

"The Fruit of the Spirit..." Galatians 5:22

# The Fruit Basket

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

Volume VI, Number 2 *A friendly Orthodox Christian 'Zine* FEBRUARY 2011

## SUNDAY OF ZACCHAEUS

February 6, 2011



The paschal season of the Church is preceded by a time of preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector.

## 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." It is also a venue for sharing our insights and interests.

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.

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**We Got Mail....**

*Thanks for sharing the Fruit Basket this past year. It is informative, challenging, uplifting and the humor is refreshing. I enjoy it very much. Have a healthy, happy 2011!*

*Love, Helen H. K.*

*Thank you, Helen, for your wonderful feedback. You have affirmed that the Fruit Basket is becoming what I have hoped it could be. Your encouragement is much appreciated. The Editor*

### MEDITATION FOR FEBRUARY

Pray for my soul.  
More things are wrought by prayer  
Than this world dreams of.  
—Alfred, Lord Tennyson

*Lord, bring to my mind anyone You  
would have me pray for today. Amen*

**the Bless Your Heart Each New Day Cal-  
endar donated by Kathy Z, of Parma**

### THEME FOR FEBRUARY

The theme for February is Preparation for Great Lent and Pascha. This year Pascha, Easter, comes on April 24. This seems like a long way off, however, preparation begins early, including the five Sundays before the five weeks of Great Lent which precede Holy Week and Pascha.

The readings this month are taken from the following book:  
*Great Lent, Journey to Pascha* by Alexander Schmemmann.  
St. Vladimir's Seminary Press, Crestwood, NY 10707-1699. 1996.  
ISBN 0-913836-04-4

The readings are rather long but, hopefully, you will find the explanations of these preparation Sundays by Fr. Schmemmann meaningful. For some of us, including myself, it presents a new view of this beautiful way the church chose centuries ago to gently help us to return from exile to our spiritual home.

Next month will include words about the "bright sadness" of Lent.

The Editor



## PREPARATION FOR LENT

### 1. The Desire—Sunday of Zaccheus February 6

Long before the actual beginning of Lent, the Church announces its approach and invites us to enter into the period of pre-lenten preparation. In the Orthodox liturgical tradition every major feast or season is announced and “prepared” in advance. Why? Because of the deep psychological insight by the Church into human nature. Knowing our lack of concentration and the frightening “worldliness” of our life, the Church knows our inability to change rapidly, to go abruptly from one spiritual or mental state into another. Thus, long before the actual effort of Lent is to begin, the Church calls our attention to its seriousness and invites us to meditate on its significance. Before we can *practice* Lent we are given its *meaning*. This preparation includes five consecutive Sundays preceding lent, each one of them—through its particular Gospel lesson—dedicated to some fundamental aspect of repentance.

The very first announcement of Lent is made the Sunday on which the Gospel lesson about Zacchaeus (Lk. 19:1-10) is read. It is the story of a man who was too short to see Jesus but who *desired* so much to see Him he climbed up a tree. Jesus responded to his desire and went to

**The Theme of the first announcement is desire...**

his house. Thus the theme of this first announcement is desire. A strong desire overcomes the natural limitations of man; when he passionately desires something he does things of which “normally” he is incapable.

Zacchaeus desired the “right thing”; he wanted to see and approach Christ. He is the first symbol of repentance, for repentance begins as the rediscovery of the deep nature of all desire: the desire for God and His righteousness, for the true life. Zacchaeus is “short”—petty, sinful and limited—yet his desire overcomes all this. It “forces” Christ’s attention. Such, then, is the first announcement, the first invitation: ours is to desire that which is deepest and truest in ourselves, to acknowledge the thirst and hunger for the Absolute which is in us whether we know it or not, and which, when we deviate from it and turn our desires away, makes us indeed a “useless passion.” And if we desire deeply enough, strongly enough, Christ will respond.



## 2. Humility—Sunday of Publican and Pharisee Feb. 13

On the eve of this day at Vespers, the liturgical book of the lenten season—the *Triodion*—makes its first appearance and texts from it are added to the usual hymns and prayers for the weekly Resurrection service. They develop the next major aspect of repentance: *humility*.

The Gospel lesson (Lk. 18:10-14) pictures a man who is always pleased with himself. He has reduced it [religion] to external observations and he measures his piety by the amount of money he contributes to the temple. As for the Publican, he humbles himself, and his humility justifies him before God.

What is humility? God Himself is humble! In our human mentality we tend to

**...humility is the beginning of true repentance...**

oppose “glory” and “humility”—the latter being for us the indication of a flaw or deficiency. It is almost impossible to “put across” to the modern man, fed on publicity, self-affirmation, and endless self-praise, that all that which is genuinely perfect, beautiful, and good is at the same time naturally humble; for precisely because of its perfection, it does not need “publicity,” external glory, or “showing off” of any kind. God is humble because He is perfect; His humility is His glory and the source of all true beauty, perfection, and goodness, and everyone who approaches God and knows Him immediately partakes of the Divine humility and is beautified by it. This is true of Mary, the Mother of Christ, whose humility made her ... the greatest revelation of beauty on earth, true of all the saints, and true of every human being during the rare moments of his contacts with God.

Humility is learned by contemplating Christ who said: “Learn from Me for I am meek and humble in heart.” Finally, it is learned by measuring everything by Him, by referring everything to Him. For without Christ, true humility is impossible, while with the Pharisee, even religion becomes pride in human achievements...

The lenten season begins then by a quest, a prayer for humility which is the beginning of true repentance. For repentance, above everything else, is *a return to the genuine order of things*, the restoration of the right vision. It is, therefore, rooted in humility, and the divine and beautiful humility is its fruit and end. “Let us avoid the high flown speech of the Pharisee,” says the *Kontakion*, “and learn the majesty of the Publican’s humble words...” We are at the gates of repentance.



### 3. Return from Exile—Sunday of the Prodigal Son Feb. 20

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Lk. 15: 11-32). Together with the hymns of this day, the parable reveals to us the time of repentance as man's *return from exile*. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man who has never had that experience, be it only very briefly, who has never felt that he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand what is repentance.

Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked—without which neither confession nor absolution have any real meaning or power. This "something" is precisely the feeling of *alienation from God*, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have missed my prayers, or become angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance, and therefore it is also a deep desire *to return*, to go back, to recover that lost home. I received from God wonderful riches: first of all life and the possibility to enjoy it, to fill it with meaning, love, and knowledge; then—in Baptism—the new life of Christ Himself, the gift of the Holy Spirit, the peace and the joy of the eternal Kingdom. I received the knowledge of God, and in Him the knowledge of everything else and the power to be a son of God. And all this I have lost, all this I am losing all the time, not only in particular sins and transgressions, but in the sin of all sins: the deviation of my love from God, preferring the "far country" to the beautiful home of the Father.

But the Church is here to remind me of what I have abandoned and lost. And as she reminds me, *I remember*:

"I have wickedly strayed away from Thy fatherly glory," says the *Kontakion* of this day, "and wasted with sinners the riches Thou gavest

me. Then do I raise the prodigal's cry unto Thee, O bountiful Father: I have sinned against Thee; take me back as a penitent, and make me as one of Thy hired servants. . . .

And, as I *remember*, I find in myself the desire to return and the power to return: . . . I shall return to the compassionate Father crying with tears: Receive me as one of Thy servants...

One liturgical particularity of this "*Sunday of the Prodigal Son*" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the *Polyeleion*, we sing the sad and nostalgic Psalm 137:

**By the waters of Babylon,  
there we sat down and wept, when we remembered Zion.  
On the willows there we hung up our harps.  
For there our captors required of us songs,  
and our tormentors, mirth, saying,  
"Sing us one of the songs of Zion!"  
How shall we sing the Lord's song in a foreign land?  
If I forget you, O Jerusalem, let my right hand wither!  
Let my tongue cleave to the roof of my mouth,  
if I do not remember you, if I do not set Jerusalem  
above my highest joy!**



It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute.

This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as pilgrimage and repentance—as *return*. 


#### **4. The Last Judgment—Meat-Fare Sunday Feb. 27**

The next Sunday is called “*Meat-Fare*” because during the week following it a limited fasting—abstention from meat—is prescribed by the Church. This prescription is to be understood in the light of what has been said above about the meaning of preparation. The Church begins now to “adjust” us to the great effort which she will expect from us seven days later. She gradually takes us into that effort—knowing our frailty, foreseeing our spiritual weakness.

On the eve of that day (Meat-Fare Saturday), the Church invites us to a universal commemoration of all those who have “fallen asleep in the hope of resurrection and life eternal.” This is indeed the Church’s great day of prayer for her departed members. To understand the meaning of this connection between Lent and the prayer for the dead, one must remember that Christianity is the religion of *love*. Christ left with his disciples not a doctrine of individual salvation but a new commandment “that they love one another,” and He added: “By this shall all know that you are my disciples, if you love one another.” Love is thus the foundation, the very life of the Church which is, in the words of St. Ignatius of Antioch, the “unity of faith and love.” Sin is always absence of love, and therefore separation, isolation, war of all against all. The new life given by Christ and conveyed to us by the Church is, first of all, a life of reconciliation, of “gathering into oneness of those who were dispersed,” the restoration of love broken by sin. But how can we even begin our return to God and our reconciliation with Him if in ourselves we do not return to the unique new commandment of love? Praying for the dead is an essential expression of the Church as *love*. We ask God to remember those whom we remember and we remember them because we love them. Praying for them we meet them in Christ who is Love and who, because He is Love, overcomes death which is the ultimate victory of separation and lovelessness. In Christ there is no difference between living and dead because all are alive in Him. He is the Life and that Life is the light of man. Loving Christ, we love all those who are in Him; loving those who are in Him, we love Christ: this is the law of the Church and the obvious rationale for her of prayer for the dead. The great Vigil for the Dead of Meat-Fare Saturday serves as a pattern for all other commemorations of the departed and it is repeated on the *second, third, and fourth* Saturdays of Lent.

It is *love* again that constitutes the theme of “*Meat-Fare Sunday*.” The Gospel lesson for the day is Christ’s parable of the Last Judgment (Matt. 25:31-46). When Christ comes to judge us, what will be the criterion of His judgment? The parable answers: *love*—*not* a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person, any human person, that God makes me encounter in my life. This distinction is important because today more and more Christians tend to identify Christian love with political, economic, and social concerns; in other words, they shift from the unique *person* and its unique personal destiny, to anonymous entities such as “class,” “race,” etc. But Christian love as such is something different, and this difference is to be understood and maintained if the Church is to preserve her unique mission and not become a mere social agency.

Christian love is the “possible impossibility” to see Christ in another man, whoever he is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a “good deed” or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself.... If God loves every man it is because He alone knows the priceless and absolutely unique treasure, the “soul” or “person” He gave every man. Christian love then is the participation in that divine knowledge and the gift of that divine love. There is no “impersonal” love because love... is the discovery in each man of that which is “lovable” in him, of that which is from God.

The parable of the Last Judgment is about Christian love.... We know that all men ultimately need this *personal love*—*the* recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that men are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ’s love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged. For “inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me.” 

## 5. Forgiveness Sunday—Cheesefare Sunday March 6

And now we have reached the very last days before Lent. Then on Cheese-Fare Saturday the Church commemorates all men and women who were “illuminated through fasting:” the Saints who are the patterns we must follow, guides in the difficult art of fasting and repentance. In the effort we are about to begin we are not alone:

Let us praise the assemblies of holy fathers. We honor you as examples, O holy fathers! You truly taught us to walk on the right path; You are blessed for you worked for Christ.

Finally comes the last day, usually called *Forgiveness Sunday*,” but whose other liturgical name must also be remembered: the *Expulsion of Adam from the Paradise of Bliss*.” This name summarizes indeed the entire preparation for Lent. By now we know that man was created for paradise, for knowledge of God and communion with Him. Man’s sin has deprived him of that blessed life and his existence on earth is exile. Christ, the Savior of the world, opens the door of paradise to everyone who follows Him, and the Church, by revealing to us the beauty of the Kingdom, makes our life a pilgrimage toward our heavenly fatherland. Thus, at the beginning of Lent, we are like Adam: Adam was expelled from paradise through food; Sitting, therefore, in front of it he cried out to God. Then answered the Savior to him: ‘I wish not my creation to perish; I desire it to be saved and to know the Truth; For I will not turn away him who comes to Me...

Lent is the liberation of our enslavement to sin, from the prison of “this world.” And the Gospel lesson of this last Sunday (Matt. 6:14-21) sets the conditions for that *liberation*. The first one is *fasting*—the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a “showing off.” The second condition is *forgiveness*—“If you forgive men their trespasses, your Heavenly Father will also forgive you.” To forgive is to put between me and my “enemy” the radiant forgiveness of God Himself. Forgiveness is truly a “breakthrough” of the Kingdom into this sinful and fallen world.

Lent actually begins at Vespers of that Sunday. This unique service, so deep and beautiful, is absent from so many of our churches! Yet nothing reveals better the “tonality” of Great Lent in the Orthodox Church; nowhere is better manifested its profound appeal to man.

The service begins as solemn Vespers with clergy in bright vestments.. The hymns (stichira) announce the coming of Lent and, beyond Lent, the approach of Pascha!

*Let us begin the time of fasting in light! Preparing ourselves for the spiritual efforts. Let us purify our soul; let us purify our body. As from food, let us abstain from all passion and enjoy the virtues of the spirit, So that perfected in time by love We may all be made worthy to see the Passion of Christ and the Holy Pascha in spiritual joy!*

Then comes, as usual, the Entrance with the evening hymn: “O Gladsome Radiance of the holy glory.” The celebrant then proceeds to the “high place” behind the altar for the proclamation of the evening *Prokeimenon* which always announces the end of one and the beginning of another day. This day’s *Great Prokeimenon* announces the beginning of Lent:

“*Turn not away Thy face from Thy Servant for I am afflicted!*” Listen to the unique melody of this verse—to this cry that suddenly fills the church: . . . for I am afflicted!”— and you will understand this starting point of Lent: the mysterious mixture of despair and hope, of darkness and light. All preparation has now come to an end. I stand before God, before the glory and the beauty of His Kingdom. I realize that I belong to it, that I have no other home, no other joy, no other goal; I also realize that I am exiled from it into the darkness and sadness of sin, “for I am afflicted!” And finally, I realize that only God can help in that affliction, that only He can “attend to my soul.” Repentance is, above everything else, a desperate call for that divine help.

Five times we repeat the *Prokeimenon*. And then, Lent is here! Bright vestments are put aside; lights are extinguished. When the celebrant intones the petitions for the evening litany, the choir responds in the lenten “key.” For the first time the lenten prayer of St. Ephrem accompanied by prostrations is read. At the end of the service all the faithful approach the priest and one another asking for mutual forgiveness. But as they perform this rite of reconciliation, as Lent is inaugurated by this movement of love, reunion, and brotherhood, the choir sings the Paschal hymns. We will have to wander forty days through the desert of Lent. Yet at the end shines already the light of Easter, the light of the Kingdom.



## WORD SEARCH FOR FEBRUARY

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

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While driving in Pennsylvania , a family caught up to an Amish carriage. The owner of the carriage obviously had a sense of humor , because attached to the back of the carriage was a hand printed sign... "Energy efficient vehicle: Runs on oats and grass. Caution: Do not step in exhaust."

*Submitted by Kathleen K.*

## WORD SEARCH LIST FOR FEBRUARY

Cupid	Meatfare Sunday	St Innocent
February	Mini iris	St Photius
Flowers	Pharisees	St Porphyrius
Groundhog Day	Philemn	St Raphael
Hearts	Polycarp	StRaphael
Love	Prodigal Son	Valentines Day
Maple Sugar	Publican	Zacchaeus
Maple Syrup	Snowdrops	Zero weather

Note: Oops! I'm not sure whether or not St Raphael needs to be found twice. Sorry.

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## BIBLE BRAIN WORKOUT FOR FEBRUARY

411. Where are we warned against calling too often on our neighbors?
412. Of all the places mentioned in Scripture, which has the longest name?
413. Where do we read of noblemen digging?
414. What creature is said to be proud of its scales?
415. When did a king stand under a tree with a spear in his hand?
416. Who bound his own hands and feet with another man's girdle?
417. Which verse in the Old Testament refers to a sword "bathed in heaven"?
418. Whose name occurs most frequently in Scripture?
419. What captain had his skull broken by a missile from the hand of a woman?
420. Which is the only chapter that speaks of scum?

*Answers on page 19*

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

WHAT SOME PEOPLE DO WHEN IT SNOWS!



Just relaxing...



Wish I'd thought of that!

*Submitted by Kathy B.*



What a great cooler!



You know you have had enough winter when...

### CRYPTOGRAM CHALLENGE FOR FEBRUARY

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

UEP WOXWQQWIR ZL NESV

QEFZIJMZICIWLL. E JEC! RUWVW RUW

XUZQCVWI ET BWI KSR RUWZV

RVSLR SICWV RUW LUDCEP ET NESV

PZIJL.

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 g n o r s l</u>
CODE LETTERS	W Z J I E V L Q

#### **Tougher Challenge**

AESO QPNNOIQ AELD BLR YQ JYLR;

AESO REOQ LEK OLSM;AESO REOQ LEK

XBIBRO YKQOAN, YQ LEK XPNNOR PX;

**Q=s**

See page 19 for additional clues if you really need them.



To avoid it...

*Eat right!*



Make sure you get your daily dose of Fruits and Veggies and take your vitamins.

Get plenty of exercise because it builds your immune system



Get plenty of rest.



Reduce stress.



Or follow your doctor's example and use alcohol to fight those germs...

SO...

I walk to the pub. (exercise)

I put lime in my vodka. (fruit)

Celery in my Bloody Mary. (veggies)

Drink outdoors on the patio.

(fresh Air)

Tell jokes and laugh.

(eliminate stress)

Then I pass out. (rest)

## CREATION EXPLAINED

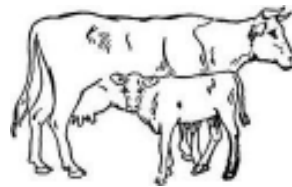
On the first day, God created the dog and said, “Sit all day by the door of your house and bark at anyone who comes in or walks past. For this, I will give you a life span of twenty years.” The dog said, “That’s a long time to be barking. How about only ten years and I’ll give you back the other ten.?” And God agreed.



Second day, God created the monkey and said, “Entertain people, do tricks, and make them laugh. For this, I’ll give you a twenty-year life span.” The monkey said, “Monkey tricks for twenty years? That’s a pretty long time to perform. How about I give you back ten like the dog did?” And God agreed.



On the third day God created the cow and said, “You must go into the field with the farmer all day long and suffer under the sun, have calves and give milk to support the farmer’s family. For this, I will give you a life span of sixty years.” The cow said, “That’s kind of a tough life you want me to live for sixty years. How about twenty and I’ll give back the other forty?” And God agreed again.....



On the fourth day, God created humans and said, “Eat, sleep, play, marry and enjoy your life. For this, I’ll give you twenty years.” But the human said, “Only twenty years? Could you possibly give me my twenty, the forty the cow gave back, the ten the monkey gave back, and the ten the dog gave back; that makes eighty, okay?” “Okay,” said God. “You asked for it.” So that is why for our first twenty years, we eat, sleep, play and enjoy ourselves. For the next forty years, we slave in the sun to support our family. For the next ten years, we do monkey tricks to entertain the grandchildren. And for the last ten years, we sit on the front porch and bark at everyone. Life has now been explained to you. There is no need to thank me for this valuable information. I’m doing it as a public service. If you are looking for me I will be on the front porch...



*Submitted by Kathy B.*

**Oh Kaaaaay!**

**Helpdesk:** Double click on “My Computer”

**User:** I can’t see your computer.

**Helpdesk:** No, double click on “My Computer” on your computer.

**User:** Huh?

**Helpdesk:** There is an icon on your computer labeled “My Computer”. Double click on it.

**User:** What’s your computer doing on mine?



*Submitted by Jeff R.*

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### Ten Classic Valentines Sayings

1. Love is friendship set on fire. — *Jeremy Taylor*
2. Love is a game that two can play and both win. — *Eva Gabor*
3. Love is like the measles; we all have to go through it.  
— *Jerome K. Jerome*
4. I love thee to the depth and breadth and height my soul can reach.  
— *Elizabeth Barrett Browning*
5. ‘Lucky is the man who is the first love of a woman, but luckier is the woman who is the last love of a man.’ *Anon*
6. For twas not into my ear you whispered But into my heart  
‘Twas not my lips you kissed But my soul. — *Judy Garland*
7. Love is the heart of the soul. — *Robert Paul*
8. A hundred hearts would be too few  
To carry all my love for you. — *Anon*
9. My girlfriend told me that she was seeing another man.  
I told her to rub her eyes. — *Emo Philips*
10. I don’t understand why Cupid was chosen to represent Valentine’s Day. When I think about romance, the last thing on my mind is a short, chubby toddler coming at me with a weapon. — *Anon*



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### BIBLE BRAIN WORKOUT answers for FEBRUARY

- |                   |                 |
|-------------------|-----------------|
| 411. Prov. 25:17  | 416. Acts 21:11 |
| 412. 1 Sam. 23:18 | 417. Isa. 34.5  |
| 413. Num. 21:18   | 418. David      |
| 414. Job 41:15    | 419. Judg. 9:53 |
| 415. 1 Sam. 22:6  | 420. Ezek. 24   |

CAN YOU BELIEVE THIS...



*Submitted by Augie*

---

**'OLD' IS WHEN...**  
**Your friends compliment you**  
**on your new alligator shoes**  
**and you're barefoot.**

S=v

# THE FRUIT BASKET

18893 Howe Road  
Strongsville, OH 44136

Sunshine Greetings from  
St. Theodosius Orthodox Cathedral



## CALENDAR for FEBRUARY

- 2 Meeting of the Lord in the temple
- 6 Zacchaeus Sunday
- 13 Publican and Pharisee Sunday
  - Fast free week
- 20 Prodigal Son Sunday
- 27 Sunday of Last Judgment
  - Meatfare Sunday
  - Meat fast this week