

THE SERVICES
OF THE
HOURS
-
THE
GREAT
BOOK
OF THE
HOURS
-
GREAT
HOROLOGION

Ottawa, Ontario
2002-2007-
2017-2025
USB/AOC, ed

**THE SERVICE OF
SMALL COMPLINE**
That is, the Small After-supper Prayer

Presbyter : Blessed is our God, Always, now, and ever, and unto the ages of ages.

– or – **Reader :** Through the prayers of our holy *fathers*, O Lord, Jesus Christ our God, have mercy on us.¹

Reader : Amen.

In some places, it is the one presiding who reads Glory... and O Heavenly King..., before the reader begins.

Glory be to You, our God, glory be to You.

–or– : Glory be to You, O Christ our God, our hope, glory be to You.

* O Heavenly King, the Comforter, the Spirit of Truth, who are everywhere and fulfil all things ; Treasury of good things, and Provider of Life, come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

* (We do not read “Heavenly King” in paschaltide. We say “Christ is risen.”.. (three times). From Ascension to Pentecost, we read the tropar of Ascension.)

Reader : Holy God, Holy Strong, Holy Immortal, have mercy on us.²
(three times) (three metanias)

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins.³ O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Your Name’s sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts as we forgive

¹ This invocation better refers to the persons present (not necessarily ancestors nor priests only), hence fathers for a male monastery, mothers for a female monastery, brothers and sisters for a usual parish situation.

² For Greeks, the Trisagion itself is also not read during Paschaltide. During the Trisagion, there are three Metanias by all. The word “metania”, when found alone, means the bowing of the head, without bowing the knees. It is also known as a lesser metania. The “great metania”, which means “prostration”, means bending the knees to the floor, and touching the forehead to the floor. It is used when there is “alleluia”, that is, in fasting periods.

³ Slavonic text. Greek text : be propitious to

our debtors ; and bring us not to the test, but rescue us from the evil one.⁴

Presbyter : For Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever and unto the ages of ages.

Reader : Amen.⁵

Lord, have mercy. *(twelve times)*

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O come, let us worship God our King ; come, let us worship, and fall down before Christ, our King and our God ; come, let us worship, and fall down before Christ, Himself, our King, and our God. *(with three metanias)*

Reader :

PSALM 50

Have mercy on me, O God, in accordance with Your great mercy, and in accordance with the multitude of Your compassions, blot out my transgression of the law. Wash me thoroughly from my lawlessness, and from my sin cleanse me ; for I know my lawlessness, and my sin is before my face continually. Against You alone have I sinned, and evil have I done before Your Face ; so that You may be shown to be righteous in Your words, and to be victorious when You are judged ; for behold, I was conceived in lawlessness, and in sins did my mother crave to conceive me ; for behold, You have loved truth ; the unseen and hidden things of Your wisdom have You shown me. You will sprinkle me with hyssop, and I shall be cleansed ; You will wash me, and I shall be made whiter than snow. You will make me hear exultation and gladness : my humbled bones shall exult. Turn Your Face away from my sins, and blot out all my lawless acts. Build a pure heart in me, O God, and renew an upright spirit in my inward parts. Cast me not away from Your Face, and take not Your Holy Spirit away from me. Render to me the exultation of Your salvation, and with Your guiding Spirit set me fast. I shall teach the lawless Your ways, and the impious shall turn about to

⁴ The translation follows Saint John Chrysostom, and Saint Cyprian of Carthage in particular. "Daily bread", we are instructed, follows the Lord's admonition to be concerned only with the needs of this day; and it carries the understanding of Eucharistic Bread and the Heavenly Banquet also. [The word "epiousios" is used only in the New Testament.] We are instructed in the Epistle of Saint James (chapter 1) that we are not tempted by God ; the Fathers perceive that we may, because of our rebellion and our passions, be abandoned by God to be tested, however.

⁵ The reader shall respond "Amen" to "Our Father" regardless of the presence of a presbyter.

You. Rescue me from blood, O God, O God of my salvation. My tongue shall exult in Your righteousness. O Lord, You will open my lips, and my mouth shall announce Your praise ; for if You had wished for a sacrifice, I would have given it. With whole-burnt-offerings You will not be well-pleased. The sacrifice to God is a shattered spirit : a shattered and humbled heart, God will not reckon as nothing. Do good, O Lord, to Sion in Your good-pleasure, and let the walls of Jerousalem be built. Then You will be well-pleased with a sacrifice of righteousness : an offering and whole-burnt-offerings ; then they shall offer young bulls upon Your altar.

PSALM 69

O God, give heed to my help. O LORD, make haste to help me. Let them be put to shame and be disgraced – those seeking my soul ; let them be turned back and be put to shame – those wishing me bad things. Let them be turned back instantly and be shamed – those saying to me : “Well done, well done”. But let them exult and be glad in You – all those seeking You, O God ; and let them continually say : “Let the LORD be magnified” – those loving Your salvation. But poor and needy as I am, help me, O God. My Helper and my Rescuer – it is You. O LORD, do not tarry.

PSALM 142

O LORD, hear my prayer ; give ear to my supplication in Your truth, hear me in Your righteousness. And do not enter into judgement with Your servant, for no-one living shall be found righteous in Your sight. For the enemy has pursued my soul ; he has humbled my life down to the earth. He made me sit in dark places, like those long dead ; and my spirit within me fell into accidie. Within me my heart was stirred up. I remembered days of old, and I meditated on all Your works, I meditated on the creations of Your hands. I spread out my hands towards You ; my soul is like a waterless land. Be swift to hear me, O LORD ; my spirit has fainted. Do not turn away Your Face from me, lest I become like those who go down into the pit. Make me hear Your mercy in the morning, for on You have I hoped. Make known to me, O LORD, the way in which I shall walk ; for to You have I raised my soul. Take me away from my enemies, O LORD, for I have fled to You. Teach me to do Your will, for You are my God ; Your good Spirit will guide me into the land of uprightness. For Your name’s sake, O LORD, You will make me live ; in Your righteousness You will lead my soul out of oppression. And in Your mercy You shall exterminate my enemies, and You shall destroy all those who oppress my soul, for I am Your servant.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and

ever, and unto the ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory be to You, O God. *(three times)*

If "God is with us" is sung, it follows here ; but if not, we begin the Lesser Doxology.

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God is with us⁶

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*It is **optional** to use this Canticle at Small Compline.*

We sing these verses slowly, with loud voice, in sweet melody. However, on Friday, this is only read, together with other prayers, through the end of the Symbol of Faith (Creed).

Presbyter :⁷ God is with us. Understand all nations, and submit yourselves, for God is with us.

Response : God is with us. Understand all nations, and submit yourselves, for God is with us.

Refrain : For God is with us.

(The refrain may be sung repeatedly while the presbyter or reader intones the verses, or after groups of verses.)

Presbyter : Hear this, even to the farthest bounds of the earth.

Submit yourselves, O mighty ones ; if you rise up again in your might, you will be again overthrown.

The Lord shall destroy all who take counsel together.

And the word which you speak shall not abide with you, for we do not fear your terror, and we are not troubled ;
but we will ascribe holiness to the Lord our God, and Him will we fear.

And if I put my trust in Him He shall be my sanctification.

I will set my hope on Him and through Him shall I be saved, lo, I and the children whom God has given me.

The people who walked in darkness have seen a great light.

Those who dwelt in a land of deep darkness, on them has light shone ;

For unto us a child is born, unto us a Son is given ;

and the government shall be upon His shoulder, and of His peace there will be no end.

And His name shall be called the Great Council of the

Angels ; Wonderful ; Counsellor ; the Prince of Peace ; the Father

⁶ This Canticle is excerpted from the Prophecy of Isaiah, chapters 8 & 9.

⁷ Note: It may be that the superior give it to a reader to intone these verses.

of the World to Come.

Glory be to the Father, and to the Son, and to the Holy Spirit ;

now, and ever, and unto the ages of ages. Amen.

Response : God is with us. Understand all nations, and submit yourselves, for God is with us.

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Lesser Doxology

Reader : Glory be to You that have shown us the Light.

Glory be to God in the highest, and on earth peace, good will amongst Men. We hymn You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory – O Lord God, Heavenly King, God the Father Almighty ; O Lord, the Only-begotten Son, Jesus Christ, and You, O Holy Spirit.

O Lord God, Lamb of God, the Son of the Father, who take up the sin of the world, have mercy on us, for You take up the sins of the world. Receive our supplication, You that sit at the right hand of the Father, and have mercy on us. For You alone are holy ; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless You, and praise Your Name unto the age, and unto the ages of ages.

O Lord, You have been our refuge from generation to generation. I said, “O Lord, have mercy on me ; heal my soul, for I have sinned against You”. O Lord, I take refuge in You. Teach me to do Your will, for You are my God ; for beside You is the fountain of life, and in Your light shall we see light. Extend Your mercy unto those who know You.

Deem us worthy, O Lord, of guarding us sinless this day. Blessed are You, O Lord, the God of our fathers, and praised and glorified be Your Name unto the ages. Amen.

Let Your mercy, O Lord, be upon us, even as we have hoped on You. Blessed are You, O Lord, teach me Your statutes.⁸ Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Holy One, teach me Your statutes.

⁸ Or : “Law”

Your mercy, O Lord, is eternal. Disregard not the works of Your hands.

To You is due praise, to You is due a hymn, to You is due glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

THE SYMBOL OF FAITH

Reader : I believe in one God, the Father Almighty, maker of Heaven and earth, and of all things visible, and invisible ;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages ; Light of Light, true God of true God, begotten, not made ; of one essence with the Father ; through whom all things were made ; who, because of us Men and our salvation, came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became Man ; and He was crucified for us under Pontius Pilate, and suffered, and was buried ; and He arose on the third day, in accordance with the Scriptures, and ascended into Heaven, and sits at the right hand of the Father ; and He shall come again with glory, to judge the living and the dead ; whose Kingdom shall have no end ;

And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father ; who with the Father and the Son together, is worshipped, and glorified ; who spoke by the prophets ;

In one, holy, catholic, and apostolic Church ; I confess one baptism for the remission of sins ; I wait for the resurrection of the dead ; and the life of the age to come.

Response : Amen.

If there be a Canon provided, then we begin it now.

After the Canon, we sing :

It is truly meet

Tone 8

(or, its festal replacement)

Reader : It is truly meet to bless you, O Theotokos, ever blessed, and most pure, and the Mother of our God.
More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption, you gave birth to God the Word. True Theotokos, we magnify you.

Reader : Holy God, Holy Strong, Holy Immortal, have mercy on us.
(three times)

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Your Name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one.

Presbyter : For Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever and unto the ages of ages.

Reader : Amen.

TROPAR

If the Temple be dedicated to the Lord or to the Theotokos, we say that tropar first, then the tropar of the day (see the appendix), then "O God of our fathers...". Otherwise, we say the tropar of the day first, then of the saint of the Temple. However, the tropar of a patron saint is not said on Saturday.

Then, from Sunday evening through Thursday evening, at ordinary services, these tropars are read :

Tone 4

Reader : O God of our fathers, You ever deal with us in accordance with Your fairness. Do not withdraw Your mercy from us, but through their entreaties, guide our life in peace.

As with fine porphyry and royal purple, Your Church has been adorned with Your martyrs' blood, shed throughout all the world. She cries out to You, O Christ our God, "Send down Your compassions on Your people, grant peace to Your dominion, and great mercy to our souls".

Glory be to the Father, and to the Son, and to the Holy Spirit.

With the saints give rest, O Christ, to the souls of Your servants, where there is no grief nor sorrow, and no more groaning, but life without end.

Now, and ever, and unto the ages of ages. Amen.

Through the intercession of all the saints and of the Theotokos, O Lord, grant us Your peace, and have mercy on us, O only

compassionate One.

On Friday evening :

Reader : O apostles, martyrs and prophets, venerable and righteous ones, you have accomplished well your struggles, and kept the faith, and have boldness before the Saviour. Since you are good, we supplicate that you will entreat Him for us, that our souls may be saved.

Glory be to the Father, and to the Son, and to the Holy Spirit. With the saints give rest, O Christ, to the souls of Your servants, where there is no grief nor sorrow, and no more groaning, but life without end.

Now, and ever, and unto the ages of ages. Amen.

As the first-fruits of nature offered to the Planter of creation, the whole world offers You, O Lord, the God-bearing martyrs. Through their prayers, and those of the Theotokos, preserve Your Church in profound peace.

On Saturday, the Resurrectional tropar and kontak of the Tone are read (see the appendix) ; but from the Sunday of the Publican and Pharisee through all of Great Lent, and through the Pentecostarion until All Saints, we read the kontak of the Triodion or Pentecostarion instead of the Resurrectional. Should a Feast-day of the Lord fall on Sunday, we read only the Festal kontak ; but for all other lesser feast-days, we read only the Resurrectional kontak.

Reader : Lord, have mercy. (*Forty times*)

Reader : **Prayer of the Hours**

O Christ our God, at all times, and at every hour, in Heaven, and on earth, You are worshipped, and glorified. You are longsuffering, all-merciful, and all-compassionate. You love the righteous, and have mercy upon the sinner. You call all to salvation through the promise of good things to come – Yourself, O Lord, in this hour receive also our petitions, and direct our lives towards Your commandments. Sanctify our souls, cleanse our bodies, make straight our thoughts, purify our reasonings ; rescue us from all tribulations, evils, and grief. Surround us with the wall of your holy angels, that guarded by their array, and guided by them, we may attain to the unity of the faith, and to the acknowledgement of Your unapproachable glory, for You are blessed unto the ages of ages.

Reader : Amen.

Reader : Lord, have mercy. Lord, have mercy. Lord, have mercy
Glory be to the Father, and to the Son, and to the Holy

Spirit ; now, and ever, and unto the ages of ages. Amen.
More honourable than the cherubim, and more glorious beyond
compare than the seraphim, without corruption, you gave birth to
God the Word. True Theotokos, we magnify you.
Master (*Father*) bless.

Presbyter : May God be bountiful to us and bless us, show the light of His
Countenance upon us, and have mercy on us.

OR

Through the prayers of our holy *fathers*, O Lord, Jesus Christ our
God, have mercy on us.

If a bishop be present, then the presbyter says "holy master".

Reader : Amen.

If there be no presbyter, then the senior reader says :

Reader : O Lord Jesus Christ Son of God, through the prayers of Your
most pure Mother, of our venerable and God-bearing fathers,
and of all the saints, have mercy on us and save us.

Response : Amen.

In Lent : **Prayer of Saint Ephrem**

O Lord, and Master of my life, give me not the spirit of sloth,
busyness [*or* : despondency], lust of power, and idle talk ;
but rather, favour Your servant with the spirit of soberness,
lowliness, endurance, and love. Yea, O Lord, and King, grant
me to see my own falls, and not to condemn my *brother* ; for
blessed are You, unto the ages of ages. (*Once*)

Response : Amen

Reader : Lord, have mercy. (*Twelve times*)

Prayer to the Theotokos⁹

Reader : O Most-holy Theotokos, save us.

O undefiled, untainted, uncorrupted, most-pure, chaste, Virgin
Bride of God, and our Sovereign Lady, you united Man with
God the Word of God by your astonishing birth-giving, and joined
the fallen nature of our race to the heavenly. You are the only
hope of the despairing and the help of those who are under attack,
the ready support of those who run to you, and the refuge of all
Christians. Do not turn from me, the unclean sinner, who have
made myself unprofitable with unworthy thoughts, words, and
deeds, and by indolence of purpose have become a slave of the

⁹ By Paul, monk of the Monastery of Evergitidos. For some, this prayer is read by the
presbyter.

pleasures of this life.¹⁰ Rather, as the Mother of God – the Lover of Man, with this same love, have compassion on me, the sinner and prodigal, and receive my supplications offered from filthy lips. Using your maternal familiarity, entreat our Lord and Master, that He open even to me also the bowels of His goodness, and His love for Man ; and disregarding my countless faults, will turn me back in repentance, and make me a proven worker of His commandments.

Be always close to me in your mercy, your sympathy and your love of the good. In this present life, be a fervent advocate and help, by walling me around against all assaults of the enemies, and guiding me towards salvation. In the time of my departure, take care of my miserable soul, and drive away from it the dark visions of the evil demons. In the terrible Day of Judgement, rescue me from eternal perdition, and show me to be an heir of the divine glory of your Son, and our God.

Grant this, O Lady Theotokos, by your mediations and support, through the mercy and loving-kindness of your Only-begotten Son, our Lord and Saviour Jesus Christ, to whom are due all glory, honour and worship, with the Father who is eternal, and His all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

PRAYER TO CHRIST

Reader : And grant, O Master, to us now going to our sleep, rest for our souls and bodies ; preserve us from the gloomy slumber of sin, and from every dark and nocturnal love of pleasure. Calm the attacks of the passions ; extinguish the fiery darts of the evil one, which are cunningly directed against us. Still the revolts of the flesh, and put to sleep every earthly and material concern. Grant us, O God, a watchful mind, chaste thoughts, a sober heart, and a light sleep, free from every satanic imagination. Raise us up again at the hour of prayer, grounded in Your commandments, and keeping unshaken within us the memory of Your judgements. Grant us to spend the whole night in doxology, hymning, blessing, and glorifying Your all-honourable and majestic Name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

¹⁰ "This life" refers simply to biological life.

Response : Amen.

O exceedingly glorious and Ever-virgin Theotokos, bring our prayers before your Son, and our God, and ask Him that through you He will save our souls.

Response : Amen.

PRAYER TO THE HOLY TRINITY¹¹

Reader : **M**y hope is the Father ; my refuge is the Son ; my shelter is the Holy Spirit. O Holy Trinity, glory be to You.

If it be directed, the following prayers to the Theotokos, and to the Guardian Angel :

Unto you I commit my every hope, O Theotokos ; guard me under your shelter.

All creation rejoices in you, O Full of Grace – the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child – our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All creation rejoices in you, O Full of Grace. Glory be to You.

O holy Angel, attendant of my wretched soul and my afflicted life, do not forsake me, the sinner, nor depart from me for my incontinency. Give no place for the evil demon to subdue me with the oppression of this mortal body ; but take me by my wretched and outstretched hand, and lead me in the way of salvation. O holy Angel of God, guardian of my hapless soul and body, forgive me all the things with which I have troubled you all the days of my life, and if I have sinned in anything this day. Shelter me in this present night, and keep me from every affront of the enemy, lest I anger God by any sin. Intercede with the Lord on my behalf, that he might strengthen me in the fear of Him, and make me a worthy servant of His goodness.

Response : Amen.

Reader : Rejoice, O Virgin Theotokos, Mary Full of Grace, the Lord is with you. Blessed are you amongst women, and blessed is the Fruit of your womb ; for you have borne the Saviour of our souls. (*Thrice*)

Then, immediately,

Presbyter : Glory be to You, O Christ, our God and our hope, glory be to You.

¹¹ By Saint Joannicius.

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
In the Name of the Lord, Master (*Father*) bless.

OR

Through the intercessions of Your saints, O Lord, bless.
Presbyter : May God be bountiful to us and bless us, show the light of His Countenance upon us, and have mercy on us.

OR

Through the prayers of our holy *fathers*, O Lord, Jesus Christ our God, have mercy on us.¹²

Response : Amen.

If there be no presbyter, then the senior reader says :

Reader : O Lord Jesus Christ Son of God, through the prayers of Your most pure Mother, of our venerable and God-bearing fathers, and of all the saints, have mercy on us and save us.

Response : Amen.

Presbyter : Bless, holy Master (*fathers and brothers ; mothers and sisters ; brothers, and sisters*), and forgive me, the sinner, everything in which I have sinned this day, in word, deed, thought, and in all my senses.

Response : May God forgive and have mercy on you, holy father.

They make a bow or prostration, asking forgiveness also :

Bless me, holy father, and forgive everything in which I have sinned this day, in word, deed, thought, and in all my senses, and pray for me the sinner.

Presbyter : May God, through His Grace, forgive and have mercy on us.

Response : Amen.

Then we begin the following litany : ¹³

Presbyter : Let us pray for the Holy Synod of Bishops of the *Orthodox Church in America*, for our Metropolitan n , for our father, (Arch)Bishop n , for n , our *Superior*, for the honourable priesthood, the diaconate in Christ, and for all the clergy and the people.

Response : Lord, have mercy.

–We repeat this continually, slowly, and quietly.–

For the *King/Queen*, for the civil authorities of our country, and for the public service, and for this province and *city*.

For those who hate us and those who love us.

For those who are kind to us and those who serve us.

¹² If a bishop be present, “holy master” is used.

¹³ If there be no presbyter, then instead of reading the “Lord have mercies” for this litany, the Intercession for the Living and the Departed may be instead read.

For those who have asked us in our unworthiness to pray for them.
For the rescue of the imprisoned and those in captivity.
For our *fathers and brothers (mothers and sisters, sisters and brothers)* who have fallen asleep before us.
For those who are travelling by land, by sea and by air, and for their salvation.
For those who are suffering from sickness and infirmity, *and especially for n*.
For all those who are in need of guidance and strength from the Lord, and those who are weary in well-doing, and in need of refreshment, *and especially for n*.
Let us pray also for favourable weather, and for an abundance of the fruits of the earth.
For Orthodox bishops, priests, and deacons, and especially for all who have served and cared for this holy *habitation*, who have fallen asleep in the Lord.
For the founders of this holy *habitation* who have fallen asleep in the Lord.
For our parents, family and friends, and for all Orthodox believers departed this life before us, who here, and in all the world lie asleep in the Lord.
Let us say also for ourselves :

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.

Presbyter : Through the prayers of our holy *fathers*, O Lord, Jesus Christ our God, have mercy on us.¹⁴

Response : Amen.

If there be no presbyter, then the senior reader says :

Reader : O Lord Jesus Christ Son of God: through the prayers of Your most pure Mother, of our venerable and God-bearing fathers, and of all the saints, have mercy on us and save us.

Response : Amen.

If it be directed, then we sing this hymn to the Theotokos :

Beneath your compassion we take refuge, O Virgin Theotokos. Despise not our prayers in our necessities, but rescue us from harm, O only pure, only blessed one.

O most holy Theotokos, save us. (*Thrice*)

And immediately :

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.

Then, venerate the holy icons, and receive the blessing from the superior (bishops) (presbyter).

[THE END OF SMALL COMPLINE]

¹⁴ If a bishop be present, "holy master" is used.