

When to Prostrate During the Presanctified Divine Liturgy

During the weekdays of Great Lent we make full prostrations in order to more deeply facilitate *spiritual* repentance. It is not a mere physical exercise but a physical means to a spiritual state.

In addition to prostrating when entering and leaving (see final paragraph) the church (nave) and before icons, during the Presanctified Divine Liturgy, we prostrate: **1.** During the third stasis of the Kathisma when the bell rings (after the reader prays, “Arise, O Lord, into Thy rest, Thou and the Ark of Thy Holiness” [Ps. 131:8]), rising at the second ringing of the bell). **2.** All *prostrate* at the singing of the refrain “Let my prayer arise in thy sight as incense...” and *kneel* during the singing of the verses between the refrains. **3.** Three prostrations (one at the end of each supplication) during the Prayer of St. Ephraim (“O Lord and Master of my life...”). **4.** During the entire Great Entrance of the Presanctified Holy Gifts (which takes place in *silence*). **5.** During the second Prayer of St. Ephraim that concludes the Entrance (three times as #3). **6.** During the singing of the Lord’s Prayer (“Our Father”). **7.** When the deacon or priest brings the Holy Chalice containing the Presanctified Gifts out of the Altar for Holy Communion. **8.** After Communion, all who have received Holy Communion bow when the priest brings the Holy Gifts out of the Altar and exclaims, “Always, now and ever, and unto the ages of ages.”

If one has received Holy Communion, there are no more prostrations for the remainder of the evening. If one has *not* received Holy Communion, one would prostrate: 1. When the Faithful are blessed by the Holy Gifts at “Always, now and ever...” after Communion. 2. When venerating the icons before departing (if it is *not* Friday; if it is, bow). 3. Three times when leaving the church (if it is *not* Friday; if it is, bow).

Fr. Daniel