

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

The Fruit Basket

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

Volume VI, Number 3 A friendly Orthodox Christian 'Zine MARCH 2011

Third Sunday of Great Lent
VENERATION OF THE CROSS
MARCH 27, 2011



Kontakion - Tone 7

Now the flaming sword no longer guards the gates of Eden;
it has mysteriously been quenched by the wood of the Cross!
The sting of death and the victory of hell have been vanquished;
for You, O my Savior, have come and cried to those in hell:
"Enter again into paradise."

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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Dear Folks,

This year Great Lent begins March 7 and continues until Holy week. During this time we have the extra special support and encouragement of the church for spiritual growth. There are presanctified liturgies, special prayers, retreats, intensified opportunities for giving alms and other special activities. Those of you who do not have the option of taking advantage of those special activities can still participate in working for the Kingdom in many ways. One way is to do a great intercessory work by praying for those who are trying in the church's prescribed ways to grow spiritually during this time. Pray for illumination, for increased strength for them to resist distractions as they fight the good fight.

I believe that God blesses and assists any attempt we might make to draw closer to Him--as the father welcomed home his prodigal son.

Let us move forward with joy as we begin this wonderful season of opportunity to grow closer to our God. *The Editor*

2

THE FRUIT BASKET MARCH 2011

DAILY PRAYER FOR GREAT LENT

O Lord and Master of my life, take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience and love to your servant.

Yes, O Lord and King, grant me to see my own errors and not to judge my brother, for You are blessed from all ages to all ages. Amen.

The Penitential Prayer of St. Ephraim the Syrian

THE LENTEN SPRING

The lenten spring shines forth, the flower of repentance!
Let us cleanse ourselves from evil, crying out to the
Giver of light: “Glory to You, O lover of man!”¹

The Church welcomes the lenten spring with a spirit of exultation. She greets the time of repentance with the expectancy and enthusiasm of a child entering into a new and exciting experience. The words are a clarion call to a spiritual contest, the invitation to a spiritual adventure, the summons to a spiritual feat. There is nothing gloomy here, nothing dark or remorseful, masochistic or morbid, anxious or hysterical, pietistic or sentimental.

The lenten spirit in the Church is one of splendor and delight. It breathes with the exhilaration of those girding up to “fight the good fight” for the One who loves them and has given Himself to them for the sake of their salvation.

“The grace of abstinence has shone forth, banishing the darkness of demons. The power of the Fast disciplines our minds. Lent brings the cure to our crippling worldliness.”²

Readings in this issue are taken from the following unless indicated otherwise.

Hopko, Thomas. *The Lenten Spring*. Crestwood, NY: St. Vladimir’s Seminary Press, 1983. ISBN 978-0-88141-014-3

¹Cheesefare Wednesday Vespers ² Cheesefare Thursday Matins

MY SOUL, MY SOUL—ARISE!

The lenten season is a time for labor and effort. It is a season when we strive to energize ourselves, to wake ourselves up, to motivate ourselves to spiritual feats. It is a time when we declare a conscious struggle against sloth, and beg the Lord not to give us this evil spirit, but to take it from us when we are caught in its snares.


My soul, my soul—arise! Why are you sleeping?
The end is at hand; destruction hangs over you.
Come again to your senses that you may be spared
by Christ our God, who is everywhere, filling all things.

During Lent the book of Proverbs is read at vespers each evening. One of its main teachings is about the slothful person, the sluggard, the one who is spiritually and physically lazy and lethargic, unmotivated and impotent.

Go to the ant, O sluggard; consider her ways, and be wise.
How long will you lie there, O sluggard:
When will you arise from your sleep? (*Prov. 6:6-9*)

The apostle Paul is clear in his writings about Christians who will not work. His teaching is strong and insistent. (*see 2 Thess. 3:6-15*)

A person who loves the Lord and lives with Him will never be idle. He will always be working. He will never be spiritually weary in well-doing, for he does not labor by his own efforts and powers but by the grace and strength of his Master. Thus, a person who is spiritually exhausted is the gravest of sinners. For, as Isaiah says, whose prophecy is read at each service of the sixth hour during Great Lent, God almighty does not faint or grow weary, and He gives this power to those who faithfully serve Him. (*Isaiah 40:28-31*)

During Great Lent we work to wake up and to overcome our weariness. We labor to come alive to conquer our laziness. We strive to come to our senses and to displace the spirit of sloth with the uncreated energies of God which are given through His Spirit to those who love Him. 

Lenten Spring, pp. 81-83

A CONTRITE AND HUMBLE HEART

When David the king sinned before God by murder and adultery, he repented with tears and was forgiven. Through the intercessions of Nathan the prophet he was reconciled with the Lord, being pardoned his transgressions. From the line of this penitent sinner comes Jesus the Messiah, whose reign on David's throne will have no end.

In his great psalm of repentance, David proclaims that God's steadfast love and mercy are greater than the iniquities of His creatures. God accepts a broken and humble heart before all sacrifices and offerings. To our contrition He replies with forgiveness.

The lenten season is the time for direct confrontation with God. It is the time for consciously presenting oneself before the face of the Lord for judgment. There is nothing to be offered, and no sacrifice is acceptable. There are only the broken spirit and the contrite heart of repentance which God will not despise.

Have mercy on me, O God, have mercy on me!

David once showed us the image of true repentance in a psalm he wrote exposing all that he had done.


"Be merciful to me and cleanse me!" he wrote,

"For against You only have I sinned, the God of our fathers." Have mercy on me, O God, have mercy on me! I have distorted Your image, O Savior, and broken Your commandments.

The beauty of my soul has been spoiled, and its light extinguished by my sins. But have pity on me and, in David's words,

"Restore to me the joy of Your salvation." Have mercy on me, O God, have mercy on me!

Return! Return! Uncover what is hidden! Say to God who knows all things: "You are my only Savior and know my terrible secrets. Yet in David's words I cry to You: 'Be merciful to me, O God, according to Your steadfast love. Have mercy on me, O God, have mercy on me!

O only Savior, do not require of me in my weakness fruits which will show that I have changed my ways. Grant rather that, finding contrition of heart and poverty in spirit, I may offer these to You as a pleasing sacrifice.¹ 

Lenten Spring, pp. 46-49

¹ Canon of St. Andrew of Crete: Monday 7:6; Thursday 7:3, 4; 9:4.

OPEN TO ME THE DOORS OF REPENTANCE

Lenten Spring, pp.38-40

After the reading of the Gospel at matins on each Lord's Day during the lenten season, the Church chants the following hymns of repentance:

“Open to me the doors of repentance, O Life-giver, for my spirit rises early to pray towards Your holy temple, bearing the temple of my body all defiled. But in Your compassion purify me by the loving-kindness of Your mercy. Lead me on the paths of salvation, O Mother of God, for I have profaned my soul with shameful sins and have wasted my life in laziness. But by your intercessions deliver me from all impurity.

When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment; but trusting in Your loving-kindness, like David I cry out to You:

“Have mercy on me, O God, according to Your great mercy!”

These hymns are related to the full recitation of Psalm 51, which is chanted year round at the church services—it being, perhaps, the most-used psalm in the Orthodox liturgy. It is the psalm attributed to David when he committed adultery and murder and then returned to God in repentance.

The New Testament begins with the preaching of repentance. St. John the Baptist begins his ministry with the message: “Repent, for the kingdom of heaven is at hand” (Mt. 3:2). Jesus Himself begins with these very same words (Mt. 4:17). He claims to come precisely to call sinners to repentance.

“Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.” (Lk. 5:31-32)

“Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” (Lk. 15:7)

“Just so, I tell you, there is joy before the angels of God over one sinner who repents.” (Lk. 15:10)

These words of Jesus do not mean that there are people who have no need of repentance. According to the Lord, and to the entire scriptures of God, there is no person who is without sin and therefore

without the need for repentance. The words of Jesus here are rather to emphasize how God loves every person, how He sends His Son for each lost soul, how Christ, the Good Shepherd, will leave the ninety-nine whom He already has in order to seek out and to save the one who is lost. Jesus' point is to insist on the value of every single person. He wants no one to be lost and dead. He wants every last one to be found alive with God.

We need to repent. This is the message. And repentance means change. It means a turning of one's mind and heart to God. It means the recognition of one's errors and faults and the firm desire to do something about them. It means violent action in the deepest and most hidden parts of the human spirit. It means brutal self-knowledge. It means open confession. It is an exacting affair involving one's total person and life. St. John Climacus, in his famous book *The Ladder of Divine Ascent*, defined repentance for Christians in this way:

Repentance is the renewal of baptism and is a contract with God for a fresh start in life. Repentance goes shopping for humility and is ever distrustful of bodily comfort. Repentance is critical awareness and a sure watch over oneself. Repentance is the daughter of hope and the refusal to despair. Repentance is reconciliation with the Lord by the performance of good deeds which are the opposites of the sins. It is the purification of conscience and the voluntary endurance of affliction. The repenting person deals out his own punishment, for repentance is the fierce persecution of the stomach and the flogging of the soul into intense awareness.

May we all, through our abstinence, attain to this intense awareness of soul during the lenten spring.

Let us bring tears of repentance to the Lord, as did the publican. Let us fall before Him as sinners before the feet of our Master, for He desires the salvation of all people, granting forgiveness to all who repent. For He took human flesh for our sake though He is God, co-eternal with the Father!

Let us all humble ourselves, O people, groaning and lamenting and beating our conscience, that on the Day of Judgment we may receive forgiveness and be numbered with the righteous and faithful.¹

¹ *Kontakion of the Sunday of the Publican and the Pharisee*

BY PRAYER AND FASTING *From Lenten Spring pp. 109-112*

The lenten spring is consecrated to prayer and fasting. The practice of abstinence is at the very heart of the effort. The Church has declared a solemn fast. All are commanded to join in the action, making their prayers and prostrations with the “persecution of the stomach.” Jesus Christ fasted and He taught His followers to fast. His words are familiar: *“And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.” (Mt. 6:16-18)*

Jesus did not say, *if* you fast. He said, *when* you fast. Fasting is part of the spiritual life without which the soul perishes, suffocated by the flesh and choked by carnal pleasures. A human being must fast. The effort enlightens the mind, strengthens the spirit, controls the emotions and tames the passions. If you do not kill the flesh, the saints tell us, the flesh kills you. Yet it is not the body as such that is to be mortified, it is carnal lusts and desires. “We have not been taught to kill our bodies, but to kill our passions.”

After His baptism in the Jordan by which He identified Himself with sinners, thus revealing Himself as the Suffering Servant and Son of God, Jesus went into the desert to fast. He fasted forty days and forty nights, struggling with Satan. Only then, after His victory over the temptations of the devil, did He begin His messianic work. The apostles also fasted as they accomplished their ministries by the power of the Holy Spirit and by prayer. (*Acts 13:1-3; 21-23*) God’s work is done by prayer and fasting. There is no other way. Some people deny this, or alter the teaching to suit their own opinions and purposes. They say that God’s people need not fast since we are saved by grace and not by works, and that fasting can easily become hypocritical, done merely for show and for the condemnation of others. These people know, like the devil himself, how to quote the scriptures to their advantage. When fasting is mentioned they never fail to produce the proper quotations.

“Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man...Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? But

what comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man; but to eat with unwashed hands does not defile a man. (Mt. 15:10-20)

The point here is not about fasting. Fasting is necessary. But not as an end in itself. It is necessary, like prayer, as a means and a tool. The service of God is the goal, the acquisition of the Holy Spirit and the attainment of His fruits. St. Seraphim of Sarov summed it up in this way: *“Prayer, fasting, watching, and all other Christian acts, however good they may be, do not alone constitute the aim of our Christian life, although they serve as the indispensable means of reaching this aim. The true aim of our Christian life is to acquire the Holy Spirit of God.”*

The church services for the lenten spring make this very point. They warn the faithful not to boast in their fasting, not to flaunt it in public, not to compare themselves with others, not to condemn those who eat. They teach clearly that if one fasts from food while not fasting from sins, one’s fasting is in vain. And they constantly remind us, while exhorting us to abstinence, that the devil never eats.

Let us keep the Fast not only by refraining from food but by becoming strangers to all carnal passion, that we who are enslaved to the tyranny of the flesh may become worthy to partake of the Lamb, the Son of God, slain by His own will for the salvation of the world, and to celebrate spiritually the feast of the Savior’s resurrection from the dead. So shall we be exalted in the glory of virtues through our righteous actions, Giving joy to the Lord, the Lover of Man.⁷

In vain do you rejoice in not eating, O my soul.
You abstain from food but are not purified from passions.
If you have no desire for improvement, you will be despised as a liar in God’s eyes. You will be just like the demons who also never eat. If you continue in sin, you perform a useless fast. Therefore remain constant in warfare, that you may stand before the crucified Savior, or rather be crucified with Him who dies for your sake, saying: “Remember me, O Lord, when You come in Your Kingdom.”⁸ ✠

⁷ First Tuesday vespers. ⁸ Cheesefare Wednesday matins.

Repentance

The readings on Repentance on these two pages were taken from *The Philokalia*¹ continuing the theme of preparation for Pascha.

Since the Logos of God through his descent to us has brought the kingdom of heaven close to us, let us not distance ourselves from it by leading an unrepentant life.... Let us acquire the fruits of repentance: a humble disposition, compunction and spiritual grief, a gentle and merciful heart that loves righteousness and pursues purity, peaceful, peacemaking, patient in toil, glad to endure persecution, loss, outrage, slander, and suffering for the sake of truth and righteousness. For the kingdom of heaven or, rather, the king of heaven—ineffable in his generosity—is within us (Luke 17:21); and to him we should cleave through acts of repentance and patient endurance, loving as much as we can him who so dearly has loved us.

ST. GREGORY PALAMAS,

IV, TOPICS OF NATURAL AND THEOLOGICAL SCIENCE, SEC. 57

Even if you are not what you should be, you should not despair. It is bad enough that you have sinned; why in addition do you wrong God by regarding him in your ignorance as powerless? Is he, who for your sake created the great universe that you behold, incapable of saving your soul? And if you say that this fact, as well as his incarnation, only makes your condemnation worse, then repent; and he will receive your repentance, as he accepted that of the prodigal son (Luke 15:20) and the prostitute (Luke 7:37—50). But if repentance is too much for you, and you sin out of habit even when you do not want to, show humility like the publican (Luke 18:13) this is enough to ensure your salvation. For he who sins without repenting, yet does not despair, must of necessity regard himself as the lowest of creatures, and will not dare to judge or censure anyone. Rather, he will marvel at God's compassion.

ST. PETER OF DAMASKOS

III, *A TREASURY OF DIVINE KNOWLEDGE*,

THAT WE SHOULD NOT DESPAIR EVEN IF WE SIN MANY TIMES

¹*Philokalia, The Eastern Christian Spiritual Texts*. Translation by G.E.H. Palmer, Philip Sherrard, and Bishop Kallistos Ware. Annotation by Allayne Smith. Woodstock, VT: Skylight Paths Publishing, 2006. ISBN-13:978-1-59473-7; ISBN-10: 1-59473-103-9

If from the start we had wanted to keep the commandments and to remain as we were when baptized, we would not have fallen into so many sins or have needed the trials and tribulations of repentance. If we so wish, however, God's second gift of grace—repentance—can lead us back to our former beauty. But if we fail to repent, inevitably we will depart with the unrepentant demons into a long punishment, more by our own free choice than against our will. Yet God did not create us for wrath but for salvation (cf. 1 Thessalonians 5:9), so that we might enjoy his blessings; and we should therefore be thankful and grateful toward our Benefactor. But our failure to get to know his gifts has made us indolent, and indolence has made us forgetful, with the result that ignorance lords it over us. We have to make strenuous efforts when we first try to return to where we fell from.

ST. PETER OF DAMASKOS

III, *A TREASURY OF DIVINE KNOWLEDGE* INTRODUCTION

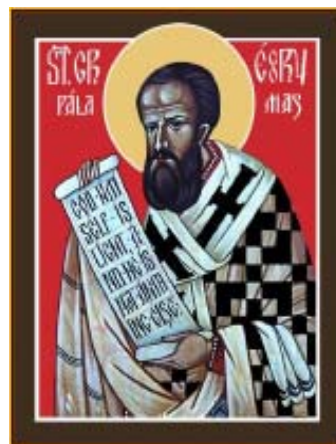
But if you are unable to bridle your temper, censure yourself whenever you lose it, and repent before God and before anyone to whom you have spoken or acted evilly. If you repent at the inception of sin you will not commit the sin itself but if you feel no pang in committing minor offenses you will through them fall into major transgressions.

ST. GREGORY PALAMAS

IV, *A NEW TESTAMENT DECALOGUE*, SEC. 7

The Fathers of the Philokalia want to offer practical advice for making progress in the spiritual life. Here Gregory Palamas makes a point that is elaborated on elsewhere in the Philokalia—that sin is best avoided at its inception. The earlier we challenge it in the process of sinning, the more successful we are likely to be in refraining from it.

Salvation is synergistic. Our effort is necessary for our salvation, but not sufficient. ☩



St. Gregory Palamas

WORD SEARCH FOR MARCH

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



**Daylight Savings time begins
2:00 A.M. Sunday March 13.
Don't forget to Set your clocks
ahead 1 hour on Saturday
night.**

WORD LIST FOR MARCH

Annunciation	Kites
Blackbirds return	March
Cheesefare Sunday	Meatfare week
Clean Monday	Memorial Saturday
Crocuses	Precious Cross
Daffodils	Presanctified Liturgy
Forgiveness Sunday	Robins return
Forsythia	Spring
Great Canon	St Gregory Palamas
Great Lent begins	St Innocent
Holy Forty Martyrs	St Patrick
John Climacus	St Theodore Saturday

BIBLE BRAIN WORKOUT FOR MARCH

421. Which verse in Scripture speaks of Golden apples?
422. Which city is said to have been a golden cup in the hand of God?
423. What person in the Old Testament was betrayed by the offer of a kiss?
424. Who spoiled his girdle by hiding it in a hole in a rock?
425. Who described himself a brother to dragons?
426. Where do we read of wheat being worth three times as much as barley?
427. Which prophet refers to the smoke of a chimney?
428. What people were compelled to pass through a brick kiln?
429. Where does the Bible mention a chameleon?
430. Which prophet speaks of a bird cage?

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!*

MORE PICTURES TO PONDER



Aaah! One last cool nap for the Polar Bear



The older you get, the tougher it is to lose weight, because by then your body and your fat are really good friends.

The only way to look younger is not to be born so soon.

A feeble, elderly woman, all hunched up and using a cane, limped into a doctor's office. Five minutes later she came out walking erect and without a limp.

A man in the waiting room asked, "Gee, what did the doc do? You're doing great now."

The lady replied, "He gave me a longer cane."

When I die I want to go peacefully like my grandfather did—in his sleep. Not screaming like the passengers in his car did.

Tell a man there are four hundred billion stars, and he'll believe you. Tell him a bench has wet paint, and he just has to touch it.

*Submitted
by Jean M.*

CRYPTOGRAM CHALLENGE FOR MARCH

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

BDO EIFN RZ CIIN, U ZBFIVC DIEN
RV BDO NUL IP BFITGEO; UVN
DO WVISZ BDOQ BDUB BFTZB
RV DRQ. VUDTQ

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 d g m t r s</u>
<u>CODE LETTERS</u>	<u>! O R N C Q B F Z</u>

Tougher Challenge

PIF UZ BDO DOUHOVZ UFO DRCD OF
BDUV BDO OUFBD, ZI UFO QL SULZ
DRCD OF BDUV LITF SULZ, UVN
QL BDITCDBZ UFO DRCD OF BDUV
LITF BDITCDBZ. RZURUD

O=h

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

*From Scriptograms
Submitted by
Barbara Shepard*

A New Use For Windex

I haven't checked 'Snopes.Com' to see if this actually Works or Not But they say,

If you ever get the sudden URGE to run around naked,



You should sniff some Windex first
It'll keep you from streaking.



Oh, Come On
.....Lighten UP !

Have a Great Day!

Submitted by Augie



Do You Remember this?

My Dad is cleaning out my grandmother's house (she died in December) and he brought me an old Royal Crown Cola bottle. In the bottle top was a stopper with a bunch of holes in it. I knew immediately what it was, but my daughter had no idea. She thought they had tried to make it a salt shaker or something.



I knew it as the bottle that sat on the end of the ironing board to 'sprinkle' clothes with because we didn't have steam irons.

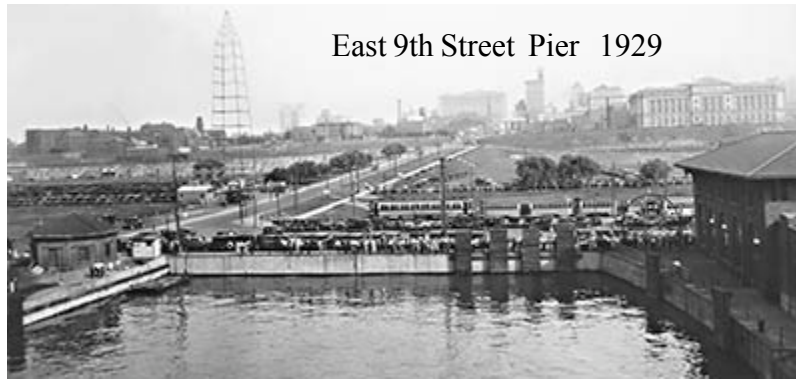


OLD CLEVELAND PICTURES

Higbee's
1957



East 9th Street Pier 1929



"Faith shines brightest when the night is the darkest.
Everything works out in the end. If it hasn't worked
out it's not the end."

Submitted by June K.

OLD CLEVELAND PICTURES (cont.)



E. 55th Street 1948



Superior Ave. Streetcar 1880

BIBLE BRAIN WORKOUT answers for MARCH

421. Prov. 25:11

426. Rev. 6:6

422. Jer. 51:7

427. Hos. 13:3

423. 2 Sam. 20:9

428. 2 Sam. 12:31

424. Jer. 13:4-7

429. Lev. 11:30

425. Job 30:29

430. Jer. 5:27

TO CHANGE YOUR PERSPECTIVE

To realize the value of a sister/brother

Ask someone who doesn't have one.

To realize the value of ten years:

Ask a newly Divorced couple.

To realize the value of four years:

Ask a graduate.

To realize the value of one year:

Ask a student who has failed a final exam.

To realize the value of one month:

**Ask a mother who has given birth
to a premature baby.**

To realize the value of one week:

Ask an editor of a weekly newspaper.

To realize the value of one minute:

**Ask a person who has missed the train, bus or
plane.**

To realize the value of one-second:

Ask a person who has survived an accident.

Time waits for no one.

**Treasure every moment you have
With the ones you love. Make frequent
deposits to your Memory Bank.**

R = 0 V = m



*Submitted
by Angie*

THE FRUIT BASKET

18893 Howe Road
Strongsville, OH 44136

**Sunshine Greetings from
St. Theodosius Orthodox Cathedral**



CALENDAR FOR MARCH

- 6 Forgiveness Sunday
- Cheesefare Sunday
- 7 Begin Great Fast
- 13 Sunday of Orthodoxy
- 19 Memorial Saturday
- 20 St. Gregory Palamas
- 25 Annunciation Theotokos
- 27 Ven. Precious Cross