health of all the parishioners and their families, and all those who help this parish in anyway.
- For the health of the Village Gov't, all residents of Marblehead and the surrounding areas
- For all the less fortunate of this community and the world, and those who need our unworthy prayers
- For the repose of His Eminence Metropolitan Nicholas, my ordaining Bishop
- For the repose of my parents, George and Dorothy, and all of my family and friends
- For all the founders and benefactors of this parish and all those listed and are remembered in the Dyptics of the Church
- For all those who have no one to remember them

Mike & Diane Tyron: (2 Flowers)

- In Loving Memory of Aunt Marian
- In Loving Memory of Uncle Norm



TRUST GOD OR OURSELVES?

We often are afraid to help or to give for fear we won't have enough. We hoard our resources and treasure because we don't trust God will provide for us if we offer some back to God.

In the Old Testament, in the book of Kings, the prophet Elijah was serving God by fighting against the priests of Baal (Canaanite god). Elijah at some point withdrew to the wilderness and God made sure he was fed by ravens who brought him food and there was even a small brook that provided him with water. Eventually however the brook dried up and God sent Elijah to a widow in Zarephath. The widow lived with her only son. When Elijah arrived there he asked the widow for help. At this time there was a famine and the widow responded that she could not for fear that she would not have enough food for her and her son. Elijah told her that God would not allow her supply of flour or oil to run out, saying, "Don't be afraid, this is what the Lord, the God of Israel, says: 'The jar of flour will not be used up and the jug of oil will not run dry until the day the Lord gives rain on the land.'" The widow trusted Elijah and God, she offered what she had and sure enough her jar of oil and flour miraculously never ran out. She had more than enough for her, her son, and Elijah.

The message here is clear. There are times in our life when we are asked to give to God, to give a portion

Giving Tuesday: A thank you from our youth!

In July 2018, as the Orthodox Church in America gathered in Saint Louis, MO for the [19th All-American Council](#), we witnessed an [outpouring of support](#) to fund the youth ministry of the OCA. In a matter of ten minutes, a [spontaneous floor drive](#) realized donations and pledges of over \$80,000.00 as parishes and individuals came forward to make their financial commitments to this most worthy cause.

Many of our young people were so moved by this outpouring of support that they recorded short thank-you videos to express their gratitude. We [share those videos](#) with you now.

As we continue to expand the mission of the Orthodox Church in America, and as we anticipate the celebration of 225 years of Orthodox Christianity on the North American continent in 2019, the need for more youth activities—as well as expanded resources for parish choirs and mission communities, additional Christian Education materials, and other departmental efforts—is as important now as ever. In July we were able to raise over \$80,000.00 in just ten minutes. How much can you help the Orthodox Church in America raise today—Giving Tuesday?

Please help support the effort to expand the Church's mission and ministries by donating today through the [Stewards of the Orthodox Church in America](#) to our youth, our choirs, our mission parishes, our Church School programs and all the ministries of the OCA.

of what we have. However we struggle as the widow did. We worry if I give of what I have, will there be enough for me and my family? We find ourselves confronted with a trust issue. If I do what is right, will God do what is right? If I obey, will God come through and provide for me? We often are afraid to help or to give for fear we won't have enough. We hoard our resources and treasure because we don't trust God will provide for us if we offer some back to God.

We clearly see in the encounter between Elijah and the widow that God provides and responds when we give. God was acting through Elijah in fighting the people's belief in a false God. Even today God acts through the church to counter the darkness of the world and to bring the light of Christ to others. Today we have the same opportunity as the widow of Zarephath. We are asked to support the church that it may continue the Lord's ministry in the world, just as the widow was asked to help Elijah in doing God's work. We are confronted by the same fears the widow experienced. She gave unconditionally and without her own conditions and

expectations, she trusted God. May we learn from the example of the widow, to not be afraid to give, and to allow God to work miracles through us and our generosity.
Fr. Demetrious Makoul

St Nicholas Con't

There is the ancient Byzantine embordered image of the saint, brought to Moscow from Novgorod, and the large icon painted in the thirteenth century by a Novgorod master.

Two depictions of the wonderworker are especially numerous in the Russian Church: Saint Nicholas of Zaraisk, portrayed in full-length, with his right hand raised in blessing and with a Gospel (this image was brought to Ryazan in 1225 by the Byzantine Princess Eupraxia, the future wife of Prince Theodore. She perished in 1237 with her husband and infant son during the incursion of Batu); and Saint Nicholas of Mozhaik, also in full stature, with a sword in his right hand and a city in his left. This recalls the miraculous rescue of the city of Mozhaik from an invasion of enemies, through the prayers of the saint. It is impossible to list all the grace-filled icons of Saint Nicholas, or to enumerate all his miracles.

Saint Nicholas is the patron of travelers, and we pray to him for deliverance from floods, poverty, or any misfortunes. He has promised to help those who remember his parents, Theophanes and Nonna.

Saint Nicholas is also commemorated on May 9 (The transfer of his relics) and on July 29 (his nativity).