

## Writings of the Church Fathers

- As soon as the bell rings, do not wait, but go straight to church. Do not neglect the church services, so it would not be a stumbling block for you and a net.  
*- St. Anthony the Great*
- No matter where you are, you can erect an altar (pray), manifest an alert will, and that place or that time will not be a burden for you, even though you do not kneel down, do not fail to beat your breast, nor lift your hands to heaven, but only show a fervent soul, you have done all that is necessary for prayer.  
*- St. John Chrysostom*
- When we want to speak to someone higher than us, we look for the appropriate situation, and prepare our appearance, clothes, just to have a conversation. When we approach God, we yawn, we scratch, look all over, we become uncaring, bend our knees, and let our thoughts wander.  
*- St. John Chrysostom*
- When we lift our prayer to God for those who cheat, insult us, then our prayer for ourselves will also be heard.  
*- St. John Chrysostom*
- Although you may not understand the power of the words of prayer, become accustomed to at least to say them out loud. The tongue will be sanctified by the words when pronounced with care.  
*- St. John Chrysostom*
- Just as a city without walls is easily taken by the enemy, since they are unhindered, so is a soul unprotected with prayer easily overcome by the devil, who makes it subject to every evil and sin.  
*- St. John Chrysostom*
- The devil knows well the great power of prayer, and that is why he violently attacks those who pray.  
*- St. John Chrysostom*
- From prayer, even extended prayer, has no value if the person praying remains in sin.  
*- St. John Chrysostom*
- How to retain attention during prayer? Without doubt, keep God's presence before our eyes.  
*- St. Basil the Great*
- Demons desire by all means to strive to awaken laziness in those who continually abide in prayer.  
*- St. Nilus of Sinai*
- Do not stop praying, until you finish the office, and do not listen to the thought to sit down from work; likewise, when sitting down from work, do not let your heart be disturbed and make it unsuitable for prayer.  
*- St. Nilus of Sinai*

- Great harm is done to the one who does not pray to God; since the soul of such a person is deprived of God's illumination, divine power and peace from diabolical temptations and the demons continually awaken unclean thought, the urge (inclination) to immorality, falsehood, pretentiousness, pride, and conceit. When someone prays to God simply, superficially, without fear, which should be in a person standing before God, before whom the Cherubim tremble, such a person receives such deep and unparalleled harm, the wrath of God, God's disgust, (aversion). It would be better for such a person not to pray at all; than it would be to pray to God disdainful neglect. without fasting and the proper attitude.

- *St. Simeon the New Theologian*

- Having brought yourself to this state, say your prayers, with the deepest attention, taking every care to make them come from the heart, as though they were your own, although they were learned by heart. do not let your attention wander off, nor your thoughts slip away. As soon as you notice this happening, bring your thought back within, and resume your prayers from the point, at which your attention strayed to something else. Remember that attention does not stray when the heart is filled with feelings of prayer. So your first care should be for these feelings. Do not let yourself hurry in reciting prayers, but continue to the end reverently and with patience, as befits a sacred doing.

- *St. Nikodimos of the Holy Mountain: Unseen Warfare, 48,4)*

- But if today you pray well and deep the state of prayer in your but tomorrow become slack and spend the day dispersed, then, acting thus you will never achieve any success in prayer. It will be the same as building and pulling down. In the end, prayer may dry up altogether and the soul become incapable of it. Having once begun, one must patiently remain in prayer, never weakening and pandering to oneself by special dispensations and indulgences.

- *St. Nikodimos of the Holy Mountain: Unseen Warfare, 48, 8).*

- Let those baptized Christians who do not come to church and receive the sacraments, or receive communion, for a long time, manifest a artificial and harmful practice of worship. They should know that by not receiving Holy Communion, they cut themselves off from eternal life, and abstaining from that which is life-giving.

- *St. Cyril of Alexandria*

- On a Sunday, you approach the Mysteries and receive Holy Communion. If, however, the Liturgy is celebrated on some another day, no one comes to receive communion. Nobody usually abstains from eating something every day, and if someone doesn't eat anything, they are saddened. If this can be said about ordinary bread, what about the Bread of Life, and not about ordinary drink, but the Chalice of everlasting life, thus we treat the Holy Mysteries (sacrament of the Eucharist) as unimportant and unnecessary. What could be more foolish and senseless?

- *St. Theodore the Studite*