

**“BEHOLD, THE BRIDEGROOM COMES AT MIDNIGHT!”**

**I**n the Gospel of St. Matthew, we find the chilling PARABLE OF THE 10 VIRGINS. According to wedding customs at the time of our Lord, a groom was expected to go for his bride at her father’s house. Young maidens were assigned to meet the groom with burning lamps and escort him to the one he was to marry. Christ relates how 5 of these maidens took extra oil with them when they went to carry out this task, while the other 5 did not. The bridegroom was delayed and the virgins fell asleep, with their lamps burning.

Finally at midnight, the bridegroom arrived, and the 5 foolish virgins who were caught unprepared had to go out and purchase more oil. By the time they returned, they were shut out of the marriage feast, forced to hear the stinging words of the bridegroom: “Truly I say, I do not know you.”

This message is particularly appropriate for our consideration during Great Lent, THE SEASON OF REPENTANCE. A certain urgency is attached to the penitential process now, as we are warned that our lives can come to an end “in the twinkling of an eye.” Returning to God through CONFESSION and CONTRITION, therefore, may be viewed as a perfect example of the wise saying: “Don’t put off until tomorrow what you can do today.” Indeed, tomorrow may never come!

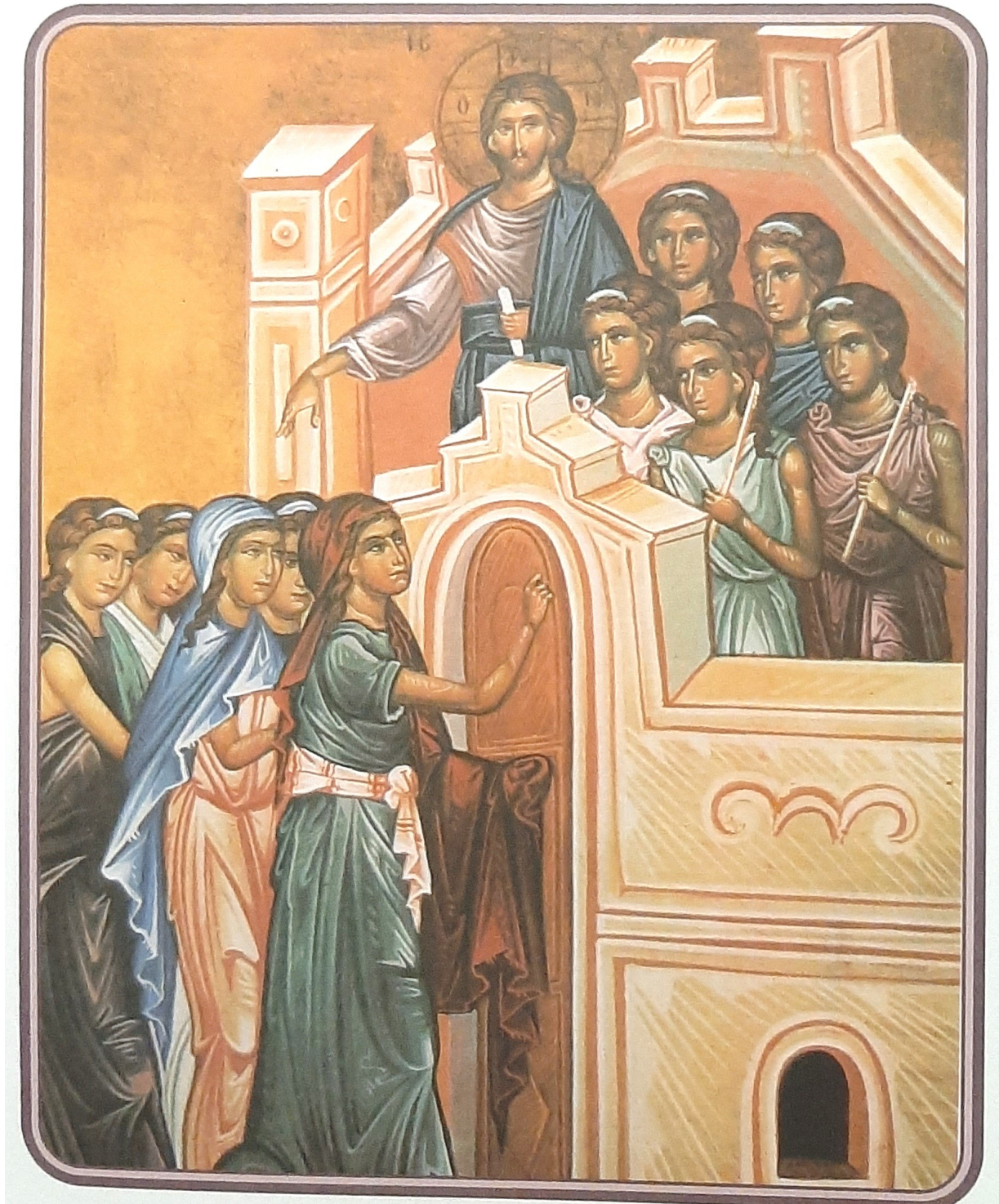
It must be noted that in our Church, a special service – The Bridegroom Matins – is celebrated the first 3 evenings of Holy Week, stressing this important message: “Behold, the Bridegroom comes at midnight, blessed is the servant that He shall find watching. And unworthy is the servant whom He shall find heedless.”

The Orthodox Weekly Bulletin . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.

**ABOUT COMMUNION**

*We are happy that you have joined us today. Indeed, we pray for the “unity of the Faith” for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.*

*If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.*







# St. Anthony The Great Antiochian Orthodox Church

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## WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His Beatitude Patriarch JOHN X within the Self-ruled Antiochian Orthodox Christian Archdiocese of North America. If you are a first time visitor, please fill out the guest form located on the literature table. We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally.

Following services, please join us for sharing of fellowship, coffee, and food.

## DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 12, 2023 TONE 6 / EOTHINON 6 SECOND SUNDAY OF GREAT LENT

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

VENERABLE THEOPHANES THE CONFESSOR OF SIGRIANE; GREGORY THE DIALOGIST, POPE OF ROME

**\*\*DIVINE LITURGY OF ST. BASIL THE GREAT\*\***

~ During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:

### RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

### APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

### APOLYTIKION OF ST. ANTHONY THE GREAT

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways. Becoming a dweller in the wilderness, and an establisher of the universe by thy prayer O Father Anthony. Wherefore intercede thou with Christ our God to save our souls.

### KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from

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## **2023 PLEDGE DRIVE**

**Thank you to all who already have signed the form.**

**Total from 32 pledges is 93,230.00**

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**Alex and Bobbi Skaff**

**Patricia Smith**

**Mark and Lori Sorenson**

**Priscilla Spinola**

**Deborah Thieme**

**Isaac Vaughn**

**(Our Goal for 2023 is \$90,000.00)**

**All Pledge & Tithing members Names will be listed in the Bulletin**

**THE ARCHDIOCESE ANNUAL ASSESSMENT (\$50.00) PER BAPTISED SOUL  
EVERY PARISHIONER IS RESPONSIBLE TO PAY THIS ASSESSMENT ONCE A  
YEAR BESIDE YOUR PLEDGE TO THE CHURCH.**

**IF YOU HAVEN'T SUBMITTED THE ASSESSMENT MONEY YET,  
PLEASE DO SO AS SOON AS YOU CAN. THANK YOU FOR YOUR GENEROSITY!**

terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

### **THE EPISTLE**

*Thou, O Lord, shalt keep us and shalt preserve us. Save me, O Lord, for the godly man is no more!*

#### **The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)**

Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

### **THE GOSPEL**

#### **The Reading from the Holy Gospel according to St. Mark. (2:1-12)**

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" - He said to the paralytic - "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

*~ The Divine Liturgy of St. Basil the Great continues as usual.*

### **ST. BASIL LITURGY MEGALYNARION**

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

### **ABOUT THE DIVINE LITURGY**

The Divine Liturgy expresses the entire Christian faith in a continuous song of praise and prayer addressed to God. It is focused on God, not on us. There is nothing just for amusement or entertainment.

Since much of the service is the same every week, worshippers know it and can participate personally, either by singing along or just by prayerful attention. Worshippers are surrounded by icons (pictures of Christ and the saints), which remind us that we are participating, while on earth, in the worship of all the angels and saints in heaven. The entire service (except for the sermon) is sung. The words are all from Scripture or ancient Christian texts. Please follow the service in the books available in the pews. Weekly changes will appear below and marked with a corresponding letter in the service book.

## COME BACK

We hope to see you next week. Each Sunday we celebrate the Resurrection of Christ with our morning Matins service at 8:45am followed by the main Sunday service, Divine Liturgy at 10am. Sunday School for the Children follows Communion. Fr. Elia would love to speak with you and answer any questions you may have. Please fill out our Guest Form (CONNECTION CARD). There's also a place where you can let us know any specific needs or concerns and we will lift them up in prayer. We welcome everyone who would like to learn more about the Orthodox Christian Faith. Please contact Fr. Elia either by E-Mail (elia\_shalhoub@yahoo.com) or on his cell phone (305) 812-4940

### Announcements

March is Women's month

During this month, you will notice women reading Epistles, doing Sermons.  
We will also have our Annual Project Fundraiser.

	Epistle	Sermon
March 12	Patricia	Yuliya
March 19	Yuliya	Holly
March 26	Gabriella	Michealle

Get your basket raffle tickets today

\$2 for one ticket, \$10 for 6

We have following baskets of \$25-\$30 value (11 total):

Italian; BBQ basket; Toiletries; Tea;

2 Men's baskets; Snack; Coffee basket;

Chocolate; Kids basket; Pet

List of contents is attached to the baskets.

*Basket Raffle*



**Creative Arts Festival Camp Day Saturday,  
March 18 at 1pm-4pm**

Teens meet at 1pm for Bible Bowl Study. Everyone else join us  
at 2pm for creating your art project for our PLC.

**Art Categories:** Conventional Art; Photography;  
Video/Film; Creative Writing; Poetry

**New Category this Year:**

Digital and Graphic Art



**Please pray for the healing of** John Thieme, Debbie Thieme, Jennifer Glass, Beverly Delida, Lisa Zolton, Tatiana Jones, Gabriella Baika, Ted Theodoropoulos, Susan Perers, Lou Abraham, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.



# SPIRITUAL BOUQUET for the ADORATION OF THE HOLY CROSS

(FEAST IS MARCH 19)

**We are looking for donations for the flowers for  
the Feast of the Adoration of the Holy Cross.  
Please mark "Holy Cross Flowers" in  
the memo section on your check. Thank you!**

**DEADLINE IS FRIDAY, MARCH 17**

## SIGN-UP FORM

Flowers given by: \_\_\_\_\_  
(Please list as you would like it printed in the bulletin)

Donation Amount: \$ \_\_\_\_\_

### Please select:

\_\_\_\_\_ In Memory of (List Name below):

NAME: \_\_\_\_\_  
(Please list as you would like it printed in the bulletin)

\_\_\_\_\_ For the Good Health of (List Name below):

NAME: \_\_\_\_\_  
(Please list as you would like it printed in the bulletin)



# Food for Hungry People 2023

## 49<sup>th</sup> Anniversary

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
12 "Button up your overcoat" - so simple to do. They are not only hungry but very cold too. Deposit .50 for each coat in your home.	13 For every cellphone in your home, pay .30. It is "long distance" to hungry areas in most parts of the world. Let's make it a toll free number.	14 How many extension cords do you have in your home? Pay .25 for each. Let's "extend" a helping hand to those who need it.	15 For each pie or cake in your home, deposit .40. We should never "dessert" the hungry.	16 How many Apple products do you own? For every one deposit .35. Let's never "tune out" the hungry.	17 For every salt and pepper shaker, pay .25. Let's all "sprinkle" their lives with a little seasoning.	18 For every TV show that was watched today pay .35. TV helps us see around the world, this money will help us feed the hungry around the world.
19 How many computers do you own? Pay .30 for each. Let's take a "byte" out of hunger!	20 How many pictures do you have on your walls? Just "picture" yourself without food & deposit .15 for each picture.	21 Pay .30 for each pair of contacts or eyeglasses you have. This will help us "see" clearly the need of caring for the hungry.	22 Do you have musical instruments in your home? Pay .75 for each. This is a "key" to sharing and caring.	23 How many phone chargers can you find in your home? Pay .25 for each. You'll get a "charge" out of helping the hungry.	24 Count your tea or coffee cups and deposit .10 each. Our "cup" runneth over, so let's fill theirs.	25 "I've got my love to keep me warm," that's true, but the hungry have only you. Pay .15 for each blanket in your home.
26 How many cars are in your family? You can't "Dodge" the hungry, but you can afford to pay .50 for each car.	27 "Day by day," from dawn till night, Hunger knows no hour - nor if it's day or night. Pay .20 for each lamp in your home.	28 How many cameras do you have? Pay .30 for each. This will help us make all "negatives" positives.	29 Pick up all the loose change laying around the house. Put it in your FFHP Box. This will help make a "change" in the world!	30 Count the scissors you have in your home and pay .25 for each pair. Let's "cut-out" the hunger in hunger-y!	31 How many members are in your family? Pay .20 for each. The hungry have families to feed also; let's make this a real "family affair!"	APRIL 1 How many towels are in your home? If you pay .05 for each towel, this may help us "wipe out" hunger for all people.
2 "Hey Big Spender" drop a coin in the slot - give unto others what they haven't got! Put in a coin or bill of your choice.	3 How many heads of lettuce are in your refrigerator? Pay .30 for each. "Lettuce" show the hungry that we care.	4 Count the cans in your cupboard. Pay .05 for each. Don't let their cupboards be like "Old Mother Hubbard's!"	5 How many friends do you have on Facebook? Pay .05 for each friend. Let's be "friend" those in need.	6 How many sweaters do you have? Pay .10 for each. Sweaters keep you warm. This is one time they won't mind if we "pull the wool over their eyes."	7 How many chairs are in your home? Pay .15 per chair. We can't just "sit" around when so many people are hungry.	8 How many cookbooks do you own? Pay .20 for each. We will be able to "cook up" a better recipe for the hungry to live by.
9 How many eggs are you going to color for Pascha? Pay .05 for each. Let's help "color" their world with love!	10 "Brother can you spare a dime?" or maybe two? The FFHP program really depends on you. Put your dimes in the box.	11 How many songs are on your playlist? Pay .05 for each song. Let's make this a "record- breaking" year for FFHP!!!	12 How many songs have you listened to today? Pay .15 for each. Let's stay "in tune" with the hungry.	13 How many crosses do you have? Pay .15 each. Crosses remind us of Christ's suffering, let's not make the hungry suffer anymore.	14 "A dream is a wish your heart makes," and our dream is for hunger to stop. For the wish that we are wishing, is for FFHP program to go over the top!	15 We pray you have been generous in your almsgiving. "For inasmuch as you have done it unto the least of these my brethren, you have done it unto ME!"
16  <b>PASCHA</b>  <b>Christ Is Risen!</b>						



### St. Gregory Palamas Sunday

(2nd Sunday of Lent)

### Keeping the Faith In the Holy Days

**Guarding the Heart against the Subtle Enemies of Fasting: PRIDE**

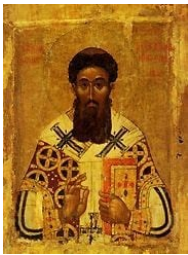
***Fasting is difficult. And pride is the most obvious means of making fasting easier. If I make my success in fasting a matter of pride, then I can surely improve in abstention from bodily pleasures. But I will have cast out one demon only to be beset by seven more deadly ones. For the delight in my illusory power to prevail on my own in the spiritual warfare is a far worse evil than the base addiction to physical pleasure that it conquers. Since this pride in our success in fasting can mask itself as a legitimate delight in accomplishment, it proves to be a formidable foe. Let us therefore distinguish three different bases for delight in spiritual success, only some of which are godly. The first basis for delight is pleasing God. If we reasonably believe that what we are doing is pleasing to God, then we may delight in this greatest of all approvals: Well done, good and faithful servant. A second basis for delight is impressing our fellows. If impressing our fellows gives us pleasure because we reasonably esteem their ability to evaluate us - as we should esteem our confessors - then this pleasure is perhaps at least innocuous. But if we define ourselves by this esteem, and not by our relation to God, and if we seek this esteem so as to carve out for ourselves seats of honor within the world or the Church, then our delight in success has become prideful. A final basis for delight in success in fasting despises all other human opinion and basks alone, not in the approval of God, but in self-congratulation, as if the demonically proud self were God. Since this sort of pride does not make a display for other people, and may even hide its feats, it can easily be mistaken for humility, both by others and by the self-deceived faster himself. One remedy to this self-deception is to remember that we fast precisely because of our weakness, because we cannot make ourselves happy by our own efforts. We have no sure hold on the goods of the world, and so look elsewhere, to God, for succor. Hence, to turn success in fasting into a reason for boasting is comically to misread the sign of our utter weakness. One must laugh at this absurdity in oneself, for such laughter is a strong aid in putting down the stealthy insurrection of pride.***

**(Taken from an excerpt by Richard McCombs, AGAIN Vol. 28 No.1, Spring 2006.)**

In Christ,  
*Fr. Elia Shalhoub*  
Very Rev. Fr. Elia Shalhoub, Pastor



**FOOD FOR THE NEEDY (Basket in the Foyer)**  
Please remember to bring non-perishable food items for the basket.



**TODAY'S FEAST SUNDAY, MARCH 12<sup>TH</sup> 2023**  
**SUNDAY OF ST. GREGORY PALAMAS, SECOND SUNDAY OF LENT**

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an

illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359.

His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

**THEOPHANES THE CONFESSOR**

Saint Theophanes, who was born in 760, was the son of illustrious parents. Assenting to their demand, he married and became a member of the Emperor's ceremonial bodyguard. Later, with the consent of his wife, he forsook the world. Indeed, both of them embraced the monastic life, struggling in the monastic houses they themselves had established. He died on March 12, 815, on the island of Samothrace, where, because of his confession of the Orthodox Faith, he had been exiled by Leo the Armenian, the Iconoclast Emperor.

**SYMEON THE NEW THEOLOGIAN**

Saint Symeon became a monk of the Studite Monastery as a young man, under the guidance of the elder Symeon the Pious. Afterwards he struggled at the Monastery of Saint Mamas in Constantinople, of which he became abbot. After enduring many trials and afflictions in his life of piety, he reposed in 1022. Marvelling at the heights of prayer and holiness to which he attained, and the loftiness of the teachings of his life and writings, the church calls him "the New Theologian." Only to two others, John the Evangelist and Gregory, Patriarch of Constantinople, has the church given the name "Theologian." Saint Symeon reposed on March 12, but since this always falls in the Great Fast, his feast is kept today.



**GREGORY DIALOGOS, BISHOP OF ROME**

Saint Gregory was born in Rome to noble and wealthy parents about the year 540. While the Saint was still young, his father died. However, his mother, Sylvia, saw to it that her child received a good education in both secular and spiritual learning. He became Prefect of Rome and sought to please God even while in the world; later, he took up the monastic life; afterwards he was appointed Archdeacon of Rome, then, in 579, apocrisarius (representative or Papal legate) to Constantinople, where he lived for nearly seven years. He returned to Rome in 585 and was elected Pope in 590. He is renowned especially

for his writings and great almsgiving, and also because, on his initiative, missionary work began among the Anglo-Saxon people. It is also from him that Gregorian Chant takes its name; the chanting he had heard at Constantinople had deeply impressed him, and he imported many elements of it into the ecclesiastical chant of Rome. He served as Bishop of that city from 590 to 604.

**PREPARATION FOR LENT**  
**FASTING DURING THE GREAT LENT**

*The Great Lent is the longest fasting season of the year for the Orthodox. We all know about the importance of prayer, almsgiving and fasting - the three pillars of Lent. But what are the rules of fasting and are there some things we should not do during this season? Read this article and find out. The Orthodox rules of fasting Rather than provide us with laws of fasting, the Orthodox Church provides us with guidelines or what could be called as rules. The Lenten fasting rules are very strict and are mostly followed by monastics. Laity usually keeps the first and the last week of the Great Lent super strictly. However, this depends on the person and their parish. The rules of Lenten fast are written down in the liturgical book called the Typikon. The Orthodox Church rules for fasting:*

*Weekdays: No meat or any animal products, like dairy. No fish (however, invertebrates - seafood with no backbone - are permitted), no wine, no olive oil.*

*Weekends: Same rules, but oil and wine are permitted.*

*There are two feasts that take place during Great Lent - Annunciation on March 25th (April 7th) and Palm Sunday (the last Sunday before Easter). On those feasts the rules are a bit different: fish, wine and oil are all permitted, regardless of the day of the week.*

*The Holy Week: monastics eat no meals at all from the Holy Thursday evening until Pascha. Holy Friday is the day of the strictest fast. On Holy Saturday, a little bit of fruit and wine is permitted for sustenance.*

*The fast is usually broken after the midnight Divine Liturgy on Pascha day.*

*What fasting is not Now that we've talked about the rules of fasting, we must understand that there are some actions we should not do while trying to fast.*

*First of all, it is very important to note that fasting is a very personal action. We should not boast about it or even mention it at all. Here's what the Gospel tells us:*

*"When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you." (Matthew 6:16-18)*

*Just like with giving alms, when we fast, we must do it in secret. We are not fasting to show others how good we are. We fast because we want to get closer to God by thinking more about Him, not the food.*

*Which brings us to another point: eating too much "permitted" foods during Lent. Are we really fasting if we eat a huge meal full of rice, seafood and vegetables and go to sleep afterwards, because we are so full? In this case, it would be better to eat a small piece of meat with nothing else on the side, than to feast on "permitted" foods like that.*

*The point of fasting is to think less about food and more about God; be "hungry" for God and His Word. Feeling slightly physically hungry helps us to get into that headspace. During Lent, our life must become more simple, so the meals we eat must be simple as well. When we fast it is good to cut back on entertainment and take on good things. The point is to try to concentrate on what's more important - God and the people around us.*

*The third point is that fasting alone doesn't save us or do us any good. Fasting is not a diet; rather, it is a spiritual exercise that we do to open our hearts to God. If we fast but always appear irritated and angry because of it - we are not fasting at all. Fasting always goes together with prayer and giving alms - this is something to always remember.*