

The Fruit Basket

Love • Joy • Peace • Goodness • Kindness • Faith • Patience • Temperance • Gentleness

Volume VI, Number 8

A friendly Orthodox Christian 'Zine AUGUST 2011

The Holy Transfiguration of our Lord God and Savior Jesus Christ

Commemorated on August 6



Troparion - Tone 7

You were transfigured on the mountain, O Christ God,
revealing Your glory to Your disciples as far as they could bear it.
Let Your everlasting Light also shine upon us sinners,
through the prayers of the Theotokos.
O Giver of Light, glory to You!

THE FRUIT BASKET

Edited and published monthly
by An Orthodox Christian

The goal of this publication is to provide a friendly, light, Orthodox Christian 'Zine (a mini-magazine) that contains a blend of "something to exercise our minds, something to make us laugh, and something to make us meditate on spiritual matters."

Articles or comments from our readers are welcome. We reserve the right to edit for suitability, clarity and space. Printing of items does not imply endorsement by the church or the priest or even the editor of this publication. Please call if you need more info.

Send comments or articles

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Sometimes you can make a more effective
statement by holding your tongue.

*Lord, help me to submit my feelings
and my tongue to Your control so that
they won't control me. Amen.*

**the Bless Your Heart Each New Day Calendar
donated by Kathy Z, of Parma**

Transfiguration of Our Lord and Savior Jesus Christ

Commemorated on August 6

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as “the Christ [Messiah], the Son of the Living God,” he told them that “he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain” — by tradition Mount Tabor — and was “transfigured before them.” ... *and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my Beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17:1-92, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).*

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell,” that “in him the whole fulness of deity dwells bodily” (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrec-

tion they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of **Moses** and **Elijah** is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24:12-18; 33:11-34:8; 1 Kings 19:3-16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5:17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive

into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today Saint Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.



The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

From *The Orthodox Faith* by Fr. Thomas Hopko

Dormition of our Most Holy Lady Theotokos

Commemorated on August 15

The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was on Cyprus with St Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. St Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of ancient Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.


According to Tradition, based on the words of the Hieromartyrs Dionysius the Areopagite (October 3), Ignatius the God-Bearer (December 20), St Ambrose of Milan (December 7) had occasion to write in his work "On Virgins" concerning the Mother of God: "She was a Virgin not only in body, but also in soul, humble

of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue.”

With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity.

All Her days She was concerned with fasting: She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character.”

According to Tradition, that from the compiler of Church history Nicephorus Callistus (fourteenth century), the Mother of God “was of average stature, or as others suggest, slightly more than average; Her hair golden in appearance; Her eyes bright with pupils like shiny olives; Her eyebrows strong in character and moderately dark, Her nose pronounced and Her mouth vibrant bespeaking sweet speech; Her face was neither round nor angular, but somewhat oblong; the palm of Her hands and fingers were longish...

In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say, a special grace attended all Her actions.” (Nicephoros Callistus borrowed his description from St Epiphanius of Cyprus (May 12), from the “Letter to Theophilus Concerning Icons.” 

Taken from an article found on <http://www.oca.org/FSlives.asp>

FROM THE PHILOKALIA

The Passions

When the intellect grows strong, it makes ready to pursue the love that quenches all bodily passions and that prevents anything contrary to nature from gaining control over the heart. Then the intellect, struggling against what is contrary to nature, separates this from what is in accordance with nature.¹

ST. ISAIAH THE SOLITARY

I, ON GUARDING THE INTELLECT, SEC. 1

¹ *Annotation: Whereas some theologians in the West see our nature as totally depraved, Isaiah assumes here that our true nature is that given to us by God. Thus, our spiritual struggle is against what is unnatural—that is, sin.*

Of the demons opposing us in the practice of the ascetic life, there are three groups who fight in the front line: those who are entrusted with the appetites of gluttony, those who suggest avaricious thoughts, and those who incite us to seek the esteem of men. All the other demons follow behind and in their turn attack those already wounded by the first three groups... That is why the devil suggested these three thoughts to the Savior: first he exhorted him to turn stones into bread, then he promised him the whole world, if Christ would fall down and worship him, and third he said that, if our Lord would listen to him, he would be glorified and suffer nothing in falling from the pinnacle of the Temple. But our Lord, having shown himself superior to these temptations, commanded the devil to “get behind him.” In this way he teaches us that it is not possible to drive away the devil, unless we scornfully reject these three thoughts.²

EVAGRIOS THE SOLITARY I, TEXTS ON DISCRIMINATION
IN RESPECT OF PASSIONS AND THOUGHTS, SEC. 1

² *Annotation: Evagrius teaches that three demons are the gateway for the rest—gluttony, avarice, and that which moves us to seek the favor of others. We cannot be successful in the spiritual life unless we first defeat these three unnatural appetites.*

What state, then, does the intellect need so that it can reach out to its Lord without deflection and commune with him without intermediary? When Moses tried to draw near to the burning bush, he was forbidden to approach until he had removed the sandals from his feet (Exodus 35). If, then, you wish to behold and commune with him who is beyond sense-perception and beyond concept, you must free yourself from every impassioned thought.³

EVAGRIOS THE SOLITARY I, ON PRAYER, SEC. 3-4

³*Annotation: Here Evagrios offers one of the reasons to avoid images in prayer—if we wish to see God who is without form or concept, we should avoid forms or concepts as things that might lead us away from God.*

Pray first for the purification of the passions, second, for deliverance from ignorance and forgetfulness; and third, for deliverance from all temptation, trial, and dereliction.

EVAGRIOS THE SOLITARY I, ON PRAYER, SEC. 38

Peace is deliverance from the passions, and is not found except through the action of the Holy Spirit.⁴

ST. MARK THE ASCETIC I, ON THE SPIRITUAL LAW SEC. 192

⁴*Annotation: Peace is primarily an inner state and not an outer absence of violence.*

A passion that we allow to grow active within us through our own choice afterwards forces itself upon us against our will.

ST. MARK THE ASCETIC I, ON THOSE WHO THINK
THEY ARE MADE RIGHTEOUS BY WORKS, SEC.85

PHILOKALIA, The Eastern Christian Spiritual Texts, translation by G. E. H. Palmer, Philip Sherrard, and Bishop Kallistos Ware. Annotation by Allyne Smith

MORE FROM THE PHILOKALIA

He who hates the passions gets rid of their causes. But he who is attracted by their causes is attacked by the passions, even though he does not wish it. When evil thoughts become active within us, we should blame ourselves and not ancestral sin.⁵

ST. MARK THE ASCETIC 1, ON THOSE WHO THINK
THEY ARE MADE RIGHTEOUS BY WORKS, SEC. 119-

⁵ *Annotation:*

Orthodox Christians avoid using the term original sin because it includes concepts alien to their theological tradition. In the West it has been taught that all humans have inherited the guilt of Adam's sin in the Garden of Eden. This theology began with Jerome (331-420) mistranslation of Romans 5:12. Paul said in that verse since all sin, all die. But Jerome translated it as saying that in Adam "all have sinned." Because Augustine of Hippo (354-430) could not read Greek, he relied on Jerome's mistranslation and created theology of original sin and original guilt to match the mistranslated Modern translations—Roman Catholic and Protestant—have corrected Jerome's error.



Imagine that there are three powerful and mighty giants of the Philistines....When these three have been overthrown and slain, all the power of the demons is fatally weakened. These three giants are the vices already mentioned: ignorance, the source of all evils; forgetfulness, its close relation and helper; and laziness, which weaves the dark shroud enveloping the soul in murk. This third vice supports and strengthens the other two, consolidating them so that evil becomes deep-rooted and persistent in the negligent soul. Laziness, forgetfulness, and ignorance in their turn support and strengthen the other passions. Helping one another, and unable to hold their positions apart from one another, they are the mainstay and the chief leaders of the devil's army. Through them the whole of this army infiltrates the soul and is enabled to achieve its objectives, which otherwise it could not do. ⁶

ST. MARK THE ASCETIC
I, LETTER TO NICOLAS THE

⁶ *Annotation: Mark identifies a different list of primary demons than Evagrius did—ignorance, forgetfulness, and laziness. He believes that these are the doorways for the other demons that seek to keep us from God.*

Saint Mark the Ascetic was born in Athens during the fifth century, and became a monk in the Nitrian desert (Lower Egypt). From his youth his fondest pursuit was the reading of Holy Scripture. It is said that he knew the whole Bible by heart.

Nine of his thirty discourses have come down to us. Three of them are in Volume I of the English PHILOKALIA. The Byzantines had such a high regard for his writings that they said, "Sell everything and buy Mark."

He was noted for his gentleness and purity of soul. He was known as "the Ascetic" because of his abstinence. He lived for ninety years as a solitary, then surrendered his soul to God when he was one hundred and twenty years old.

PHILOKALIA, The Eastern Christian Spiritual Texts, translation by G. E. H. Palmer, Philip Sherrard, and Bisho Kallistos Ware. Annotation by Allyne Smith

WORD SEARCH FOR AUGUST

Z T Z D E N D O F S U M M E R L C D L
N O I T A R U G I F S N A R T W F H B
Q M H T V L V E N H E R M A N H C Z E
S W V M W X R M L D N M Z W T I L N H
G W B F W B H T M H F B W M B N T R E
Q M E L X T C F M Y R Y K J D T V A A
L S B E E H S R I A F Y T N U O C G D
H N Y Q T S T A T E F A I R S F Z W I
Q I K A B C S Z L L W R T C T A J E N
G G F Q D Q O I F G F S A K P U P E G
V E R X M G G R N N U N P T R T Z D J
R B B B H C O K N G N P S N B U X A O
S S L T R T R D U I F A P F Y M L L H
R T N M Y T F A N N F L J X Q N B L N
E E R N T T C G R N A M O T B Y Z E B
T K B R G L V T O M N I L W L R L R A
S C D N T E M I O N O M L D E W M G P
A I B N G Z T U O T I K G I V R X Y T
Z R M G Z I N H O B T Q V R M B S N I
G C I M M T K M T H I P L K A E Z W S
L E D R T I A Q Z V M J L K Z P T K T
S K O A T T Q N P Y R Y N M R N E S N
K D B T O G K F H D O F V G Y L T S W
G O S E K H N Y Z M D Y C J C T L C R
R X S R Q Y F H A C I M T E H P O R P
Y W L B L A C K B E R R I E S H K M T

God knows how stressful life is; He wants to ease our cares, and He'll respond to all your needs A.S.A.P

Always Say a Prayer

*Submitted by
Augie*

THE FRUIT BASKET

August 2011

WORD SEARCH LIST FOR AUGUST

Asters	Hint of autumn
August	Mount tabor
Beheading John Baptist	Prophet Micah
Blackberries	Ragweed allergy
Blessing flowers	Crickets begin
Canning Veggies	St Emilian
County fairs	St Tikhon
Dog days	State fairs
Dormition	Sweet corn
Dormition fast	Tomatoes
End of summer	Transfiguration
Grapes	Ven Herman

BIBLE BRAIN WORKOUT FOR AUGUST

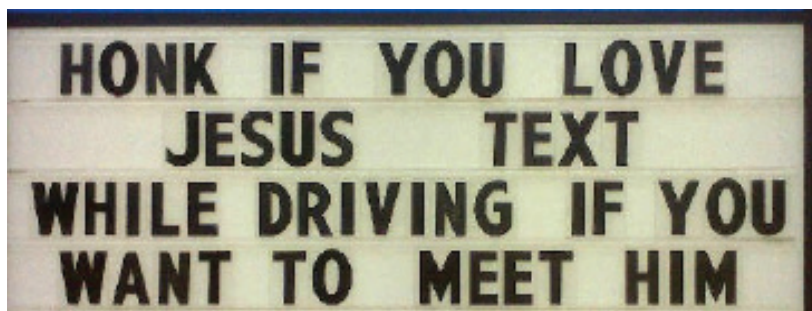
471. When did an angel's message cause a multitude to shed tears?
472. Which victorious leader refused to be made king over Israel?
473. Whose face is compared to lightning?
474. Which prophet refers to the melody of viols?
475. When was Jerusalem exhorted to cut off her hair?
476. When was an idol fashioned out of earrings?
477. Where do we read of a carpenter planting an ash tree?
478. What wicked man received seventy pieces of silver from the temple of a heathen god?
479. Twice over Scripture refers to winking as the sign of an evil mind—where?
480. Under what circumstances were the Israelites forbidden to kill a ewe and her lamb on the same day?

Answers on page 18

How did you score? 6 or more correct—A+; 5 correct—A Superior; 3+ correct—B+ Pretty good; 2 correct—C Fair; Less than 2 correct— an opportunity to make reading the Bible daily a wonderful habit!



“That woodpecker may have to go.”



Church Sign

MATCHING

Match Aramaic phrases spoken by Jesus with their meanings.

- | | |
|---------------------|--------------------------------|
| 1. Talitha cum | A. “Father [Daddy].” |
| 2. Eli | B. “Why have you forsaken me?” |
| 3. Abba | C. “Be opened.” |
| 4. Ephphatha | D. “My God.” |
| 5. Lema sabachthani | E. “Little girl, get up.” |

CRYPTOGRAM CHALLENGE FOR AUGUST

The following message is written in code using regular letters. Your task is to figure out which real letters the code letters stand for.

NQIWI FH ZAZI QAXM TH NQI XAWG:

SAW NQIWI FH ZAZI OIHFGE NQII:

ZIFNQIW FH NQIWI TZM WAYD XFDI

ACW BAG.

To make this more of a challenge cover up or have somebody cross out some or even all of the Cheat Chart!!!

CHEAT CHART--IT GIVES YOU SOME OF THE LETTERS.

<u>REAL LETTERS</u>	<u>e i c n g r s</u>
CODE LETTERS	I F Y Z B W H

Tougher Challenge for the Whiz Kids!

AX CZI A HAEE NDWATG KAT

HZDI, AX CZI A KWBG NOJ

RL JDOTJ; A HAEE XZJ UGWD

HKWJ UEGTK MWX IZ OXJZ RG.

K=h

From *Jumbo Bible Word Games* donated by Barbara Shepard.

STELLA AWARDS

It's time again for the annual 'Stella Awards' named after 81-year-old Stella Liebeck who spilled hot coffee on herself and successfully sued McDonald's. These are awards for the most outlandish lawsuits and verdicts in the U.S., the kinds of cases that make you scratch your head. So keep your head scratcher handy.

STELLAS FOR 2010:

* SEVENTH PLACE*

Kathleen Robertson of Austin, Texas was awarded \$80,000 by a jury of her peers after breaking her ankle tripping over a toddler who was running inside a furniture store. The store owners were understandably surprised by the verdict, considering the running toddler was her own son. *Start scratching!*

* SIXTH PLACE*

Carl Truman, 19, of Los Angeles, California won \$74,000 plus medical expenses when his neighbor ran over his hand with a Honda Accord. Truman apparently didn't notice there was someone at the wheel of the car when he was trying to steal his neighbor's hubcaps. *Scratch some more...*

* FIFTH PLACE *

Terrence Dickson, of Bristol, Pennsylvania, who was leaving a house he had just burglarized by way of the garage. Unfortunately for Dickson, the automatic garage door opener malfunctioned and he could not get the garage door to open. Worse, he couldn't re-enter the house because the door connecting the garage to the house locked when Dickson pulled it shut. Forced to sit for eight, count 'em, EIGHT days and survive on a case of Pepsi and a large bag of dry dog food, he sued the homeowner's insurance company claiming undue mental Anguish. Amazingly, the jury said the insurance company must pay Dickson \$500,000 for his anguish.

* FOURTH PLACE *

Jerry Williams, of Little Rock, Arkansas, was awarded \$14,500 plus medical expenses after being bitten on the butt by his next door neighbor's beagle—even though the beagle was on a chain

in its owner's fenced yard. Williams did not get as much as he asked for because the jury believed the beagle might have been provoked at the time of the butt bite because Williams had climbed over the fence into the yard and repeatedly shot the dog with a pellet gun.

*** THIRD PLACE ***

Amber Carson of Lancaster, Pennsylvania because a jury ordered a Philadelphia restaurant to pay her \$113,500 after she slipped on a spilled soft drink and broke her tailbone. The reason the soft drink was on the floor: Ms. Carson had thrown it at her boyfriend 30 seconds earlier during an argument.

SECOND PLACE

Kara Walton, of Claymont, Delaware sued the owner of a night club in a nearby city because she fell from the bathroom window to the floor, knocking out her two front teeth. Even though Ms. Walton was trying to sneak through the ladies room window to avoid paying the \$3.50 cover charge, the jury said the night club had to pay her \$12,000....oh, yeah, plus dental expenses. Go figure.

Ok... Here we go!!

*** FIRST PLACE ***

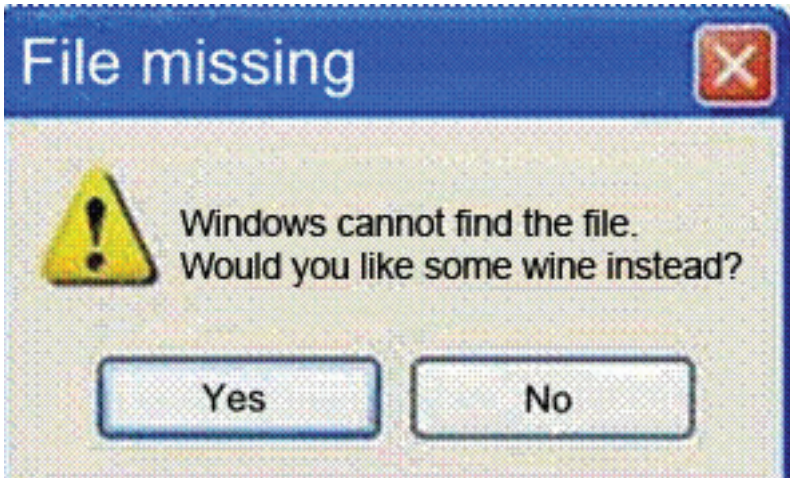
This year's runaway First Place Stella Award winner was: Mrs. Merv Grazinski, of Oklahoma City, Oklahoma, who purchased new 32-foot Winnebago motor home. On her first trip home, from an OU football game, having driven onto the freeway, she set the cruise control at 70 mph and calmly left the driver's seat to go to the back of the Winnebago to make herself a sandwich. Not surprisingly, the motor home left the freeway, crashed and overturned. Also not surprisingly, Mrs. Grazinski sued Winnebago for not putting in the owner's manual that she couldn't actually leave the driver's seat while the cruise control was set. The Oklahoma jury awarded her, are you sitting down? \$1,750,000 PLUS a new motor home. Winnebago actually changed their manuals as a result of this suit, just in case Mrs. Grazinski has any relatives who might also buy a motor home.

Submitted by June K.

“May I have this dance?”



CHURCH SIGN



Answers to Matching: 1.E; 2. D; 3.A; 4.C; 5. B

Answers to Bible Brain Workout

Z=0

471. Judg. 2:4

476. Ex. 32:3-4

472. Judg. 8:22-23

477. Isa. 44:13-14

473. Matt. 28:3

478. Judg. 9:4, 46

474. Amos 5:23

479. Job 15:12-13; Ps. 35:19

475. Jer. 7:29

480. Lev. 22:27-28

FIREFLIES AND FRUIT JARS **By Carole Ann Lewis**

My childhood years were spent in Dayton, Ohio, in the 1940s and 1950s. Among the memories I hold close to my heart are those of moonlit summer nights I spent running barefoot through the dew-laden grass catching fireflies. Armed with fruit jars with lids carefully punched full of holes, my sister and brother and I anxiously awaited the darkness, which always brought with it the first tiny lights of our friends, the lightning bugs.

Each of us tried to outrun the others in our efforts to be the first to fill our jar. We let the pretty winged creatures crawl on our arms and hands and tickle us, making us giggle.

Bedtime always seemed to come too soon, but even bedtime was welcome on those nights because we were allowed to keep the prized jar beside our beds. This would result in the room being aglow with tiny twinkling lights. They seemed to have a calming peacefulness about them.

In the morning, our quiet little friends were taken outside and set free to add their beauty to the nights to come.

A few years into my adulthood, my niece Kim was staying with me when I decided to teach her the fine art of firefly catching. Being the independent soul she was — and still is — Kim wanted to punch the holes in the fruit jar lid herself. Big mistake! We awoke in the middle of the night to a house full of tiny twinkling lights. It was kind of eerie but very pretty. We just lay in bed, enjoying the light show.

The next morning, anxious to give them their freedom, we had a firefly hunt. We found them in every room in the house, and it took the better part of the morning to round them all up.

After all these years, I still await the sight of the first tiny, twinkling lights as I sit on the porch on warm summer nights. I still get excited and have to tell my husband when I see the first one. Perhaps it is the child in me or the memories of a childhood too soon gone. Whatever the reason, I still have to smile and stifle a giggle as I watch the tiny lights zoom from tree to tree. I long to go back to those Good Old Days of carefree childhood shared with loved ones who will, like firefly memories, always remain in my heart.

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THE FRUIT BASKET

18893 Howe Road
Strongsville, OH 44136

Sunshine Greetings from

St. Theodosius Orthodox Cathedral



CALENDAR for AUGUST 2011

- 1-14 Dormition Fast**
- 1 Blessing of waters**
- 1 Procession of the Lifegiving Cross**
- 6 Transfiguration of
our Lord Jesus Christ**
- 15 Dormition of the Holy Theotokos**
- 29 Beheading of John the Baptist**