

that our salvation, accomplished on the cross by Jesus Christ, is the work of the Holy Trinity.

- 627 Standing as a posture of prayer of the Christian is an expression of spiritual attentiveness and readiness to do God's will, as we hear in the exclamation: "Wisdom! Stand aright!" Our standing before the Lord is a sign of our participation in the resurrection. According to the words of Tertullian, "we count fasting or kneeling in worship on the Lord's Day to be unlawful. We rejoice in the same privilege also from Pas-cha [Easter] to Pentecost."⁴²⁸ Likewise, Canon 20 of the First Nicene Council (325 AD) prescribes: "Forasmuch as there are certain persons who kneel on the Lord's Day and in the [fifty] days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere (in every church), it seems good to the holy Synod that prayer be made to God standing."
- 628 Leaving the arms hanging alongside the body is an expression of openness and readiness to accept the will of God. Folding the hands crosswise on the breast during Communion expresses a reception of God's life with our entire being. Raising the hands signifies the lifting of our mind and heart to God, as well as insistent prayer. At the Divine Liturgy the priest prays in this way during the Cherubic hymn, and then at the words, "Let us lift up our hearts," as well as during the Lord's Prayer ("Our Father").
- 629 A bow (poklin or metania in Ukrainian, from the Greek metanoia, meaning a change of thinking) is a sign of repentance, and an expression of worship. Falling to the ground we recognize our sinfulness, while rising we acknowledge our liberation from sin by the power of the cross, signing ourselves each time with this symbol. This bow may be a so-called great bow (a prostration to the ground) or a small bow (bending from the waist). Great bows, or prostrations, are usually made during Great Lent and small bows throughout the year as we venerate icons, relics, and other holy objects, crossing ourselves as we do so.
- 630 Kneeling is an expression of the penitent's contrition before God: "As for bending one's knees, this is required when one is going to confess their sins before God and beseech him for the healing that derives from his forgiveness. One ought to know that this is the attitude proper to one who humbles and submits oneself."⁴²⁹ Kneeling is also a sign of intercessory prayer:⁴³⁰ every year on the day of Pentecost the entire

⁴²⁸ TERTULLIAN, *On the Crown*, 3: PL 2, 79B-80A.

⁴²⁹ ORIGEN, *On Prayer*, 31, 3: PG 11, 531.

⁴³⁰ *Apostolic Constitutions*, 8, 9-10: PG 1, 1083-1088.

community of the faithful prays the solemn kneeling prayers for themselves and the whole world.⁴³¹

631 By kissing the cross, Gospel Book, icon, or relics, we express love for and worship of, the Lord and a veneration of the saints. With a kiss we show our love for others: the clergy exchange the "kiss of peace" during the Creed, as do the faithful, where customary, at the Rite of Forgiveness at the beginning of Great Lent and during the Paschal services,

632 To ask for or receive a blessing means to open oneself to God's grace and aid in diverse circumstances of our life. Through the bishop or priest Christ blesses us today, as he blessed the apostles on the day of his Ascension. When we ask for a blessing we place our palms crosswise right over left, and say: "Master (or Father), bless." Having received the blessing, we kiss the hand that blesses.

5. Articles Used in Divine Services

a. Liturgical Vestments of the Deacon and Priest

633 When celebrating the Divine Services, members of the clergy wear liturgical vestments that symbolize new life in the Risen Christ. The splendour and beauty of the vestments express the "good beauty"⁴³² of the coming kingdom of God. The prayers said as the vestments are put on convey the meaning of the vestments.

634 The first liturgical vestment of a deacon, priest, or bishop is the sticharion, (from the Greek, meaning tunic). This is a long garment, donned over the head and falling to the ankles. The sticharion is "the garment of salvation" and "the robe of gladness," a reminder of the Christian's bright baptismal robe. Over the sticharion the deacon puts on the orarion. This is a long band which hangs over the left shoulder and which the deacon raises as he calls the faithful to prayer. The orarion symbolizes the wings of angels: deacons, like the angels who are "ministering spirits" (Ps 103[104]:4; Heb 1:14), are at the service of the liturgical community.

635 Over the sticharion the priest puts on the epitrachelion (from the Greek, meaning on the neck). This vestment signifies the grace that the Lord pours down on the ecclesial community through him, and the "honourable yoke" of the priestly ministry. Without the epitrachelion the priest does not perform any liturgical service. Over the epitrachelion the priest

⁴³¹ Floral Triodion, Monday of the Holy Spirit, Vespers, Kneeling Prayers.

⁴³² Trebnyk, The Rite of Blessing of Priestly Vestments.