CHAPTER III

TRANSLATION OF THE TEXT

INTRODUCTION

This present translation aims to provide a literal one; following the Syriac original too closely, the English would become incomprehensible. I give a more free translation by reversing the order of certain parts of sentences, by using an active voice instead of the passive construction, etc.

All rubrics are in italics; in the 'onyata the beginning verses taken from the Psalms and other books of the Bible are also in italics.

The title of each prayer is given with the Syriac name in bold italic character, with the meaning in brackets.

I. LIST OF TECHNICAL TERMS

ܐܒܘܢ ܕܒܫܡܝܐ : incipit of Our Lord’s prayer

ܐܘܢܓܠܝܘܢ : gospel

ܐܚܪܢܐ : other or another

ܐܝܟ ܥܛܪܐ : like smoke (incipit of the prayer at the time of incensing)

ܐܩܦܬܐ : literally means ‘a rejoinder’, and comes from the root ܢܩܦ. Here it means one or two versicles from a psalm, added to the psalmody at the beginning of the Qurbana ܩܘܪܒܢܐ, or to some other liturgical hymns, and which are denoted by a change in tune.

ܕܒܪܟܘ : is the antiphon at the beginning and at the end of ܡܢܐ hymn.
Translation of the Text

lesson; It is a poetical composition inserted between the and in the on great feast days.

of your body

of Scripture

: antiphon; it is a responsorial hymn. The distiches are taken from the *memra* of Narsai and intercalated between the psalm with refrain (šubaha or *qanona*) and the *tešbohta*. On the commemorations of saints and some feasts, they are intercalated between the three cathedral vigil psalms (*Qale d-šahra*).

Its root is (= sing), and means a ‘hymn, canticle, or certain verses from the psalms’. In Liturgy it is understood as the *Hallelujah* hymn sung before the reading of the Gospel. Very often some pertinent verses from the psalms are added to the *Hallelujah*.

proclamation done by the deacon.

literally ‘To thee, Lord’, it refers to the antiphon when the clerics exit the altar to proceed to the *bema*. It is an incipit of the prayer of ‘resurrection’. It is also known as the ‘song of Adam’ in the East Syrian tradition.

: doctrinal Hymns (mostly from St. Ephrem)

: session, it refers to the group of anthems said during the night office while sitting.

incipit of Psalm 140 (141) (evening psalms)

literally ‘exclamation, uplift’. It refers to the division of the Psalter. Three *marmyatha*, generally, make up one *hulala*, of which there are 60 in the entire Psalter.

literally, ‘satiety’; the office of *compline* (prayer before retiring).

: concluding psalms

: refrain or response
Translation of the Text

ܥܘܢܝܬܐ: an antiphon or anthem

ܕܐܘܢܓܠܝܘܢ or ܥܘܢܝܬܐ ܕܐܘܢܓܠܝܘܢ: The hymn before reading the Gospel (on Feast days)

ܕܥܘܢܝܬܐ ܕܐܪ̈ܙܐ: The ‘anthem of the mysteries’ sung antiphonally during the procession of the gifts just before the offertory or the hymn sung when the Eucharistic Gifts are brought from ܒܝܬ ܓܙܐ to ܡܕܒܚܐ.

ܕܒܝܡ: or ܥܘܢܝܬܐ ܕܒܝܡ Hymn of Bema; the anthem before the communion.

ܕܒܣܠܝܩ: or ܥܘܢܝܬܐ ܕܒܣܠܝܩܐ Royal anthem which is sung during the festive vespers after the Trisagion, in place of the evening anthem of the ferial vespers. This term comes from the Greek word basilikei. D’Basaliq ܕܒܣܠܝܩܐ indicates the ‘Royal anthem’ in the Ramša ܪܡܫܐ. In the Chaldean tradition this hymn is also known by the name ܕܪܡܫܐ ܥܘܢܝܬܐ. In the Greek Church, this hymn was sung in the ‘Evening Liturgy’ to honour the King or Emperor. Thus it was joined to the procession to receive them. But in the Church of the East, it became a hymn in honour of the glorious Cross and the procession was generally to the Cross erected on the altar or outside in front of the church. Patriarch Išo’yahb III is said to be the one who instituted this procession.¹

ܕܬܐ: Second canticle

ܕܠܠܝܐ: hymn of the Night service

ܕܨܦܪܐ: hymn of the Morning service

ܕܩܢܟܐ: first canticle

ܕܩܢܟܐ ܘܒ: The anthem of the rails or chancel; sung in the Qurbana after the psalmody in the beginning. In Raza, the celebrant gives the Cross to be kissed by the people during this hymn.

ܐܘܒ: Refrain or response and stanzas

¹ Cf. Expositio I, p.152.
Translation of the Text

ܓܠܐ: departed ones

ܓܠܐ: literally means ‘a word, saying, phrase’ etc. In Liturgy it indicates ‘a text of the Sacred Scripture’ or ‘a line or versicle from a poetry or psalm’.

ܓܠܐ: prayer

ܓܠܐ: Trisagion. It is the thrice ‘holy’ hymn to the most Holy Trinity. According to Gabriel this hymn was transmitted by a holy angel to members of the Church of Constantinople so it is called “the praises of angel”. This prayer is used in the beginning of the Liturgy of the Word in the Holy Qurbana, and at the end of the Liturgy of the Hours. The historical origins of the Trisagion are obscure.²

ܓܠܐ: literally ‘sanctification’; the anaphora.

ܓܠܐ: the anaphora of Apostles that is Addai and Mari;

ܓܠܐ: the anaphora of the Interpreter that is Theodore of Mopsuestia.

ܓܠܐ: literally ‘tune, song’. It refers to the anthology of antiphons regularly found appended to the Ḥudra, and recited during the session of the night office. There are 28, with number 22 missing, and the collection of antiphons for the dead as well. Each Qala is in turn divided into a number of varying tunes called the Šime. The Qala are also referred to as the antiphons ‘of prayer’ (ܓܠܐ)

ܓܠܐ: Hymns on vigil (a special prayer recited before the day-break that is around 3.A.M.)

ܓܠܐ: doxology; An antiphon or versicle said after the first verse of each psalm and repeated at the end of it, especially in Great Fast. These Qanone, in fact,

² For details of the sources for the traditions cited below see J.M. Hanssens, Institutiones Liturgicae de Ritibus Orientalibus iii (Rome 1932), pp.91-156; also helpful is Juan Mateos, La celebration de la Parole dans la liturgie Byzantine, OCA 191 (1971), pp.91-126. The Trisagion is properly a statement (‘Holy is God…’): see H. Engberding in Jahrbuch für Liturgiewisenschaft 10 (1930), pp.168-73.
summarize the corresponding psalm and apply it to the New Testament economy. The composition of these qanone is attributed to Catholicos Mar Awa I (+552). It also refers to the ekphonesis (or doxology proclaimed aloud) that ends each G’hanta in the Eucharistic liturgy. It is also used to refer to the night office invitatory during Lent.

ܩܢܘܢܐ ܕܐܦܢܐ: doxology of long madraše or a special hymn recited on the commemoration of St. Mary

ܩܪܝܢܐ: reading from the Old Testaments and Acts of Apostles

ܫܒܚ: Glory be…

ܫܘܪܝܐ: It is derived from šరܝ, ‘began’, and hence means literally ‘the beginning’. In Qurbana, it indicates the psalm or portion of it to be sung after the readings from the Old Testament. In the ‘Liturgy of the Hours’ it shows the psalm or portion of it to be sung or recited before or after certain important sets of psalms or hymns.

ܫܚܠܦ: change of tune

ܐܫܠܝܚ: reading from the epistles of St. Paul.

ܬܫܒܘܚܬܐ: literally ‘praise’, it refers to the hymn sung antiphonally after the morning qanona and during the communion of the faithful at the Eucharistic liturgy. It also refers to the poetic composition following every psalm with refrain in the divine office during nocturn and matins; it is alternated in choir.

II. TRANSLATION

(74) Second Friday of Nativity: on which the commemoration of Blessed Mart Mary is celebrated. It is right to know, O wise Reader, that if one Friday occurs between (75) the Nativity and Epiphany, the commemoration is done on it, but if there are two it is done on the second.
Marmita d-Ramša (Psalms of the Evening prayer)

: Lord, you have been favourable…

In May

: His foundation...

In August

: To you it is fitting...

'afyk ‘etqr: In a low voice … With words (Petgame): I will bless the Lord.

6 times

Lakumara (As on Sundays)

‘onita d-qdam (First Canticle): With the great mystery

Light rose, the light which dawned, Hope of all of them, the people who sat in the darkness saw a great light, the hope of Israel and his Saviour at the time of affliction.

He dawned for us from Mary. She gave birth to Christ, the hope of the entire world. The manger carried him at first and now Cherubs and Seraphim glorify him. He sucked from the breasts and behold, He gives life to the entire world. The Shepherds rejoice, Magi make offerings and then the Angels say unceasingly the hymns of thanksgiving “Glory be to God in the highest, peace and tranquillity on earth and good hope to men”.

Šabaḥ: [Glory be to the Father and to the Son and to the Holy Spirit.]

3 Psalms 85 & 86.
4 Psalms 87 & 88.
5 Psalms 65, 66 & 67.
6 Ps 34:1.
7 Psalms 34:1; For ET Arthur J. Maclean, East Syrian Daily Offices, p.69; and Robert Taft, The Liturgy of Hours… p.235;
8 Ps 112:4.
9 Ps 97:11.
10 Ps 65:5.
11 Is 9:2.
12 Lk 1:78-9.
13 The Syriac word مزحياً has two meanings ‘carried’ and ‘glorified’. But here with reference to the above clause the meaning ‘carried’ is more suitable.
Translation of the Text

O Holy Virgin Mary, Mother of Jesus our Saviour, beseech and supplicate mercy to the Child who has shone out from your womb so that through his grace he may remove from us the times that are full of griefs and implant peace and tranquillity upon us. And through your prayers may the Church and her children be preserved from the Evil one. On the glorious day on which his majesty will be revealed; may we be worthy to rejoice with you in the bridal chamber of light.

*d-Marya qritak:*

All praise....: 5: with men

*‘onita d-Batar: (Second Canticle)*

At the beginning, the sanctuary of the Holy Spirit and...14

*O Lord you are righteous;*15 *All of them from before;*16 *Give to the Lord [O families] d-Sūrta For behold, from henceforth all generations will give blessing to me.*18

Lord, all the generations will give blessing to the Holy Virgin rightly, for, when the race of men has sunk unto error and in the storms of paganism, she carried you in her womb O my Lord who art a peaceful haven. There is none who is holy like you! (76) O lover of men glory to you.

*Šabah*: [Glory be to the Father and to the Son and to the Holy Spirit]

The Holy Virgin is the great refuge to the faithful who request her prayers always. May our congregation be blessed by the power of her prayer; and may the Church offer sacrifice in tranquillity and harmony.

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14 The Syriac text has ‘and she is of those who take hold’, which makes no sense; the text must be corrupt.
15 Ps 118:137.
16 Ps 138:5.
17 Ps 96:7.
18 Lk 1:48.
Translation of the Text

*Karozuta* (And continue the proclamations)

*Suyaka*: (concluding psalms) my heart overflows…

*Sūlotā* (Prayer)

To you the hope of the Just ones and begin remember [O] L[ord] *And pray*: My Lord may the prayer of the Virgin….

Šūrāya: Mary took: 4: In the Lord our Lord

*Basaliqe*- (Royal Anthem):

Begins with the bitter judgement:-

Praise to L[ord]… hymns and He has chosen God in his dwelling place d- Sūrta For he who was born from her by the Holy Spirit.

O Virgin who has given birth to Christ, the glorious abode of the Holy Spirit, (virgin) in whom the Lord of all was pleased to renew our image that was corrupted. He has sent the Edict from the highest, sealed with (by) his eternal substance. And through it He signified peace and tranquillity to the earthly and heavenly beings, who have been freed from error. “I am Gabriel who stands to serve in the presence of the awesome Majesty (Mighty One); the Father sent me to announce to you ‘the tidings’ that give joy to the entire world”. You will receive the wonderful conception by the power of the Spirit: he will mould Him within your limbs, so that it will become dwelling place for His hiddenness and in him the heavenly beings will be pacified with those on the earth and they will praise him, saying ‘praises to you, O Saviour of all’.

Šabaḥ: *Glory be to the Father and to the Son and to the Holy Spirit.*
Translation of the Text

O Honourable Mary, through your supplication tranquillity will reign among the creation and through your intercession, full of hope, the children of the Church will be protected. Come! O mortals, let us take refuge under the wings of the Blessed Mother so that we may be worthy of forgiveness.

And say: “Our Father who art in Heaven” in loud voice because, always when the concluding prayers are recited and the beginning before the Hymns of Baslique (Royal Anthem), “Our Father who art in Heaven” is said like in the beginning. And if the concluding prayers are not recited and the şuraya is said in its place, after the ‘onita they say simple “Our Father who art in heaven” (77) and pray and conclude.

Suba‘a (Compline): He takes pleasure in life

Then he will say: From the top of the mountains: \[25\] Blessed are you, O Mary, the blessed Mother because your womb carried Jesus Christ; for through the love God has come towards us and has taken a pledge from our race for his honour. And behold today he is on the right side of the Father and beseeches for the sake of all of us. And he has power over all what is on earth and in heaven. Let us confess him for he exalted him much and gave him a name that is higher than all glory (repeat).

May I speak concerning you: \[26\] Gabriel said: peace to Mary: the Holy Spirit will come and his power will overshadow you, for you should receive conception and give birth without man, He will be called by the name Jesus, who is Saviour and he will be a head, Lord and judge in height and in depth. And his authority will be great upon the entire creation that was formed with his hands. And in him the creatures are renewed and therefore we say loudly to him praise.

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\[25\] Ps 126:2.
\[26\] Ps 122:8.
Translation of the Text

**Righteous…:**

Gabriel the great and the head of the angels announced to the Virgin about His glorious birth, that you shall conceive from the Holy Spirit without man, intercourse and the seed of a man. O Lord of all, what exists, through the love of the Father, who has taken pleasure to dwell in him and given him authority over everything on earth and on heaven. And all creatures worship him and sing glory to his lordship. Glory to him…

**Let the redeemed of (the Lord) say:**

Blessed are you, O Mary Mother of Christ, since in your womb he came to rest and to dwell, the riches of mortals, and store house of help and the treasure of salvation for the race of Adam. And by his mercifulleness and great love he put on our nature and saved it (human being) from death and brought it up to heaven and he promised it the blessings, and let all the generations give ‘blessings’ to you because your child is the admirable one. Praise to him.

**The kings will bring to you:** (78) Oh! Mary, Mother of the King, the King of kings, persuade Christ to have pity on our low estate because our debts have become strong and our iniquity has increased and our sin became stronger and many are our injuries. And behold all creatures are crying ‘Alas for our evil deeds’. And because of this we have to endure wars, pestilences and all kinds of adversities. Oh Christ, who had pity on the multitudes and satisfied the thousands who were in the midst of the wilderness, have pity upon us.

**I will strengthen him:**

Let us honour the Virgin Mary chastely since the height with the depth were pacified in her Child; he has made us one with him through the love with his Father. He was baptized and prepared a path for us to the kingdom. Through His fasting

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27 Illegible to read
28 Ps 107:2.
29 Ps 68:28; The Ps itself reads لعصر instead of لعصر.
30 Ps 91:15.
31 According to Ephrem, Christ defeated the evil one not by his divine powers, but by his human weapon of fasting (HVirg 12:1). Fasting is the medicine for the first ‘grave ulcer’ (Adam transgressed the commandment and ate from the tree. Hence, poison entered in him causing sickness which is called the first grave ulcer). Divine mercy gave fasting as a medicine (HFast
Translation of the Text

our nature. And he raised in glory the pledge (hostage) that is from our race and he exalted us by his ascension. Kneel down, worship and confess the Child who shone forth from Mary. Glory to him.

*Glory* The power is blessed.

*They will bring the virgins:* Ever virgin Mary, the blessed Mother, beseech your Son that he make dwell his tranquillity in this sanctuary in which the day of your commemoration is celebrated; and may he cause to overshadow it the right hand of his mercy like in the house of Abra[ha]m, for all the afflicted and distressed will take help from him.

*Daughter of the king:* You are blessed among women, Mary the Blessed Mother, beseech your Son to forgive our debts and our sins through your supplications and prayers. And from his treasury may he answer us with the request of our soul and he may drive out from us all our injuries and afflictions by your prayers, O blessed one.

*Forget your people:* O Pure Virgin Mary Mother of Christ beseech your Son that he makes dwell his tranquillity and peace within the churches in the four regions of the world. And may the priests and kings be established in their realms and may he cause his love and harmony to reign from age to age.

*They will lead the Virgins:* The pure Virgin has called and invited us today for the day of her commemoration and we shall sing praise, and thanksgiving to him who was born from her womb, the man (79) Jesus Christ, who became the Lord by his union with the Word, (and) who was born from the Father.

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4:1. Genuine fasting is the fasting from evil things (*HF*ast 4:3). Added to this Aphrahat speaks about ‘pure fasting’ based on the purity of the heart of the one who fasts (*Dem*. III, 1, 2). By fasting the celestial Adam became the healer of the terrestrial Adam who ate without discernment (*HS* III, 5-7).

32 Ps 45:15.
33 Ps 45:10.
34 Ps 45:11.
35 Ps 45:15.
Translation of the Text

**Because of ...**³⁶ You are blessed among women, Mary, the Blessed Mother. Beseech your child that he may make his mercy overflow upon our congregation, which, behold! beseeches and asks mercy. Keep from it all injuries, sicknesses and afflictions and may he keep them in love and harmony from age to age.

**That his mercy upon:**³⁷ Mary Ever Virgin, Blessed among women, persuade your son that he may pour forth his mercy on our congregation who takes refuge in you and asks mercy and may he make his tranquillity to dwell in the Holy sanctuary and may He keep for her the promise of his words towards Peter: “the doors of Sheol and its tyrants will not prevail over her in all ages”.³⁸

**I will strengthen him:**³⁹ Let all of us honour the glorious day of the commemoration of Blessed Mary the Holy Virgin. Let all of us shout with the spiritual beings, saying, blessed is he who has magnified your commemoration on earth and on high in heaven.

**Then he will:**⁴⁰ Blessed are you, Mary, mother of Jesus, the Saviour of all worlds, for you became the harbour for prophets, conclusion of mysteries and also of parables. Behold! all generations sing to you fine praises saying, blessed are you because you are worthy to become the mother and maid-servant of the Lord of all creatures.

**Glory:** King who brings resurrection: For a fountain:⁴¹ Mary is the fountain of good things and harbour of all helps to the race of the mortals; may we be preserved from damage (by) the power of her prayer and may we become inheritors of the kingdom with her.

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³⁶ Not legible; it may be read as ܡܓܠܐ ܕܗܘ ܝܕܥ Ps 44:21 which means “he who knows”.
³⁷ Ps 107:15.
³⁸ Mt 16:18.
³⁹ Ps 91:15.
⁴⁰ Ps 126:2.
⁴¹ Ps 36:10.
Translation of the Text

_They will lead the Virgins:_⁴² Holy Virgin Mary, the blessed mother, all generations give blessings to you because you were worthy to carry solemnly Emmanuel in your womb, whom the prophets prefigured in their symbols.

_She became:_⁴³ Mary the blessed mother gave birth to Christ; supplicate and beseech mercy from our Lord (80) upon the world, which takes great refuge in your prayer; that we may be worthy of mercy and reconciliation of debts.

_I may seek in ....:_⁴⁴ Holy Virgin, supplicate and beseech for the world, which takes refuge in the power of your prayer. And may the Church be confirmed and may her children be preserved in it and become one in love and harmony.

_From that time until to an end:_⁴⁵ Our Lord, may the prayer of Mary, your Mother, become for us a strong fortress and a deliverer from damages and obstacles in this world; and in that (world) to come may she stand on our behalf at judgment.

_May I speak concerning you:_⁴⁶ Mary was Peace of heavenly beings and the great tranquillity of earthly beings for the race of mortals. May her prayer become the exalted fortress for us and a refuge from the artifice (traps) of the wicked enemy.

_Peace will become:_⁴⁷ Peace to you and you are blessed, Mary, the blessed Mother, because you became the blessed mother; you became the mother for the Saviour of (all) creatures; and behold your commemoration is signed on earth and above in heaven. May your prayer become a fortress for our souls.

_By Prayer_ Teach me Lord: _Glory: 4: of Hymn: 18_ Glory with every breath …

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⁴² Ps 45:14.
⁴³ Ps 118:22.
⁴⁴ Ps 122:9.
⁴⁵ Ps 131:3.
⁴⁶ Ps 122:8.
⁴⁷ Ps 122:7.
Translation of the Text

Hear my daughter:⁴⁸ Mary who gave birth to the medicine of life for the children of Adam, through your supplication may we find mercy on the day of resurrection.

She became:⁴⁹ Mary who became the palace of flesh which gives peace to everything, beseech together with us to the Son, Christ, that he may have pity upon us.

They will keep as:⁵⁰ Through the prayer of your Mother, O our Lord Jesus, preserve your servants from the injuries of the adversary, the enemy of our race.

Who speaks the peace:⁵¹ In the beginning of his words the watcher gave peace to Mary; which will loosen the bonds of that word of the final judgement.

Come let us exult:⁵² On the glorious day of the commemoration of the blessed one let us sing praise and thanksgiving to him who is from her womb.

May the mountains take (receive):⁵³ Peace to you Mary, the race of Eve brought forth death, but the fruit, which comes forth from you looses the bondage of mortality.

Keep my soul (myself):⁵⁴ Through the prayer of Mary, (81) your mother, may our Lord Jesus, keep your Church from the Evil One at every time.

And His tongue speaks:⁵⁵ One spiritual being has been sent from the Father and he gave peace that is full of life to the Virgin.


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⁴⁸ Ps 45:11.
⁴⁹ Ps 118:22.
⁵⁰ Not legible; it may be read as ناطرني ܐܝܟ in Ps 17: 8 which means “Guard me like”.
⁵¹ Ps 85:9.
⁵² Ps 118:24.
⁵³ Ps 72:3.
⁵⁴ Ps 86:2.
⁵⁵ Ps 37:30.
Translation of the Text

_Glory_ We, all of us, cry out towards you Christ the King, through your cross grant peace to your faithful Church which, behold, is full of disputes, schisms, and divisions that the evil one made to spring up in it and (thus) he has disturbed the (church) in all regions. And behold! At all times he lays snares and does not cease but wishes to capture it. O Merciful Lord, from his hands deliver her who has been bought by your blood. Do not leave her that he [=Evil One] may be exalted, become to her a strong fortress and have pity upon her.

_‘alam (Forever)_: Harbour of tranquillity

_Qanona_ on Jordan

_My heart overflows:_56 O Church! Rejoice on the commemoration of the Virgin, for Christ, the Saviour of all, shone forth (dawned) from her.

_Daughter of the king:_57 You are blessed, O palace of flesh, how much are you glorified because of your Child who is glorious; and watchers and men worship him.

_In her:_ O Gentiles rejoice in her on account of the salvation that happened to you, for the Lord of all chose the mother from our race.

_Tešboh☑a:_ May the faithful Church rejoice and glorify on the commemoration of Mary, Mother of Christ.

_Karozuta:_ The Almighty….

_Hpakata Again Antiphons:_ Mary is the mother of the second Adam and not of (the divine) Essence; and like the earth she has also given birth without marriage.58 The daughter of poor parents who became the mother to him who frees all; he enriched our needfulness through the power of your prayers † That (Divine) command, which gave a sign to the earth and bore Adam, depicted his

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56 Ps 45:1.
57 Ps 45: 10.
Translation of the Text

image within her limbs in the likeness of Adam. Mary gave a good reward to the one who forms infants and she offered a sacrifice according to the law to the one who opens mercy. Mary returned thanksgiving to the one who sets all free, because he bestowed his great pity and the multitude of his mercy on her. She signed him with the seals of the household of Abraham on his limbs, in order that there might thereby be confirmed the great covenant of expectation of the Gentiles. How does the fire touch the flesh without consuming it? The divinity dwelt in the virgin and she was not burnt. That artist who took the dust without hands; the fruit in her he formed which resembles that first one.

From Abraham, the promise has proceeded and dwelt in David; and from David it came and arrived till Mary. In Mary the promise of life confined the course of its way; and in her limbs he entered, rested and dwelt as in a harbour.

The Lord established the covenant of love with Abraham, and promised him to redeem his seed from slavery. Through Abraham, the Lord of all completed his will and promised him that in him the gentiles of the earth would be blessed.

It (was) not the Essence which is hidden from all, that Mary bore; a man, she bore, is entirely like the sons of his race. It (was) not a spiritual one who has no structure (that) hands have circumcised; it was a corporeal being whom the hands of corporeal beings circumcised. Then if the Word brought himself (Essence) down and became flesh, why is it necessary that the Spirit come in order to perfect his conception? In faith Mary greeted the heavenly one just as in

59 Narsai, Nativity, 457-8.
60 Narsai, Nativity, 385-86.
61 Narsai, Nativity, 387-8.
62 Narsai, Hom. on Mary, Vat. Syr. 588.
64 Narsai, Hom. On Mary, Vat. Syr. 588.
65 Narsai, Nativity, 419-22.
Translation of the Text

the beginning the earth greeted the voice of commandment. Behold I am the maidservant of the Lord, O Spiritual One, may the word, which you said, come towards me and be perfected in me. The watcher proclaimed the new conception without marriage; and she received it (him) in faith without doubt. O Grace, which is full of mercy, O humble one who lifted up the low state of earthly beings. Who is like you among women, the daughter of Eve who gave birth to the King and to the Lord of Kings, greatest of the wonders. O dumb ones, listen to the new tongue from the one who has speech, as the new tongue which Mary heard from Gabriel. Let those who sleep hear the new tidings from him who gives life, as the tidings which Mary received from the spiritual one. A vigilant one greeted Mary at the beginning of his words; for the one who arose from her has loosened the bonds of mortality for us. Virgin Mary became for our nature a good cause because from her womb our Lord has shone out for the salvation of all of us. She, the holy one, became the cause of life to the race of men; and from her the radiance of the Father and the light of the world were revealed. The daughter of men became the harbour of tranquillity to the nature of men; and severe waves of passibility did not disturb him again. On the tune ‘To the father who chose you’: All Babylonian ships were sunk into sin, and three from (them), the Hebrew ones, remained safe. All the doves smote their wings and cried to each other ‘come, let us go and see the palace that the King built for us’.

Like a ship, Mary carried our whole race; and she lifted up and placed the human race on the sea-coast of the exalted kingdom. The Castle of the king gave

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68 Narsai, Nativity, 107.
70 Narsai, Hom. On Mary, Vat. Sy 588.
Translation of the Text

greeting (peace) to the mother of the servant (Elizabeth) and the embryo (baby) began to leap within her womb before his Lord.\(^{71}\) The herald (John the Baptist) heard the voice of the mother of the King of kings, and rejoiced in her presence and he gave joy to his own mother by the spirit of revelation.\(^{72}\) O conceivers, who from their infant babies have gained wisdom and mothers who from their children have acquired understanding.\(^{73}\) May the horn of the Holy Church be exalted on the commemoration of Mary; and the doors of Sheol will not prevail over (stronger than) her elegant beauty. On the day of the commemoration of the blessed one the Church rejoices, and lifts up praise to the Son, Christ, who saved our race.\(^{74}\) The Blessed Mary sits among the trees; the Hebrew women serve her with their children. New tidings the watcher made fall into the ears of Mary,\(^{75}\) and she wondered much with the fresh word that he spoke with her.\(^{76}\) The watchers and men rejoiced on the birth (bringing forth) of the blessed one; and on her commemoration they sing praise to the Son who is from her. The pure virgin carried the fruit which the (watcher’s) voice had sowed, and the Spirit sounded on the harp of her (i.e. of the spirit) soul a hymn of praise.\(^{77}\) On (the tune) ‘nine months like the order’: The earth gives birth to gold, and it returns (84) to its mother and redeems her; Mary gave birth to Christ, and he redeemed and saved the creature.\(^{78}\) Like light to the eyes, he entered into her; he went out from her and he did not affect her at all. Mary did not perceive by his entering, he did not corrupt her virginity by his going forth.\(^{79}\) Mary heard the sound of the words of the spiritual one,\(^{80}\) and she accepted the conception without

\(^{71}\) Narsai, \textit{Nativity}, 215-216.  
\(^{72}\) Narsai, \textit{Nativity}, 221-222.  
\(^{74}\) Narsai, \textit{Nativity}, 189.  
\(^{75}\) Narsai, \textit{Nativity}, 191-2.  
\(^{76}\) Narsai, \textit{Nativity}, 227.
Translation of the Text

intercourse (but) by the power of the Spirit. Which mouth, tongue, intellect, minds can narrate all the praises of the blessed one? Without intercourse the Virgin gave birth to Emmanuel, more elevated than the Sun, who became the Lord of all creatures. And Mary gave birth to the one who is declared (to be) God and man; and this is Christ, and not as the heretics have spoken impiously.

The head of the angels has worshipped in front of her and gave peace to her; since darkness was removed and light rose up through the Child who is from her. Peace he mingled (together) with grace and gave (it) to the pure one, in order to wash away the bitterness that the evil one sowed in the ears of her mother.

The watcher said “Mary, Mary do not be afraid, because the King Christ rises from you and he saves the world. Peace to you, Mary, the kinswoman of Eve, the mother of death, since the fruit which (will come forth) from you (will) loosen the bonds of mortality.

Peace to you, Mary, the palace of flesh made of flesh for the King has willed to establish his beauty within your limbs.

The congregations of heavenly and earthly beings rejoice on the day of the commemoration of the blessed one, and they sing with us the one hymn, one-praise Hallelujah and Hallelujah.

Come! O all you orders (of the angels), gird yourselves up in the company of great love; and enter with Mary and offer the sacrifice and take the reconciliation. You are blessed, Mary, who raised the race of Adam, for the Word of the Father was united in you with human beings from us.

Mary, you are blessed because all the promises which the prophets indicated/portrayed were completed in you; and there shone out from you the Light and the Life and the Good hope for men. Listen to Isaiah who calls and says through the prophecy that

77 Narsai, Nativity, 109-110.
78 Narsai, Nativity, 111-112.
79 Narsai, Nativity, 113-4.
“behold the Virgin (85) will conceive and give birth to Emmanuel”.

The Lord chose the new heaven for him from the house of David, so that he may confirm the mystery of the promise to the house of Abraham. Mary says (to herself): “blessing to me because I gave birth to the Lord, and behold I was made the foster mother of the Lord of worlds”.

On (the tune) ‘the likeness of trumpet’:

Chaste Mary, the seals of your virginity are pleasant, and sublime and lofty is the hidden power which dwells in you. On (the tune) ‘those snares’: On these words which the watcher spoke with the daughter of men, she, through grace, gave birth to the Light, the Son of God. On (the tune) ‘Our Father, beseech’: O Chosen earth! Who sowed the good seed in you? And who put the living sheaf without you having perceived it? Through the prayer of Blessed Virgin Mary, he, the Son of God, removed the rod of wrath from us.

On (the tune) ‘the name of John’: “Peace unto you, O Temple full of grace” the watcher said to the blessed woman; Peace be with you because Christ, the sun of righteousness, rose from you.

Let us rejoice and exult on the day of the commemoration of the blessed one since the mystery of the revelations of prophecy was completed in her. Come, my beloved, let us sing praise on the day of the commemoration of the blessed one, and let us sing and shout with the praise of the watchers who descended and moved in procession, order by order.

Who has seen a virgin (who) gave birth without marriage? And after her giving birth she remained virgin without doubt. Come and let us take refuge under the strong sceptre which the Spirit has devised, because the weakness of the race of the old world rests upon her.

O Divine Grace which is incomprehensible, which attracts the people and gentiles from all
Translation of the Text

places towards itself. Among the orders of the spiritual beings the pure soul of the Blessed Virgin Mary sings praise. You are blessed, Mary, because from among all ranks no one is like you and among the watchers your commemoration is arranged next to that of Jesus.

Mawtba: As it is written in Gazza

Qanona: (86) From long time

Praise the servant: With all generations let us praise the Virgin since the Saviour of all creatures was glorified in her womb.

O Lord, I will confess to you and before: Praise to you, our Saviour, who gave honour to Mary who gave birth to you; since the Saviour of all creatures was glorified in her womb.

Tešbōh\tas: Hymn: Blessed is the Merciful one

Karozuta - Proclamation: Eternal Being…

Madraše - Doctrinal hymns:

Praises to your birth (Nativity)

Bate: (1) Blessed are you, Ephrata, the mother of kings, because the Lord of kings rose from you. Micah announced to you that “he is from eternity and the length of his times is incomprehensible”. Blessed are your eyes that met him before all! You he found worthy to see him when he shone forth: the head of blessings and the perfection of joy. You accepted him before every one (the universe).

(2) Blessed are you, Bethlehem, so that in you was beginning of the Son, who is in the Father from eternity. It is difficult to comprehend that he is before the times

80 Ps 113:1.
81 Ps 137:1.
82 Ephrem the Syrian, Hymns on Nativity 25 (CSCO 186-82 (T.J. Lamy, Sancti Ephraem Syri Hymni et Sermones, p.489))
83 Mic 5:2.
84 HNat, 25: 11.
Translation of the Text

and who in you subjected himself to time. Blessed are your hands that bore first in you the fruit, which is the Lamb of God who rejoiced in you. In your manger he (became) small and he was proclaimed by all the gentiles and worshipped in all directions.85

(3) Blessed are you, Ephrata, whom the fenced cities and strong (fortified) towns envied. Mary, like you, women envied and virgin daughters of rulers. Blessed is the girl he found worthy to dwell in; (and) also the village he found worthy to inhabit. A needy girl and a small village he chose to humble himself.86

‛h̄rena Another hymn:87

‘unaya: Praise to you, my Lord and through you to your Father, on the commemoration of your Mother.

Bate (1) Who is like me? That I gave birth to the king but I am persecuted! I gave birth to the priest (under Moses’ law), but the priests envied me. I gave birth to the high priest, then the high priests hated me. The famous scribe and the scribes of the people have the evil eye (they damaged by their eye).88

(2) All the chaste daughters of the Hebrews and virgin daughters of the kings are amazed at me. Because of you, a daughter of the poor is envied. Because of you, a daughter of the weak is an object of jealousy. Who gave you to me?89

(3) Son of the rich one, (87) who despised the womb of rich women, what drew you toward the poor? For Joseph is needy, and I am needy impoverished. Your merchants carried and brought gold to the daughter of the poor.

‛h̄rena - Another one: Through the cross he has done…90

‘unaya Chorus : Blessed is the fruit that shone forth from you, O blessed one.

86 HNat, 25: 12.
87 HNat, 15.
88 HNat, 15: 2.
89 HNat, 15:3.
90 HNat 11
Translation of the Text

**Bate:** (1) Our Lord, no one knows (that) how to call your mother. Let (any one) call her ‘the virgin’, her child stands up; and “married” - no one knew her (sexually). But if your mother is incomprehensible, who can understand (is capable of [comprehending]) you?³⁹¹

(2) For she is your mother- she alone- and your sister with all. She was to you mother; and she was to you sister. Again, she is your betrothed (bride) with the chaste women. In everything, behold, you adored the beauty of your mother.³⁹²

(3) For she was your bride as usual (according to nature) before you came. Again she conceived in an unusual manner (outside of nature), after you came, O holy one, and she was virgin when (although) she gave birth to you in holy fashion.³⁹³

‘*hêrena* He appeared on the cross³⁹⁴

‘*unaya*: Blessed is he who rose from Mary for us in order to redeem us

**Bate:** (1) Through your gift may I sing the hymn of salvation to the Virgin who wondrously became mother: she is both virgin and mother! Praise to Him who chose her. In the troops of modest girls she stands, virgin-like but bearing in serenity the fruit which mothers bear: the virgin has a child- who will not fail to wonder?³⁹⁵

(2) May I call her the married woman but her virginity troubles me; and I will call her the virgin, then her child astonishes me. She gave birth to the wonder and her history (generation) is without limit. Milk does not flow from women in their virginity and where there is milk, virginity is no longer present. But in Mary is this marvel: in virginity she gave birth.³⁹⁶

³⁹¹ *HNat*, 11: 1.
³⁹² *HNat*, 11: 2.
³⁹³ *HNat*, 11: 3.
³⁹⁶ *HMary*, 2: 3.
Translation of the Text

(3) She is the field that has never known a ploughman, yet from her has shot up a Sheaf full of joys: without any seed, she has provided supply for creation! She is a ship bearing the treasures and cargos, bringing to the poor the riches of heaven. From her the dead ones have been enriched, for it is Life that she bore.\(^97\)

(88) *Qanona d'-apena:* May the prayer of the Blessed One drive out from the world the hailstones, famine, death and all the afflictions. Behold! Your sweetness is on high and your commemoration is among us; supplicate your only begotten Son that we may receive help by your prayer. Through the prayer of the virgin and the company of the Apostles, may the world be preserved from all evil things. Blessed is he who magnifies on his feast day the commemoration of his mother; and who made her as a fortress for his people, and to the sheep of his pasture. Truly, the Son of the Virgin, the Light is full of wonder; since she gave birth to him without man and his name was called (as) ‘wonder’. O our creator! open your door, and receive our supplication; may our prayers please you, and answer our supplications. Look now (then)… *Glory and for ever* like what is written in Nativity.

*Qale d-Šahra* – (Hymns of Vigil):

“Our Lord is great”\(^98\) on the tune *šahlep* “God! our hope to your grace”\(^99\) *till* “because of your judgments”\(^100\) *Continue* “My God, you are my God”\(^101\), “Praise his servants”\(^102\)

**The second:**

“Grace of the Lord”\(^103\) *together with* “the Lord he reigned and”\(^104\) … *Change of tune* “Blessed is the people who knows your praises”\(^105\) *till* “The witness is in heaven”\(^106\) *add* “the daughter of the king”.\(^107\)

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\(^{97}\) *H*Mary, 2: 4-5.
\(^{98}\) Ps: 48:1.
\(^{99}\) Ps 48:9.
\(^{100}\) Ps 48: 12.
\(^{101}\) Ps: 63.
\(^{102}\) Ps: 113.
\(^{103}\) Ps 89.
Translation of the Text

The third:

“Then they praise”\(^{108}\) together with “I will exult Thee”\(^{109}\) change of tune “he said I will persecute the enemy”.\(^{110}\)

Continue from the Gospel\(^{111}\)

And Mary said: “My soul magnifies the Lord. And my spirit has rejoiced in God who gives me life; because he has looked upon the lowly state of his maidservant; for behold henceforth all generations will give me blessings. So he who is mighty has done great things for me and holy is his name. And his mercy is on those who fear him from age to age. He has showed (his) victory with his arm, he has scattered those who are proud of hearts. He has put down the mighty ones from (their) thrones and he lifted up the humble ones. He has satisfied the hungry ones with good things. The rich, he sent away empty. He has helped Israel, his servant, and he remembered his mercy as he has spoken to our forefathers, to Abraham and his seed for ever”. Then Mary remained (89) with Elizabeth about three months, and returned to her house.

(onita) d-Lelya (of Night): With God the Word

Praise the Lord from the heavens;\(^{112}\) He brought down heaven;\(^{113}\) God sent…\(^{114}\)

d-Šurta: flew on high and came from the heavens.\(^{115}\)

The head of the hosts of angels, Gabriel was sent to the blessed among women, the Holy Virgin; and when he was in unceasing fear he proclaimed to her and said: peace to you, the woman full of grace. Peace to you, the mother of the

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\(^{104}\) Ps 93:1.  
\(^{105}\) Ps 89:16.  
\(^{106}\) Ps 89:37.  
\(^{107}\) Ps 45:9.  
\(^{108}\) 21\(^{st}\) Hulala: Ex 15:1.  
\(^{109}\) Ps 30:1.  
\(^{110}\) Ex 15:9.  
\(^{111}\) Lk: 1:46-56.  
\(^{112}\) Ps 148:1.  
\(^{113}\) Ps 18:9.  
\(^{114}\) Ps 57:3.  
\(^{115}\) Dan 9:21.
Translation of the Text

Saviour of all creatures. Peace to your Child who is honoured by the Cherubim and Seraphim. Peace to your Son who is worshipped by the Magi and by the shepherds. Peace to you because you are worthy to carry solemnly the temple of God, the Word. Peace to you who became the haven of all prophesies. Peace to you because you gave birth without marriage, as Isaiah said. Peace to him, the star that is much brighter than the sun. Peace to you the fount that received the dew from high. Peace to the life that was transmitted to Eve. Peace to you, from whom Christ the King is born. Hallelujah (repeat) and in whom he dwelt.

Lord reigned: May Islands rejoice, heaven leaps and mountain exults.

All the creatures rejoice and exult with praise of the wonderful infant; Virgin Mary conceived and gave birth, chastely without marriage by the power of the Holy Spirit, to the Son of God, the Saviour of all, the Lord of angels and of the race of men. Have mercy upon us (repeat).

Šabah

In the beginning behold my days flew…: Exult; Sing to God.

Exult and rejoice, O full of Grace, Holy Virgin and holy chaste Mary, the Mother of Christ because the head of angels became the heavenly messenger for you. O Mother who in virginity gave birth to the Wonder, Counsellor, and the Saviour of the worlds; and because of this, we also give blessing to your virginity saying: you are blessed since you are worthy to become a mother and a maidservant to our Lord.

Šabah

Who saw an ewe carrying a lion’s whelp and bringing him up without fear. Mary became the ewe and Christ became the lion’s whelp and she brought him up and

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116 Is 7:14.  
117 Ps 97:1.  
118 Ps 96:11.  
119 Ps 48:11.  
120 Ps 98: 4.  
121 Ps 47:6.  
Translation of the Text

did not fear. Praise to you our Lord. Praise to you the Son of God who lifted up Mary who gave birth to you.

*And they say the prayer:* My Lord, of the Virgin…

*Qanona:* With many

Praise the Lord from the heavens:

The Father revealed his power from the height in the Virgin Mary. The watcher descended and sowed ‘the new tidings’ in her ears and she received the conception of wonder through the power of the Holy Spirit.

*Praise the Lord from the Earth:* You are blessed O Holy Virgin Mary, the daughter of David, since you are worthy to become the mother and maidservant of the Son, the Lord of all. And because of this all our generations gave ‘blessings’ to you.

*Praise the Lord in his Holy sanctuary:* On the glorious day of the commemoration of the blessed mother let us, together with the spiritual beings, sing praise to the Son who is from her, who through his love humbled himself and put on our nature.

*Praise the Lord, all you:* Christ Son, the feast of whose mother is celebrated today in our congregation, receive from us the watchful vigil and the prayers of those who praise you; and from the treasury of your mercy answer our supplications. Upon you, O our helper…

*Tešbohta* Praise to the good one… *and it* is said in all the commemoration of saints and of Fridays.

*Hpakta antiphon*

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123 Ps 148.
124 Ps 148.
125 Ps 150.
126 Ps 116.
Translation of the Text

You are blessed, Mary you lift up the race of Adam; since in you the Word of the Father has united himself with humanity, (one) of us.

Karozuta (Proclamation): The Father of mercy127

d-Ṣapra (‘onita of Morning):

With our Father who art in heaven Praise ... worship...128 All generations give blessing to the Virgin Mary the mother of Christ.

Šabah: May the commemoration of the Virgin Mary the mother of Christ be upon the Holy altar.

d-Barekw (blessed): On the day of the commemoration of the Virgin, watchers and men sang praise to her from whose womb he shone out and appeared for our salvation, the radiance (91) of the Father that redeemed our life.

On her: Let us give great praise to the Virgin because of her child; since she carried and bore Jesus, the Saviour of all, in her womb.

Another: Let all of us with eagerness honour the day of the commemoration of Mary the mother of Christ our Saviour.

da-Lbakta (Lesson): With blessing to whom On your commemoration, O Blessed Pure and Holy Virgin Mart Maryam, the Blessed, the desirable and perfect mother, the heavens thunder in praise and men make a joyful sound of praise and thanksgiving within the Church and they offer always the worship to the Lord who exalted you in the creation. He made you the haven and also the treasury and established you as the fountain of good things to all generations and races.

Another With angels the Lord: Let all the generations, who have been blessed in you, give you fine praises, O daughter of David, the Virgin Mary; for the Father took pleasure in you; and the Son dwelt in you and the Holy Spirit fashioned the temple in you; and on this account behold watchers and men glorify you.

127 Proclamation for the Sundays, Feast days and the commemorations; Cf. see Hudra Vol. 1. p. 414.
128 Ps 100:2.
Translation of the Text

Another In the midst of choirs: You are blessed, O pure and glorious one, holy and honourable Mart Mariam, the blessed and the desirable and blessed one, since he who delivers the creatures and redeems the worlds and nations has shone forth from you. In you the promises of good things were fulfilled as well as declarations of prophecy which were promised to the just ones and forefathers from all ages. And behold your commemoration glorifies in the churches, and your feast thunders in the monasteries. Blessed is he who lifted up and exalted you on the inhabited earth. And he glorifies your name in the creation. Through your prayers may blessings, all kinds of help and healings be poured forth upon the congregations who celebrate with hymns your feast day full of joy.

And pray we praise and exult.

Tešboḥta:

O full of grace, beseech the Child who rose from your womb, so that he may make to dwell his peace and tranquillity within his Church, which was bought by his own blood. Mary rejoiced since she gave birth to him (92) and John (rejoiced) when he baptized him. Heaven and earth rejoice in Him, the Star, who shone out from Jacob.129

Qaddiša (Trisagion)

Of Morning Marmita d-Raze: Praise the Lord hymn…130 Again Holy is the habitation of the (Most high)…131

d-Qanke: Among the Apostles, Peter

Everything from;132 the kings of the earth;133 D-Surrta because of this may the daughters of kings glorify you on the earth.

129 Num. 24:17.
130 Ps 96:1.
131 Ps 46:4.
132 Ps 138:5.
133 Ps.148:11.
Translation of the Text

Lord of all, you are praised by the Holy women who loved your name since you chose Mary from their race; and you make to dwell the mystery of your hiddenness in her, for by the power of the Spirit, Christ the Saviour of the world shone forth from her; and behold the holy Church celebrates the day of the commemoration of the Virgin.

Šabah Holy Virgin Mary, supplicate and beseech…

Reading

Exodus section 9:134 who is like you Lord till the end;135 add from Micah section 2: Hear what the Lord said till because he knew his righteousness.136

Another: Acts of Apostles beginning of the book till and with Mary the mother of Jesus.137

Šuraya: The entire glory of her…138 Let us honour the commemoration of the virgin with spiritual songs Hallelujah: 2: Petgame.

Apostles: of (the letter to the) Romans last section “I commend to you our sister Phoebe till end of the letter.139

Zummara: Hear my daughter… (3)140 all praises of (her)... (4)141 change of tune

Gospel: of Luke section 1: “then at sixth month” till “she returned to her house”.142

O reader our brother know that they say these hymns on the commemoration in the period of Summer (‘onyata) of Gospel tune ‘He who with his Essence’: God sent143 d-Sūrta he fly high, flew and came from the heaven.144

134 The reference is to the old division of the lectionaries of the Old Testaments used in the liturgy. This division into ◦ (sections) is different from the division into chapters and verses in the modern editions of the Bible. Section 9 corresponds to Chapter 15:9 of our Bible.
135 Ex 15:11-27.
136 Mic 6:1-5.
138 Ps 45: 13b.
139 Rom 16:1-27.
140 Ps 45:10-11a.
141 Ps 45: 13b-14.
142 Lk 1:26-56.
When Gabriel, the head and the leader of the angels was sent, he descended and announced to the Virgin about the glorious birth of Christ our Saviour. Mary saw the spiritual one, and she was terrified from him and was afraid. His appearance was fearful like the fire, and he resembled a strong lightning. “Who are you man?” she asked him, (93) “since from your brightness I am terrified”. “I am Gabriel the head of angels, I have descended towards you to announce to you”. “You will receive the conception of wonder and give birth to the child of Wonder”. “No! Gabriel, by your God and the Lord on whom I have put my hope; I have never known a man and have no intercourse with a man. If you are a watcher as you have said, why did you have no mercy on my poverty?” If the daughters of kings, virgin daughters of rulers hear about me, (then) the Hebrew women will revile me and say “how is it possible for a poor woman to bear the Lord who is also the king? And how is it possible that the rich one confines his riches in my poverty? I am the maidservant of God, my Lord may it happen to me according to your word.

Šabah Through the prayers of the Blessed one may make peace reign upon the creation. Through the supplication of...

(‘onita) d-Raze: In the beginning come O dwellers Praise to the Lord with praise;¹⁴⁵ How great is ....;¹⁴⁶ And how much is ....¹⁴⁷

New are the mysteries of your divine providence, O Lord, for you have showed that the causes of sin became the cause of salvation. Through a woman (Eve) the first Adam transgressed, (but) through the virgin, he (first Adam) was renewed from the corruption by Christ. Through the stars the Magi confirmed their own error, (but) through the star they learnt the truth from you. And in the flesh you were seen in this world on account of men. And you were revealed as the

¹⁴³ Ps 57:4.
¹⁴⁵ Ps 96:1.
¹⁴⁶ Ps 92:5.
¹⁴⁷ Ps 104:24.
Translation of the Text

physician for the pains of our nature. Mysteries of divine providence are great. The Lord, praise to you….

Qudaša:
- In the winter the Anaphora of interpreter\textsuperscript{148}
- In the summer of Apostles\textsuperscript{149}

d-Bim: let us take, the incorruptible body and cup of the precious blood of Christ the Saviour of all of us, in complete harmony. We put our hope in his death for the sake of all of us. We also believe in his-own resurrection. \textit{And it is fit to sing hallelujah with the angels.}

Bate  You are blessed, Mary, because women, virgins and daughters of rulers envied you \textit{and together with the angels}..... Mary, you are blessed because you are worthy to become the mother and maidservant of the Son, the Lord of all together..... (94) Mary you are blessed for your own name is exalted and lifted up because of your child together.....

Pagrak (Your body): On the glorious feast of the mother of the King we may sing praise to the Son who is from her. You are blessed, Mary, the race (kinswoman) of Eve, since in you was renewed the race of Adam. Blessed is he who formed (weaved) the garment for him from Mary and hid your brightness and saved our race.

Tešbohta: our Lord Jesus…at all commemorations and sealed (ended).

\textsuperscript{148} Anaphora of Mar Theodore of Mopsuestia.
\textsuperscript{149} Anaphora of Mar Addai and Mar Mari.