

Symbolic meaning of the traditional Slavic Easter Basket

The custom of bringing a basket of food to Church on Pascha is ancient. It stems from the desire of the Christian community to ask God's blessing on the foods that will break the Great Fast and from which they have abstained from during this period. The religious significance attached to the foods eaten are symbolic of Christ Himself, our true Passover. Foods traditionally blessed for the feast of the Lord's Passover from death to life, are the foods which God prescribed for the ancient Passover meal: Lamb, bread, wine, and bitter herbs. Children's baskets of candy and eggs are also included in the blessing service.

EGGS - Brightly decorated eggs are a symbol of the New Life that is ours in Christ. Eggs are a sign of hope and resurrection. Jesus comes forth from the tomb as the chick breaks the shell at birth. Because of the special meaning, it is fitting that the eggs to be blessed be decorated with Resurrection symbols.

PASCH BREAD (or Babka) - A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top en-circled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

SAUSAGE (Kolbasi) - A spicy, garlicky sausage of pork products, indicative of God's favor and generosity. Sausage is an ethnic addition to enhance the celebration; its links remind us of the chains of death which were broken when Jesus arose.

BACON - A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.

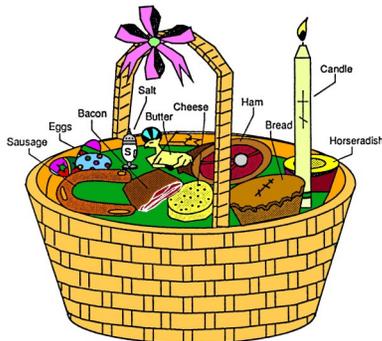
HAM - Ham celebrates the freedom of the New Law which came into effect through Jesus' resurrection, in distinction to the Old Law which forbade certain meats. The flesh meat is popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Great Day as prefer lamb or veal.

CHEESE - (Cirets or Hrutka) A custard-type of egg cheese often shaped into a ball prominent in the dairy products from which those who have kept the strict fast have been abstaining. Again the richness of the world bathed in the light of the Resurrection and made anew is reflected.

HORSERADISH (Hrin) - Represents the bitter herbs prescribed in the original Passover meal as a reminder of the bitterness and harshness of life in Egypt. It reminds us of the bitterness and suffering of Christ which culminated in the Resurrection.

SALT - Reminds us to flavor our dealings with others by the example of Christ.

BUTTER (LAMB) - This favorite dairy product is shaped into a figure of a Lamb. The lamb is the ancient Passover food by whose blood the Israelites were saved. Jesus is our Paschal (Passover) Lamb by whose blood we are saved. It also reminds us of the goodness of Christ that we should have toward all things.



The Wonderworker

Monthly Bulletin for
St. Nicholas Pro-Cathedral
Ukrainian Orthodox Church of the USA

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Dean: V. Rev. Father Dennis Kristof
Council President: Reader Joseph Stolitzka



Welcome to our parish. We invite you to worship with us again.

May, 2022

Christ is Risen!

Khristos Voskres!

Христос Воскрес!

Al Maseeh Qam!

Christos Anesti!

Indeed, He is Risen!

Voistynu Voskres!

Воістину Воскрес!

Hakan Qam!

Alithos Anesti!

Schedule of Services **(April 24—June 5, 2022)**

Great Day, April 24

Holy Pascha, Great Day, the Feast of Feasts, Holy Day of Holy Days, the Third-Day Resurrection of our Lord, God and Savior Jesus Christ from the Tomb

10:00 a.m. - Paschal Divine Liturgy of St. John the Golden-Mouth

Blessing of the Artos
Blessing of Paschal Foods

Sunday, May 1

The Second Sunday of Pascha, Anti-Pascha, the Eighth Day, Sunday of St. Thomas; Holy Prophet Jeremiah (6th c. B.C.). Blessed Tamara, the Queen of Georgia

10:00 a.m. - Paschal Divine Liturgy of St. John the Golden-Mouth

Sunday, May 8

The Third Sunday of Pascha, Commemoration of the Holy Ointment-Bearing Women, Joseph of Arimathea, & the Righteous Nicodemus, Resurrectional Tone 2; The Holy, Glorious, All-Praised Apostle, the Evangelist, the Favorite, Beloved, and Virgin, John the Theologian (98-117)

10:00 a.m. - Paschal Divine Liturgy of St. John the Golden-Mouth

Sunday, May 15

The Fourth Sunday of Pascha, the Sunday of the Paralyzed Man, Resurrectional Tone 3; Our Venerable Father

Pachomius the Great, Founder of Coenobitic Monasticism

10:00 a.m. - Paschal Divine Liturgy of St. John the Golden-Mouth
40th Day Panakhida for +Nina Kuchma offered by the Kristofs

Sunday, May 22

The Fifth Sunday of Pascha, the Sunday of the Samaritan Woman, Resurrectional Tone 4; The Fifth Day of the Midfeast of Pascha-Pentecost; The Holy Martyr Basiliscus, Bishop of Comana (ca. 308); Commemoration of the Second Ecumenical Council (381)

10:00 a.m. - Paschal Divine Liturgy of St. John the Golden-Mouth
Panakhida for +Metropolitan Constantine on the tenth anniversary of his repose in the Lord

Sunday, May 29

The Sixth Sunday of Pascha, The Sunday of the Man Born Blind, Resurrectional Tone 5; The Holy Virgin-Martyr Theodosia of Tyre (307-308)

10:00 a.m. - Paschal Divine Liturgy of St. John the Golden-Mouth

Thursday, June 2

The Ascension of our Lord into the Heavens Where He is Exalted at the Right Hand of the Father; Our Holy Father-Among-the-Saints, Nicophoros the Confessor, Patriarch of Constantinople (828)

10:00 a.m.— Removal of the Shroud of Christ from the Holy Table
The Divine Liturgy of St. John the Golden-Mouth
Holy Anointing Мирваніє

Sunday, June 5

The Seventh Sunday of Pascha in which the 318 Holy and God-Bearing Fathers Who Participated in the First Ecumenical Council Held in Nicea in 325 A.D. are Commemorated; The Fourth Day of the Ascension of our Lord; The Holy Bishop-Martyr Dorotheus of Tyre (ca. 362)

9:30 a.m. - The Public Chanting of the Prayers of Preparation for the Holy Mystery of Repentance Followed by an Examination of Conscience and Concluded by Individual Absolutions
10:00 a.m.— The Divine Liturgy of St. John the Golden-Mouth

May Milestones, Birthdays: 19, Amelia Kristof; 24, Joshua Walsh. **Anniversaries:** 9, Craig & Shelly Hejnal; 14, Barbara & Tim Cooney; 17, Lillian & James Valli; 26, Ilarion & Rita Jula; 27, Joshua & Natalie Largent; Walsh; & 30, Maria & Michael Dormer. May God grant them and their families peace, health, salvation and longevity for many, blessed years, на многая і благая літа!

The Ukrainian Orthodox Church of the USA is fundraising to provide HUMANITARIAN AID to the people of Ukraine. The Ukrainian people need our support! However, beware of the many scam organizations that are popping up to exploit this situation. One way to be sure that your donation will go to the people of Ukraine and to where it is most needed is to offer your donations through the Consistory of the UOC of the USA: You can donate on uocofusa.org, or through Paypal directly <https://bit.ly/3t3K3wb>. Checks can also be mailed to UOC of

The Orthodox Paschal Troparion

Christ: The anointed one, the messiah, Jesus of Nazareth born of the Holy Spirit and the Virgin Mary Who dies and was raised from the dead by His Father in heaven.

Is Risen: Stated in the present tense, not in the past tense. It still transforms the cosmos. It is not some past event we are merely remembering, but an event that is as real today as it was on that original Resurrection Day.

From the dead: Christ did not pretend to be dead, but actually died for us on the Cross and descended into the abyss. This reality is expressed by the prayer said when incensing around the holy table at the beginning of a service: When the Body was in the tomb and the soul in the abyss, You were at the same time, Christ our God, upon Your Throne with the Father and the Holy Spirit. God the Father raised our Lord God and Savior Jesus Christ from death.

Trampling down Death by death: Death, which held sway over the world since the sin of Adam and Eve, is destroyed by our Lord, God and Savior Jesus Christ Who embraced death and overcame it. The doors of the abyss are trampled into the form of a Cross on our icons of His descent into the abyss. This is also symbolized by the action of the priest at the Pascha Vigil when he removes the Holy Shroud (Plashchenitsya) from the tomb and carries it through the Holy Doors, pushing the doors open with his foot.

And upon those in the tombs: Christ's ultimate salvation act was not only for those living at the time of Christ and after, but for all who were ever born. The Righteous of the Old Testament greeted our Lord with joy in the abyss knowing that their salvation was imminent.

Bestowing Life: This does not mean merely the reanimation of a body like in the raising of Lazarus or the son of the Widow of Nain, but a totally new reality: A resurrected, sanctified and transformed body. After His Resurrection our Lord still had His wounds, yet did not bleed; was able to alter his appearance so that He would not be recognized; could appear through doors even though they were locked; and could disappear from before the very face of His disciples. Yet, He was not a mere phantasm or illusion because He was able to be felt and was able to eat. It is a New Life which is also granted to all believers. He did for 40 days in order to be a sign of the New Life, of the resurrection now available to all who believe and follow Him.

