CHAPTER IV

TEXTUAL AND STRUCTURAL
ANALYSIS OF THE DIVINE OFFICE

INTRODUCTION
As is the case with all other Orientals, the East Syrians commence the day immediately after sunset, and the service appointed for that hour is called ܘܠܘܛܐ ܕܪܡܫܐ (Slota d-Ramša) or Vespers. After this prayer the congregation dispersed, and returned to the church about dusk for the ܣܘܒܥܐ (Suba’ā) or Compline which corresponds to the ܣܘܬܪܐ ܘܐ ܡܘܬܒ (lit. protection) of the West Syriac Church. This service has altogether ceased and is only used during Lent, the three days of Rogation of Ninevites, and on the eve of certain festivals, when it is joined to the vespers and forms with that one complete service. In the commemoration of the Virgin Mary we can see the ܣܘܒܥܐ prayers in the ms. but not in the printed version of ܗܘܕܪܐ. The next section of prayer is the ܢܐܕܫܗܐ ܐܕܠܐ ܕܠܠܝܐ (Sacred Office of Night), or Nocturns, in which the particular prayers called ܡܘܬܒ Mawtbe are recited. We cannot find this prayer in this ms. because in the ancient time it was not included in the book of ܗܘܕܪܐ, but in the book of Gazza we can find it. After the prayer of midnight, we pray the ܠܐܩ ܕܫܗܪܐ (Qala d-Šahra) or Lauds. It is supposed to begin with day-break; and then the ܠܐ ܕܨܦܪܐ ܫܠܛܐ ܕܨܦܪܐ or prime. And the portions of the hymns which are used for the Holy Mysteries in this special commemoration are also included in this ms.

1 ܘܠܘܛܐ ܘܐ = covering, protection; Jacobite = Church of the East ܘܠܘܛܐ Compline, because at that service psalm 90:1, He that dwelleth ܒܒܬܪܗ ܕܡܪܝܡܐ in the secret place of the Most High, was recited. Cf. J. Payne Smith, Compendious.... , p.371.
STRUCTURE OF THE OFFICES OF THE COMMEMORATION OF THE BLESSED VIRGIN AND ITS TEXTUAL ANALYSIS

I. RAMŠA (ܪܡܫܐ - Evening prayer)
   1. Marmita (ܡܪܡܝܬܐ - Psalmody)
   2. ’a(y)k ‘etira (ܐܝܟ ܥܛܪܐ - like smoke = the prayer of incense)
   3. Lakumara (ܠܟܘ ܡܪܐ - To You O Lord)
   4. ‘Onita d-qdam (ܐܝܢܐܕܩܕܡܐ - First Canticle)
   5. Marya qritak (ܡܪܝܐ ܩܪܝܬܟ - The Vesperal Psalms)
   6. ‘Onita d-Batar (ܐܝܢܐܕܒܬܪܐ - Second Canticle)
   7. Kharozuta (ܟܪܘܙܘܬܐ - Proclamation)
   8. Suyake (ܣܘܝ - Concluding Psalms)
   9. Šlota (ܨܠܘܬܐ - Prayer)
   10. Šuraya (ܫܘܪܝܐ – Beginning)
   11. Basliqe (ܒܣܠܝܩ - Royal Anthem)
   12. ‘avun d-bašmaya (ܐܒܘܢ ܕܒܫܡܝܐ - our Father who art in heaven)

1. Marmita (ܡܪܡܝܬܐ - Psalmody)

The psalms are the foundation of the divine office of the Church of the East and according to Daniel of Salah, the whole teaching of the sacred books of the Old Testament is also found united and expressed in the psalms and it should be read before the Old and New Testaments and other sacred books. It is a medicine for all pains and illnesses and giving praise to the Lord. This is the common teaching of the early Fathers of the Church on the Psalms. Some say that mazmora is a divine praise accompanied by a musical instrument, which is harp ‘Kenara’. Some others say that a Psalm is a divine praise accompanied by any musical instrument like harp, cithara, cymbals, horn or any musical instrument whatsoever.

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4 ܡܓܡܘܪܐ = a psalm, hymn; rt. ܙܡܪ which means he sung.
Textual and Structural Analysis

It is a thanksgiving praise of the people to God for everything. It also dealt with the broad themes of human anguish, need and the guardianship of God. The Church Fathers pointed out that Jesus recited verses from the psalms when he was crucified (e.g., Mt 27:46). The psalms play an important role in the Syriac ascetical and liturgical life: Išo’dad of Merv⁵ states that the Church requires candidates for all ecclesiastical degrees to be able to recite the Psalms without carelessness or hurry.⁶ Joseph Hazaya⁷ says that solitaries in their cell must recite the whole of David (i.e. the psalms of David) between night and day.⁸

For the East Syrian Church the Psalter or ܟܬܒܐܕܡܙܡܘܪܐ consists of 150 psalms and three Old Testament canticles. The 150 psalms are grouped into 20 ܗܘܠܐ and the 21ˢᵗ ܗܘܠܐ is given in the Hעדרa under the heading of ܓܢܘܢܐ ܩܢܘܢܐ (Praises of Blessed Moses). Each ܗܘܠܐ is divided into 2 or 3 ܡܪܡܝܬܐ (singular ܡܪܡܝܬܐ) and each ܡܪܡܝܬܐ includes 2, 3 or 4 ܡܙܡܘܪܐ which means psalms. This word is derived from the root ܙܡܪ which means ‘he sang’. Before each ܡܪܡܝܬܐ a prayer is given, which generally refers to the first psalms of the ܡܪܡܝܬܐ and not the whole ܡܪܡܝܬܐ.¹⁰ Each psalm has its apt ܩܢܘܢܐ - qanona¹¹ given in red colour after the first or second verse. According to Badger, the psalms are always chanted by two persons, sometimes by the officiating priests and deacons, and sometimes by laymen.¹² At the conclusion of every ܡܪܡܝܬܐ the ܫܒܚ Glory be to the Father...is added.

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⁵ Biblical Commentator of the Church of the East - ninth century.
⁷ Famous monastic writer of the East Syriac Tradition in the eighth century.
¹⁰ In the Hעדרa, it is given at the beginning of the ܡܪܡܝܬܐ but in the Breviary the prayer is given at the end of each ܡܪܡܝܬܐ.
¹¹ The composition of the qanona is attributed to Mar Awa Catholicos (536-552); see Sylvester Pudichery, Ramsa, p.13.
¹² The priests usually recite them from memory, but the laymen from the written Psalter. A Psalter is placed on each side of the chancel, and after one verse is chanted the person on the opposite side
i. Psalms 85 and 86: On Second Friday after Nativity.

On the second Friday after Nativity the Church of the East recites these psalms for the prayer of Ramša. The main theme of Ps 85 is that after thanking God for the blessings so far received, there is the beseeching of God to remove the hardships which the people of God still suffer, and it speaks also of the happiness which the Lord has revealed. The title of this psalm is, meaning: ‘like the people who took the permission from Cyrus return to their place; and they ask God to fulfill their expectation’. In its qanona the Church prays for the salvation effected by power of the cross of Christ:

Psalm 86 is a prayer of supplication for help, divided in the middle by a short hymn of praise. It expresses also great confidence in the Lord and asks at least for (אֵתָה) ‘a sign’, to show that the Lord is on his side. The title of this psalm is , which means ‘spoken by David as a certain prayer (as if) from the mouth of the Just King Hezekiah, when the Assyrians had encompassed (surrounded) him and he asks God the deliverance from them’. And the qanona says about the reception of our prayers and supplications because He loves the penitent:

chants the second, and so on alternately until the appointed portion is ended. Cf. George P. Badger, Nestorians and their Rituals, Vol. 2, p.22.

For memorials which fall on Fridays psalms 85 and 86 are recited; cf. Sylvester Podichery, Ramsa, p.20

Sylvester Pudichery, Ramsa, p.21.

Hûdra, Vol. 1, p.320.

“For He proclaims peace to his people, and to his faithful ones and to those who put in him their hope” (vs. 9) and “kindness and truth shall meet, just and peace shall kiss; truth shall spring out of the earth” etc… (vs. 11-14) can be very applicable to the Memorial services.


‘O Christ, the friend of penitents, open the door to our prayer, and receive our request’.

ii. Psalms 87 And 88: On May 15

These psalms are sung on all Sundays and feast days from advent to Epiphany, may be because it is the time of the foundation of the Divine Dispensation. On the commemoration of the Virgin Mary on May 15 these psalms are chanted. Psalm 87 speaks more or less about the foundation of the temple on Zion or of the beauty of the Church of God; on the contrary Ps 88, said together with Ps 87, is of penitential nature. It is actually a prayer of a soul under grievous affliction.

The title of psalm 87 is It signifies about the salvation of Jerusalem after the Assyrians captured (enslaved) the ten tribes and they came against it to destroy it, but they received punishment’. The qanona is ʿAdorable is God the Creator, who cares for all generations’. The singing of this psalm in the context of the liturgy, therefore, inspires in us a sense of mutual belonging, creating the ‘Church’ here and now rendering thanks and adoration to God through anamnesis of the salvific mystery of the incarnation and birth of Jesus Christ.

Psalm 88 is in effect a cry of suffering from the feeling of being abandoned by God. It leads to the death and resurrection of our Lord; it also emphasizes the descent of the Lord into Sheol. Although he is not subject to the law of sin, that is death, he took it upon himself in order to free mankind from this law. The title of this psalm is

19 Sylvester Pudichery, Ramsa, p.20.
21 And on Sion they shall say “One and all were born in her, and he who has established her, is the Most high Lord” (vs.5) This versicle gives a clear hint about the church of Christ. In this versicle “of Sion they shall say…” most manuscript of the Greek version read “Mother Sion”, St. Paul is probably alluding to this reading, when in Gal 4:26 he speaks of “Jerusalem which is our Mother”. Cf. Sylvester Pudichery, Ramsa, p.20.
22 Hudra. p.322.
23 Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p.137.
‘about the afflictions which Jews suffered at Babel; and they ask God the deliverance from them’. The qanona is 

\[\text{‘you are Merciful who did fashion us; in your grace have pity upon us’}.\] It expresses our needs of the grace of God in our helplessness.

iii. Psalms 65, 66 & 67: On August 15

These psalms are recited for Sundays and feast days. For the commemoration of the Virgin Mary on August 15th the Church recites these psalms.

Ps 65: The main themes of this psalm are the following: the community, aware of its unworthiness (vs. 3-4), gives thanks for divine bounty (5), a bounty resulting from God’s creation victory (6-9). At God’s touch the earth comes alive with vegetation and flocks (10-14). The title of this psalm is 

\[\text{‘concerning the people at Babel who eagerly desire for return’}.\] And the qanona is 

\[\text{‘it is not our hands that make our ways prosperous, O Christ our Saviour; for you are alone the Fashioner of our deeds by your power and wisdom’}.\] Here we are fully dedicated to our Lord because he is the fashioner of us and all things happen through him only.

Ps 66: An invitation to praise God; the power of God is extolled; gentiles too are called to praise Him. The title of this psalm is 

\[\text{‘ascribed to David about the return, from the standpoint of the noble ones among them’}.\] The qanona is 

\[\text{‘praise to you, our Creator, who gave us rest at night and have kept us, and in the morning you awoke us, that in light we might see your wonders’}.\]

Ps 67: A prayer for the propagation of the Church that all nations may know the true way of salvation. The title of this psalm is 

\[\text{‘concerning the people at Babel who eagerly desire for return’}.\]

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24 H düdra, p.323.
25 Sylvester Pudichery, Ramsa, p.20.
26 H düdra, p.297.
27 H düdra, p.298.
Textual and Structural Analysis

‘languages’ have the commandment of God when they have returned to their lands’. The qanona is

‘O Christ, who gave talents of spiritual money (silver) to his servants, cause help to accompany your worshippers, who have received your gift’.  

2. ‘a(y)k ‘et̄ra (אֶכֶר - Prayer of the incense)

This is an incipit of one ‘Onita which is sung immediately after the psalms. According to the instruction this prayer is recited 6 times on the feast days and 5 times on the days of commemoration.  

Formerly the beginning of the prayer of Ramša was similar to the first part of the liturgy of the Word.  

According to Robert Taft, The Liturgy of Hours..., p.234.  

We open the outer veil, not the inner veil, as a demonstration of the opening of the door of penance, which Christ our Lord opened to all sinners, as he said in Mt. 9:12-13. It also a memory of the open door of Paradise, to which the soul of our Lord entered with that of the [Good] Thief, and prepared the way to all the souls of the just, who here will dwell in honour, until the day when their bodies return in joy. Again it demonstrate the open door of the firmament, through which entered at first our Lord and will enter later all just. see Gabriel Qatraya, “Memra 1: On the ordering of the Office of Ramša ...”, pp. 9b-10a.  

For the Christians of the early Church, the evening lamp was a symbol of Christ, the light of the world (Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p.138). We bring forth the lamp light, that it may be place of demonstration that exalts the epiphany of Christ, he who is called true light, who in the teaching of his Gospel illumined the whole world (Gabriel Qatraya, “Memra 1: On the ordering of the Office of Ramša...”, p.9a).  

Just as in the tabernacle, priests were commanded to burn incense for reconciliation of God at Ramša and S. apra, so also Church does in agreement of Old Testament. Again when we breath the sweet and agreeable and joyful smell we remember the delight that Christ promised in his coming. See Gabriel Qatraya, “Memra 1: On the ordering of the Office of Ramša ...”, p.11a.  

Then the ‘Onita of incense was intoned:

\[
ܐܝܟ ܥܛܪܐ ܕܒܣܡ̈ ܐܛܒ̈ ܘܪܝܚܐ ܕܦܝܪܡܐ ܒܣܝܡܐ؛
\]

As the fragrance of sweet incense, and the smell of a pleasant censer;

Receive, O Christ our Saviour, the supplication and prayers of thy servants.

The theme is obviously resumed from Ps 140:2. “Let my prayer rise like incense before you, the lifting up of my hands like the evening sacrifice.” This antiphon was repeated, intercalated between the verse of Ps 34:1. Psalm 34 is a thanksgiving hymn for God’s goodness. Here the psalmist expresses his intention to thank the Lord not only on the occasion of a special deliverance but at all times. It requires firm trust and a discerning spirit to be able to praise the Lord in some experiences.

**i. Incense**

Since ancient times, incense has been an important part of religious rites and practices in various regions of the world. Incense has been used to appease God (and gods), sanctify a place or an object, display reverence and respect, honour commitments, tie bonds and seal promises and friendships.  

Valued as a precious commodity, it was offered as gift to honoured personages: frankincense and myrrh were two of the gifts the wise men of the East brought to the infant Jesus.  

In association with concepts of purity and pollution, incense plays a major role in purification rites and customs. According to the Hebrew scriptures, in ancient Israel incense was considered a holy substance and was reserved for Yahweh; it was included with the bread offered to him on the Sabbath (Lev 24:7). Incense was placed in the Tent of Meeting (Ex 30:34) and was used in the offering of the first fruits (Lev 2:15-16); it was offered in censers on the Day of Atonement when the high priest appeared before the mercy seat (Lev 16:12ff). Its use as a perfume is indicated in the Song of Songs 3:6, which states that it was used to scent Solomon’s couch.

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36 7udra, I, p.68
38 Mt 2:11.
3. *Lakumara* (ܐܠܟܘܡܪܐ - To You O Lord)

According to the instruction\(^{39}\) of Ḥananišo‘ this prayer is recited four times on feasts and three times on all Sundays of the whole year. The incipit of this prayer is \(ܠܟܘܡܪܐ\),\(^{40}\) which is used to identify this particular prayer in the liturgy. This typical ‘Resurrection Hymn’ of the East Syrian liturgy is known as the ‘Song of Adam’ in the East Syrian tradition.\(^{41}\) It celebrates Christ as the source of our resurrection:\(^{42}\)

\[
\begin{align*}
&\text{ܠܟܘܡܪܐ ܕܟ̄ܠܐܡܘܕܝܢܢܘܠܟܝܫܘܥܡܫܝܚܐexion}\\
&\text{ܡܫܒܚܝܢܢ; ܕܐܢ̄ܬܘܡܢܚܢܐ ܕܦܓܪ̈ܝܢܘܐܢ̄ܬܘܦܪܘܩܐ}\\
&\text{ܕܢܦܫ̈ܬܢ܀}
\end{align*}
\]

You, Lord of all, we confess, and You, Jesus Christ, we glorify;
for You are the Quickener of our bodies, and You are the Saviour of our souls.\(^{44}\)

In the hymn of *Lakumara*, the glorification is done along with a profound confession of faith. Jesus Christ is praised as the source of our resurrection. He is the one who shall transform us all and the entire cosmos, the one who shall be our Lord in the heavenly life too.\(^{45}\) This Resurrection hymn is sung in almost all liturgical celebrations in the Church of the East. Excepting the *Lelya- ܫapr*, in all other liturgical celebrations, such as *Qurbana*, the liturgy of the Sacraments, *Ramša*, and so on, it comes at the end of *Enarxis*.\(^{46}\) This hymn, which, since the time of Gabriel Qatraya, has been an established element of the liturgy, is one of the most archaic elements of the East Syriac liturgy. It is introduced by a prayer of thanksgiving to the Holy Trinity, for all the graces and helps received. The

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\(^{39}\) Tac 27, p. 5

\(^{40}\) \(ܠܟܘܡܪܐ\) or \(ܐܠܟܘܡܪܐ\) = to you o Lord.


\(^{42}\) *Expositio* I, pp.133-134.

\(^{43}\) *Hudra* I, p.3.


\(^{46}\) Means very introductory part of the liturgy; the “Enarxis” is the very first Part of the Divine Liturgy. The Greek word derived from the root ‘\(\text{αρκέ}\)’ and means literally the ‘beginning’ or ‘introduction’ so it is ‘an introductory part of all liturgical celebrations in the East Syrian churches. Cf. Varghese Pathikulangara, *Resurrection, Life and Renewal...*, p.63
concluding prayer of Lakumara\textsuperscript{47} summarizes the thankful, adoring attitude of the worshiping community, acknowledging that the Lord is the quickener of our bodies and the Saviour of our souls and also the keeper of our lives.

4. \textit{‘Onita da-qadam} (ܥܘܢܝܬܐ ܕܩܕܡ - First Canticle)

These are poetic strophes usually beginning with a verse of a psalm, which gives an intonation to the ‘Onita. This ‘Onita is preceded by three psalm verses, 112:4, 97:11, 65:5ff.

Ps. 112:4: They rise in the darkness as a light for the upright. The title of this psalm is ܡܢܫܐ ܕܢܐܨܦܘܢ ܕܡܝܬܪܘܬܐ, ‘exhortation to all men that they should be anxious about excellence’. The qanona is ܠܐ ܛܘܒܝܗܘܢ ܠܕܪܕܝܢ ܕܘܗ̈ܫܐ ܘܢܛܪܝܢ ܦܘܩܕܢ, ‘blessed are they who tread without fear the way of Christ, and walk in his holy laws and keep his commandments’.

Ps 97:11: Light is dawn for the righteous. The title of this psalm is ܡܒܕܩ ܥܠ ܦܘܢܝܗ ܕܐܣܟܝܡܐ ܠܬܘܩܢܗ ܕܥܡܐ; ܟܕ ܡܪܟܒ ܙܡܝܪܬܐ ܕܙܟܘܬܐ ܘܥܒ ܕܐܠܗܐ ܘܠܩܝܡܬܐ ܓܘܢܝܬܐ, ‘it indicates the return of the people, composing a song of victory and making an outline of the work of God and of the universal resurrection’. The qanona is ܥܕܬܐ ܙܡܪܝ ܫܘܒܚܐ ܠܡܪܐ ܕܚܕܬܟܝ; ܘܪܡܪܡ ܫܦܠܟܝ ܒܣܘܠܩܗ ܘܐܦܨܚ ܠܟܝ, ‘O Church, sing praise to the Lord who renewed you, and exalted your low-state by his ascension, and made you to rejoice’.

Ps 65:5ff: Hope of all the ends of the earth ܣܒܪܐ ܕܟܠܗܘܢ -This is a psalm of thanksgiving for Earth’s bounty. The title of this psalm is ܒܒܠ ܕܡܬܝܐܒܝܢ ܠܦܘܢܝܐ, ‘concerning the people at Babel who eagerly desire for the return’. The qanona is ܠܘ ܒܐﻴܕܝ ܢܡܨ ܠܚܢ ܐܘܪ ܒܚܬܢ ܡܫܝܚܐ ܦܪܘܩܢ: ܕܐܢܬ ܐﻴܬܝܟ ܡܬܩܢܢܐ ܕܣܘܥܪ ܢܝܢ ܒܚܝܠܟ ܘܚܟܡܬܟ, ‘it is not by our hands that our

\textsuperscript{47} You, O My Lord, are in truth the quickener of our bodies; and thou art the good Saviour of our souls, and the perpetual keeper of our life. And you, we are bound to confess, worship, and glorify at all times, Lord of all, Father, son and Holy Spirit, forever Amen (\textit{Hudra} p.3 cf. Arthur J. Maclean, \textit{East Syrian Daily Offices}, p.3).

\textsuperscript{48} \textit{Hudra}, p. 352

\textsuperscript{49} \textit{Hudra}, p. 332.

\textsuperscript{50} \textit{Hudra}, p.297.
ways prosper, O Christ our Saviour; for you are the fashioner of our deeds by your power and wisdom’.

“The people who sat in the darkness saw great light”, Is 9:2- The people who walked in darkness have seen a great light; light has shone on those who lived in a land of deep darkness. By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace. It is the last part of Zechariah’s prophecy.

In the eleventh century these anthems were not recited in this place just after the hallelujah psalms. The custom was to recite the vesperal psalms. This structure is still kept, on ferial days in period of Lent. But on Feast days, there is no Šuraya, instead a proper ‘Oni is sung.

The opening verses of this ‘Oni give us the summary: ‘Christ, the true Light of the world, is born in order to deliver us from the darkness of sin and death. Mary gave birth to Christ, the hope of the entire world and then the Father revealed His love towards us through His only begotten Son and saved the world. Though Cherubs and Seraphim glorify him, he lay down in the Manger as a neglected one’. Paradoxically he is the one who gives life to the world, but now he sucks milk, for his growth, from Mary. At his birth the shepherds rejoice, Magi give offerings and the angels sing a song and praise their Lord. Therefore, we may join with the angels to sing the good tidings (Lk 2:14), and we may give offering to him as the offering of the Magi (Mt 2:11). And on its Šabah through the grace of God all griefs are removed from us through the prayer and supplication of the Virgin. She intercedes for us at every time and through her intercession the Church and its children were kept from Evil one. He came to the world to save the people who are under the bondage of Satan. Through the grace or greatness of God we may enter into the bridal chamber of lights with Mary. Mary is the

51 On the ordinary structure of Ramša, we recite this hymn only after the Šuraya d-Qdam.
53 On the day of commemoration of Virgin Mary we do not recite the Šuraya or hallelujah psalm.
Mother of the Lord and also the bride of the bridegroom,\textsuperscript{55} Christ, the Light of the world.

The praise of the angels: ‘Glory to God in the highest, peace on earth, hope to us’. According to Thomas of Edessa, glory and praise to God are restored since men ceased adoring their idols and recognized the creator. Therefore, peace is on earth, because men turn away from the veneration of their self-made idols and live according to the will of God. People were divided because they adored different idols, -like sun, moon, stars and so on-, but now they are united in the true religion.\textsuperscript{56}

5. \textit{Marya qritak} (ܡܪܝܐ ܩܪܝܬܟ - The Vesperal Psalms)

The centre of the East Syrian evening office is Ps 140 (141), which derives its name from its first verse: “O Lord, I have called upon you” (ܡܪܝܐ ܩܪܝܬܟ). Since the fourth century, it has been used for the evening prayer in almost all the Eastern traditions.\textsuperscript{57} In those vesper traditions of Jerusalem provenance, like the Byzantine Sabaitic and Chaldean,\textsuperscript{58} Ps 141 (142) and 116 (117), usually with another psalm between them-here Ps 118:105-112- (119) are also added to this central psalm for the service.\textsuperscript{59} The titles of Ps 140 and 141 are explained the supplications raised to the Lord during Babylonian Captivity. During the captivity the people of God tasted the bitterness of God’s wrath through their overlords and so in their great misery they were crying for deliverance.\textsuperscript{60}

Ps 140: The title of this psalm is ܐܡܝܪܐ ܡܢܦܪܨܘܦ ܥܡܐ ܕܒܒܠ; ܘܒܕܩܡܢ ܡܠܝܗܘܢ ܥܠܬܐ ܕܫܒܝܐ, ‘recited by a person who is in Babel; and it indicates from their words, the correction of manners that they had acquired by the reason of captivity’. The \textit{qanona} is ܐܠܫܒܝܐ ܐܢܓܫܐ ܠܫܒܝܐ.

\textsuperscript{55} See Ephrem the Syrian, \textit{HNat}, 11.
\textsuperscript{56} Theresia Hainthaler, “Thomas of Edessa, Causa De Nativitate some considerations”, \textit{Parole de l’Orient} 31 (Lebanon 2006), p.73.
\textsuperscript{58} Robert Taft, \textit{The Liturgy of Hours...}, p.236.
\textsuperscript{59} Peter Kuruthukulangara, \textit{The Feast of the Nativity of our Lord...}, p.144.
\textsuperscript{60} Varghese Pathikulangara, \textit{Resurrection Life and Renewal}, p.68.
Ps 140: The incipit of this psalm is ‘with my voice I invoked the Lord, with my voice I begged the Lord’, similar to Ps 140. The title of this psalm is ‘supplication of people who are in Babel, who beseech God for the liberation of their wickedness’. The qanona is ‘you are the help of the desolate, O Almighty’.

Ps 118:105-112 - This psalm is a praise of God for giving such splendid law and instruction for people to live by. The title of this psalm is ‘the exhortation to every man: it is attributed to a noble one among the people who are in Babel’. The qanona of this section is ‘your word is light, life and truth, O our Saviour’.

Ps 116 - The title of this psalm is ‘from the standpoint of Hezekiel, he (David) admonishes all mankind to confess God’. The qanona is ‘O nation and nations, one Church, glorify Christ’.

6. ‘Onita d-batar (Second Canticle)

This hymn is begun with the singing of the following verses: Ps 118:137; 138:5; 96:7ff; Lk 1:48.

Ps 118:137 “You are righteous, O Lord, and your judgments are right”. The qanona of this particular section of the psalm is ‘be pleased with me, O Lord, and save me, that they who err may know your glory’.

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61 Hudra p.377
62 Hudra, p. 378.
63 Hudra p.378.
64 cf. Varghese Pathikulangara, Resurrection Life and Renewal, p.69.
65 Hudra, p.361.
66 Hudra p.355.
Ps. 138:5 “You hem me in, behind and before, and lay your hand upon me”. - The title of this psalm is ‘spoken from the standpoint of the virtues among the people in Babylon who beseech for deliverance from evils and ask merciful God, as they who narrate concerning his glorious nature’. The qanona is ‘O the One who knows all before he creates all, save us, O Almighty’.

Ps 96:7ff: “Ascribe to the Lord, O families of the peoples, ascribe to the Lord glory and strength.” The title of this psalm is ‘prophesies about the return of the people from Babel in the form of a song of praise and thanksgiving’. The qanona is ‘blessed is your coming, O Christ the Saviour of all; for you have made us worthy to praise you with the spiritual beings’. And on the day of Nativity and Epiphany other qanona is used ‘for this salvation; this has (come) to us this day, by Jesus, the son of our race, who was born [or baptized] this day’.

Lk 1:48 – “Surely, from now on all generations will call me blessed”. The magnificat (so called from the first word in the Latin versions of the Gospel) has been closely modeled on the Song of Hannah in 1Sam 2:1-10: Hannah’s song was the joyous response to God of a woman whose long period of childlessness had been ended by God’s response to her prayer (1 Sam 1:11) and it is therefore Elizabeth’s situation that resembles Hannah’s. This verse expresses a sense of personal thankfulness to God for his mighty acts. The salutation of Elizabeth is the first of a long series of it.

The ‘onita proper confesses the marvelous nature of the salvific act accomplished by God in being born man from Virgin Mary to restore the lost glory of all mankind and the universe. Through the love of the Father, the Son dwelt in the
womb of the Virgin in order to renew the image which was corrupted under
paganism and errors. Through the female (Eve) all errors and slavery came to this
world and now through the child of the young woman (Mary) loosened the
bondage of slavery and saved the people from errors. Through Eve, death came
down and through Mary the Life giver, the medicine of Life, came to earth in
order to renew the humans. This hymn is repeated with the addition of šabah⁷¹.
The repetition of hymns in the liturgy in general is to stress the particular theme
of the celebration, and also to give more time to the worshipping community to
meditate and assimilate the theme.⁷¹ In the šabah we can see the intercession
prayer of the Virgin to the community. She is a great refuge to the faithful ones.

7. Karozuta (ܩܪۆܙܘܬܐ - Proclamation)

In the ms we did not find the incipit for the Karozuta (litany of deacon) so I
assume that the same Karozuta, which is used for the ordinary one for Sundays
and feasts, is used for this evening prayer of the commemoration. Christ’s mercy
and love are publicly confessed in this Karozuta. Generally the Karozuta is the
expression of the religious experience produced by the meditative hearing of the
Word of God in the Liturgy. Together with these reflections, common concerns
and special intentions which should be kept in mind throughout the liturgical
celebration are now proclaimed.⁷² In this Karozuta we proclaim that he is the
Saviour, eternal, powerful and in his birth both heaven and earth rejoiced so we
also rejoice with him. In this litany we pray for the grace of peace and tranquillity
to the whole world, and for other general intentions of the Church.

8. Suyake (ܣܘܝܟܐ - concluding psalms)

In the prayer of Ramša, extra or additional psalms known as suyake ⁷³ are
said before the ܥܘܢܝܬܐ ܕܒܣܠܝܩܐ on the feast days of our Lord and on the
commemoration of Saints, but not on Sundays. The recitation of concluding

⁷¹ Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p.147.
Textual and Structural Analysis

psalms is of monastic origin.\textsuperscript{74} For the commemoration of the Virgin Mary Ps 45 and 131\textsuperscript{75} are chosen, probably because of the fact that Ps 45 is a royal psalm.

The title of Ps 45 is\textsuperscript{76} ‘prophesies about Christ our Lord; and about the constitution (structure) of the Holy Church’. The\textsuperscript{77} qanona is ‘praise to you, our Saviour, who has honoured your church which you have chosen and adorned her with all beauties’.

Ps 131 - The title of this psalm is ‘prophesies about the people who are in Babel, recalling to God his great love towards David and they ask mercy from him because of his promises and declarations that are towards him’. The qanona is ‘O Christ, protect the priesthood, and make your peace to dwell in the Churches’.

9. Ṣśliṭa (Ṣlīṭa) - Prayer
This is the intercession prayer of Virgin Mary the Mother of Christ. The prayer and intercession of Mary, full of Grace, is with us at every time of life. In the manuscript we can find the incipit of this prayer but the printed Hudson has given the full text with the same incipit. The following is the prayer:

My Lord, may the prayer of the Holy Virgin and the supplication of the Blessed Mother and the intercession and fervent prayer of the Blessed Mart Maryam, full of Grace be with us and among us in all the times and hours; Lord of all.

10. Šuraya (Šūrā) - Beginning
This is an ‘alleluia’ psalm which according to ancient East Syrian practice, is said with šabah [[]], to which is added three times ‘alleluia’.\textsuperscript{78} This is taken from hulala

\textsuperscript{74} cf. Peter Kuruthukulangara, \textit{The Feast of the Nativity of our Lord...}, p.148.
\textsuperscript{75} In Tcr. 27 we have seen only one psalms incipit that is Ps. 45 but there is two psalms in the Suyake in H\textit{udra} and in Tcr. 29 that is Ps 45 and 113.
\textsuperscript{76} H\textit{udra}, 3 Vols. p.281.
\textsuperscript{77} H\textit{udra}, 3 Vols. p.370.
\textsuperscript{78} Peter Kuruthukulangara, \textit{The Feast of the Nativity of our Lord...}, p.150.
that is Ex 15: 20-21: Then the prophet Miriam, Aaron’s sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing and Miriam sang to them: Sing to the Lord, for he has triumphed gloriously. It is suitable for the commemoration of Marth Mariam. And the qanona of this section 79 ܒܪܝܟܐܝܬܒܪܘܝܐܕܒܟܠܐܬܘܢܦܨܝܠܥܡܗ: ܘܒܡܫܝܚܗܦܪܩܥܕܬܗ79, ‘blessed is the Creator Being, who by all (his) wonders has delivered his people, and by his Christ has saved his Church’ or ܡܫܒܚܐܝܬܠܟܐܫܒܚ80, ‘gloriously will I praise you’. The exodus and the passage through the Red Sea were type of definitive exodus of the chosen people, of all those who are to be saved, lining up on the day of general resurrection behind Christ, the new Moses, to definitively get away from the powers of Satan, the figure of Pharaoh, and thus find one’s way to the promised land of heaven.81

11. Basliq ([ܒܣܠܝܩ - Royal Anthem])

This is the name of the evening anthem on Sundays, festivals and memorials; it is said to be so called because kings then attended church.82 When the prayer of Ramša is over, there takes place a procession which is called ܒܣܠܝܩ and is said to have been instituted among the East Syrians by Patriarch Išo‘yahb III (d.658)83 and this hymn is sung during the procession.84 The processional strophe, called also “royal anthem” is variable according to the day, and is repeated with different verses of psalms and other scriptural verses.85 This procession consisted of taking

79 H udra. p.386.
80 H udra. p.386 (bottom of the page).
81 Juan Mateos, Lelya-Sapra, 235; ET from Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p. 172.
83 But this rite is also said to have had an earlier origin prior to Išo Yahb III, at the time of Catholicos Mar Awa (536-552). However, Gabriel Qatraya testifies to its Constantinopolitan origin at the time of Emperor Constantine. Cf. Jammo, L’Office du soir, pp. 193-95, 208-209; see Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p.150, note no. 92.
84 According to Arthur J. Maclean the origin of this ‘Onita may be the imitation of a Greek hymn. This hymn was sung while the emperor (who used to come for the evening service) was led to his throne.
85 The title given for these scriptural verses is called “S urtd”. Holy Scripture. This name is given for the scriptural verses taken, not from the psalms but from any other book of the Holy Scripture. Generally “S urtd” is taken from the books of the New Testament and is put after the verses of psalm (if any) as beginning verses of some hymns.
the Cross from the *bema*\(^{86}\) and carrying it in procession to its proper place in the sanctuary to honour the King, Christ. During this procession the ܥܘܢܝܬܐܕܒܣܠܝܩܐ together with verses from psalms and other scriptural verses are sung.

Ps 96:1 ܬܫܒܘ ܕܡܪܐ ܒܡܠܘܗ “Praise to the Lord a new song.”

Ps 131:13 ܕܒܣܠܝܩܐ “For the Lord has chosen Zion;”

Ps 68:5 ܐܠܗܐ ܒܡܥܡܪܗ “God in his holy habitation” — The title of this psalm is ܒܡܥܡܪܗܐܠܗܐ, ‘spoken by David when he lifted the ark of the Lord from the house of Obar Edom of Gath; he danced and exulted before it. He uses the words of Moses and of Jesus which are narrating the wonders which happened in their days on Daniel and Zerubabel’. The *qanona* is ܫܒܚܠܡܬܫܒܘ “Praise to the Lord.”

Ps 68:5 ܢܬܥܩܪܘܢ “the time has come near that idols be rooted out, and the one God be worshipped, the Lord of all”.

Mt 1:20ff ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ “for the child conceived in her is from the Holy Spirit” — An angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit.\(^{88}\) This is the revelation to Joseph.

This *‘onita* confesses the marvelous nature of the salvific act accomplished by God in being born from Virgin Mary to restore the lost glory of all mankind and the universe. “Though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death- even death on cross” (Phil 2:6-8). For the renovation of humanity, God sent the Edict from High to seal His eternal substance and through the incarnation there is no change of His nature (divinity).

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\(^{87}\) *Hudra*. pp.299-300.

\(^{88}\) Mt 1:20.
12. ‘Avun dba-šmaya (אֲבֹתֶנוּ דָּבַשְּמַיָּא - Our Father who art in Heaven)

According to Theodore of Mopsuestia, The Lord’s prayer contains the teaching for good works in a sufficient manner. Every prayer contains teaching of good works to any one who cares to think attentively of duty, because we wish our works to be those which we ask in our prayer that they should be. Those who possess God in their mind and are very anxious to do the things that please Him are wont to make use of frequent prayers, because they believe that they work and converse with Him when they pray. He made use of these short words as if to say that prayer does not consist so much in words as in good works, love and zeal for duty. A true prayer consists in good works, in love of God, and diligence in the things that please Him. This is the reason why our Lord also taught us, as the blessed Luke said (Lk 18:1), not to faint in praying, and by means of a parable instructed us about it.

II. SUBA‘A (ܣܘܒܥ - Compline)

According to the usage of Dayra ‘Ellyta, the prayer of Compline consists of one hulala, an anthem, a short doxology, a collect, and a litany and Badger gave us the importance of this prayer as:

The third service is called suba‘a, from the practice of those holy men who fast all their days, (and who ate only at night) but by laymen it is styled ‘the prayer before sleep’. At this time it becomes us to recall to mind all the sins which we have committed, and to supplicate pardon from the merciful Lord; and moreover to think of death, and to resolve, before God, that if spared we will, to the best of our frail nature, endeavour to sin no more. We should also, at this time, consider the coming judgment of God, that whilst buried in sleep our dreams may not be of those vain acts which we have committed during the day.

Suba‘a literally means plentitude or satisfaction. In the East Syrian Hudra, the small office which appeared on certain occasions after the prayer of Ramša under

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the name *suba’a* is the office of Compline, which is a night prayer.\(^{91}\) It is intended to be recited before retiring; and unlike Vespers the Compline is of monastic origin.\(^{92}\) On great feasts and commemorations after Ramša, there is no psalmody of *suba’a*, but only the ‘*onyata d-suba’a*’ is given to be sung. The reason, why there is no psalmody of *suba’a* on the feasts of our Lord and commemorations, is not very clear, but according to S. Pudichery\(^ {93}\) it is because of the *Suyake* chanted on these days. The following structure is used in ms:

1. ‘*onyata* (ܬܐ̈ܥܘܢܝ - Glory and For ever...)
2. *Qanona* (ܩܢܘܢܐ - Doxology)
3. *Tešboh qa* (ܬܫܒܘܚܬܐ - Praise)
4. *Karozuta* (ܟܪܘܙܘܬܐ - Proclamation)

1. ‘*onyata* (ܬܐ̈ܥܘܢܝ - Glory, Glory – Forever)

Mary is blessed because her womb carried God the Son. Through His love he came towards us from the right side of the Father and took pledge from our race. Here the hymnist paraphrases the verses from the Letter of St. Paul to Philippians (2:6-11). He controlled over on earth and heaven so we should confess and praise him for he gave him a name greater than all. Gabriel greeted Mary and said “You will conceive in your womb and bear a son, and you will name him Jesus”.\(^ {94}\) And again the angel said “the Holy Spirit will come upon you, and the Power of the Most High will overshadow you”.\(^ {95}\) His power is over the entire creation that was created by him. Now the creatures are renewed by means of him. The house of Adam, the treasure of salvation and treasury of helps, took rest and dwelt in Mary’s womb; so she is blessed. Through his love and mercy he put on our nature and redeemed us from death and lifted us up to heaven. Through the disobedience of the first man all human beings are under the slavery of mortality and sent off

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\(^{92}\) We hear for the first time of the prayers of Compline, from Cassian’s account of monastic practices of his day. He tells that the oriental monks were accustomed together in their dormitory on Sunday nights and sing a few psalms before retiring. Cf. Sylvester Pudichery, Ramša, p.174.

\(^{93}\) Sylvester Pudichery, Ramša, p.176.

\(^{94}\) Lk 1:31

\(^{95}\) Lk 1:35
from the paradise and instructed an angel to keep it. Now with his love he emptied himself and took our nature and made us worthy to enter paradise and he took humanity in order to give divinity to us and then we become the sons of God. Mary the mother of the King, who reigned over the kings, intercede for our natural and spiritual welfare. Through the incarnation heavenly kingdom is common to us, the height and depth is pacified with the child. Christ condemned death and Satan through his fasting and conquered our mortal nature. He raised the pledge from our race and exalted it through his ascension so we should praise the child who rose from Mary. She is ever virgin and through her prayers the peace and tranquillity dwelt in the Church. He forgets our sins and debts through her fervent prayer and inclines his ears towards us. Through her supplication, peace dwelt within the ecclesiastical superiors and others within the Church.

Two births of Christ; that is with the word he was born from the Father and at the end of time (now) he was born from Mary’s womb. She invites us to praise him with her. Mary became the harbour for prophets, conclusion of mysteries and the parables also; and she is worthy to become the mother and maidservant of all creatures, so all the generations gave her blessings. She is spring of good things and harbour of all helps to the mortals so through her prayer we become inheritors of the kingdom of God with her. As Isaiah prophesied, she carried Emmanuel now. He, the peace of heavenly beings and the great tranquillity of earthly beings, came to Mary for the salvation of mortals. Mary gave birth to the Medicine of life to the children of Adam. Through the incarnation she became a palace of flesh, then we always praise and give thanks to him who is from her womb. Eve gave birth to death but through the fruit of Mary, the daughter of Eve, was loosened the bondage of mortality. The Father sent a spiritual one to give peace that is full of life to the virgin. Through the Cross of Christ the Church and its children are pacified and saved from all confusion, schisms, and so on.

2. Qanona (ܩܢܘܢܐ - Doxology)

Ps 45:1 May I tell you; and Ps 45:9 the Daughter of the king

Two sections of one psalm are chosen with the antiphons proper to the spirit of the commemoration of Virgin Mary. Psalm 45 is a royal psalm and according to
This psalm is divided into 5 sections as follows: (1) dedication to the King (vs.1); (2) The Royal Bridegroom (vs.2-9); (3) Counsel for the Bride (vs.10-12); (4) The Royal procession (vs. 13-15) and (5) conclusion (vs.16-17). It is a marriage poem of David’s family. It is also a marriage between the Lord and Israel the old nation of God, but now the Church, the new nation, is the bride of Christ. Verse 6 is the fortress of fact on which the Christian builds his faith. The antiphons have the same theme, praising Christ on the commemoration of the Virgin because the Saviour of all rose from her, she is a Palace of flesh where the King is living. The whole universe glorifies your child because you are so great and God chose a mother for his son from our race. For this cause we should praise him always.

3. Tešboḥa (תשֶּבֶחַ - Praise)

“May the faithful Church rejoice and praise at the commemoration of Mary the Mother of Christ…” The incipit of this hymn is given in this ms (Tcr. 27). The Suba‘a prayer completely disappeared from the Ḥudra and Breviary except in the period of Great Lent and the three day Lent of Ninevites. I think, it is a hymn of praise or honour to Mary. The Church invites all earthly and heavenly beings in order to praise the Lord on the commemoration of Mary because he chose her and became man to save / renew the corrupted world. “Our Lord concealed Himself in heaven since six thousand years and not saved the human race until she became a dwelling place for him”. Through the co-operation of Mary the Son of God came to the world and he freed us from errors and sins and we became the sons of God.

4. (Karozuta) (ܟܪܘܙܘܬܐ - proclamation)\(^9\)

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\(^9\) Karozuta: O Mighty Lord, Almighty, God of our fathers, we make request… O Holy and Glorious one, who dwells in the saints, whose will is propitiated (by them), we… O King of kings and Lord of lords, who dwelt in the excellent light, we… O thou whom no man hath seen, nor can see, we… O thou who wilt that all men should live and turn to the knowledge of the truth, we… For the welfare of our holy fathers NN, and all those who serve under them, we… O merciful God, who in mercies governs all, we… O thou who art glorified in heaven and worshipped on earth, we… Make thy peace and tranquillity to dwell in the assembly of thy worshippers, O Christ our Saviour, and have mercy upon us (cf. Ḥudra, Vol. 1, p.418; ET from Arthur J. Maclean, East Syrian Daily Offices, p.83; cf. Sylvester Pudichery, Ramša, p.95).
This proclamation of the prayer for the Compline has two sections, one dogmatic, the other is supplication. The first section of this Karozuta deals with Christ as a Mighty one, God of our fathers, the Glorious one who dwelt in the saints and King of kings who dwelt in the splendid light, one whom no one can see, the cause of human life and their true knowledge, the merciful one who governs all with his mercy, one who is glorified in heaven and worshipped on earth. Because of these above names (adjectives) of God we beseech from you only the mercy for our life. The second section of this Karozuta consists of two requests that are for the welfare of ecclesiastical superiors and all those who serve under them and the final one asks Christ to make peace and tranquillity to dwell within the assembly of worshippers.

III. LELYA (ܠܠܝܐ - Night)

According to the use of Dayra ‘Ellayta the prayer of Lelya consists of five or seven hulale, an anthem, a short doxology, a collect, and a litany; and the following prayers are included in this liturgical Hour:

1. Hpakata (ܗܦܟܬܐ - Antiphons)
2. Mawtba (ܡܘܬܒܐ - set of prayers while sitting)
3. Qanona (ܩܢܘܢܐ - Doxology)
4. Teşbohūta (ܬܫܒܘܚܬܐ - Praise)
5. Karozuta (ܟܪܘܙܘܬܐ - Proclamation)
6. Madraše (ܡܕܪ�ܢܐ - Doctrinal Hymns)
7. Qanone d-‘apena (ܩܢܘܢܐܕܐܦܢܐ - Doxology of ’Apena)

1. Hpakata (ܗܦܟܬܐ  99 – Antiphons)

This is a long antiphon and is taken from Narsai’s ‘A Homily on Our Lord’s Birth form the Holy Virgin’ and this homily has its own refrain “Blessed be the Messiah who on the day of his birth gladdened the earth

99 ܗܦܟܬܐ is a hymn from Mar Narsai. Distich taken from the memra of Narsai and intercalated between psalms with refrain (ܩܢܘܢܐ ܘܫܘܒܚܐ) and the ܬܫܒܘܚܬܐ.
and made heaven rejoice”.

The main theme of this homily is the Incarnation and Mary: Gabriel’s appearance to Mary (107-108, 109-110); Mary’s response to Gabriel (189-190, 191-192); Mary’s Visit to Elizabeth (215-216, 221-222, 227); Jesus’ Circumcision (385-386); Narsai’s Doctrinal position (419-422); Mary is the Mother of second Adam (455-56). The first and second strophes of this hymn are the same as the antiphon which is found in Hudu at night prayer. From this hymn we can get the theology and doctrine of the Church of the East in relation with Virgin Mary. Various types, parables and similes are used in this hymn in order to explain the Mariological understanding of the Church of the East.

2. Mawtba (ܡܘܬܒܐ - set of prayers while sitting)

Mawtba means ‘sitting’, the group of anthem chanted during the night office while sitting and it is found in Gazza at the earlier time. But now the Hudu and Breviary gave the full text of mawtba to us. Old and New Testament, and traditional symbols, types, similes and mysteries are used in this hymn in order to understand the incarnation of Christ from Virgin Mary. It gives lot of names and types to Virgin Mary: Full of grace, Temple, Resting Place, Harbour of Prophecies, Ark of Flesh, Garden, Earth, Second Heaven, Unbreakable Stone, Burning Bush, Fountain, Spring, Rod of Aaron, New Eve and so on.

3. Qanona (ܩܢܘܢܐ - Doxology)

In mawtba, the ‘onyata are followed by qanona psalms. Psalms 113 and 137 are chosen with antiphons proper to the spirit of the commemoration of the Virgin. Both are psalms of incomparable majesty of God and thanksgiving to the powerful, omnipotent one. We glorify Mary because she gave birth to the Lord, the Saviour of entire universe.

Ps 113 expresses the incomparable majesty of God and his compassion on the despised of men. The title of this psalm is ‘he teaches the Jews to remain with praises of God.

100 F.G. McLeod, Narsai’s Metrical Homilies, PO 41 (Brepols 1979), p.36.
101 Juan Mateos, Lelya-Sapra, p.51.
as who is great’. The qanona is _syntax text here_, ‘blessed is the Being who by his servants called the nations to know his wonderful things, so that by his power they conquered in the world, and who invests them in heaven with glory’.

Ps 137 is a praise and thanksgiving to the Lord, stressing a universal theme. The title of this psalm is _syntax text here_ ‘concerning the return of people from Babel as those who confess God because of their salvation’. The qanona is _syntax text here_, ‘we worship your precious cross, O our Lord Jesus, for by it you redeemed our nature’.

4. Tešboḥ sábado (טש_PORTS) Praise

After the qanona, christological hymn (tešboḥ sábado) of Babai the Great (d. 627/8) is sung. The East Syrian doctrine on the ‘prosopic’ union is its content. According to it there are two qnome, two kyane and one parsopa in Christ: Christ in his humanity was united with the Father in one dignity; Christ is one, the Son of God in two kyane; the two kyane of Christ are preserved in their qnome in one parsopa and one sonship; the sonship of the Son is in two kyane and in one divine parsopa, the divine nature of Christ is from the nature of his Father, the human nature from his mother; the intervention of the Holy Spirit and the virginal birth from Mary are also dealt with. In this hymn we recite: ‘His divine nature is not from his mother and his human nature is not from his Father’.

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\[102\] H<sup>1</sup>udra. p.352.

\[103\] H<sup>1</sup>udra. p.374.

\[104\] Translations of this hymn are given in Podipara, Mariology, pp.173-174; in French by Juan Mateos, Lelya-Sapra, pp.114-115; in Italian by Yousif, Preghiera Liturgica, pp.111-112.

\[105\] Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p.169.

\[106\] (It is sung until Epiphany; H<sup>1</sup>udra Vol.1, p.118). The translation of Tešboḥ sábado is the following: Blessed be the merciful God who cared for our nature in His prophecy- With the eyes of the Spirit, Isaiah saw the marvelous Son of the virginity- Without marriage Mary gave birth to Emmanuel, the Son of God- Because from her the Holy Spirit formed His adorable body, as it is written- So that it might be completely united with the splendour of the Father in one Sonship- Immediately after His marvelous conception, He was united with Him in one substance (Qnoma)- So that in Him might be fulfilled His plans for the salvation of all, as was pleasing to Him- And on the day of His birth the vigilants praised Him with alleluia in the highest- And the terrestrial beings gave Him adoration with their offerings in unanimous honour- Christ is one, the
5. *Karozuta* 107 - Proclamation

This proclamation contains general supplications for the ministers of the Church. It also recalls the creation of man in the glorious image of God; and His promise of salvation made to Abraham and to other chosen ones; fulfillment of these promises in Jesus Christ, and today the continuation of the same through the Church; God is the Lord and Creator of all; He is glorified in heaven and adored on earth; He wills the salvation of all the creatures and therefore leads all from error of darkness to the knowledge of truth, etc., 108


These are dogmatic, didactic hymns of two or three (sometimes four or five) strophes with a refrain repeated after each strophe. Originally it was a long composition of twenty or more strophes, 110 although in practice the East Syrians chant only three strophes, or, exceptionally, four or five. For the commemoration

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107 *ܪܟܪܘܙܘܬܐ* (ܐܝܬܝܐ ܡܬܘܡܝܐ - *ܕܡܘܬܒܐ ܕܟܠܝܘܡ* Vol. 1, pp.418-419) Let us all stand... O Mighty Lord, Eternal Being, who dwellest in the highest heights, we make request... O thou who, in thy great love with which thou didst love us, didst honour the fashioning of our race by the image of thy glory, we... O thou who didst promise to faithful Abraham good things to them that love thee, and by the revelation of Christ was made known to thy Church, we... O thou who wilt not that our nature should perish, but that it should repent (and turn) from the error of darkness to the knowledge of the truth, we... O thou who alone art the Maker and Fashioner of created things, and dwellest in the excellent light, we... For the welfare of our holy fathers NN, and all those who serve under them, we... O merciful God, who in mercies governs all, we... O thou who art glorified in heaven and worshipped on earth, we... Give us the victory, O Christ our Lord, in thy coming, and give peace to thy Church, saved by thy precious blood, and have mercy upon us. (Cf. ET from Arthur J. Maclean, *East Syrian Daily Offices*, pp.101-102).


109 There are four doctrinal hymns are found in the ms and it is taken from the hymns of St. Ephrem.

of Virgin Mary, we have four alternative hymns of three strophes each in the ms but there are only two hymns in the H₂udra. These are stanzaic poems, employing over fifty different syllabic patterns; they were meant to be sung, and the name of the melodies survives, but not the original music.¹¹¹ Use of the madraše of St. Ephrem is more sparse in the East Syrian H₂udra, and the number of stanzas given is normally only three¹¹² and according to Sebastian Brock, in general H₂udra contains more than Breviary, although there is a great deal of material which they have in common.

The refrain of the first madraša¹¹³ praises God who sent his Son to the world in order to save us; so at the time of your birth we should praise for this incarnation: “praises to your birth (nativity)”.¹¹⁴ Here Ephrem compares Mary with Ephrata¹¹⁵ and Bethlehem¹¹⁶ (2 times in this madraša). As prophet Micah¹¹⁷ said the Lord of Ephrata is the little clans of Judah, but from her the one who is to rule in Israel but his origin is from old, from ancient time; then now Mary gave birth to the Lord, who ruled over the world and saved our generation. As all the fortified cities and towns envied upon Bethlehem now all women or virgin daughters of rulers envied upon Mary, who gave birth to Emmanuel. He chose the needy or feeble one in order to humble himself. Bethlehem means the house of bread. Here Christ is the living bread and he dwelt in the womb, the house of living bread, of Mary. He who is unlimited becomes limited in his humanity. His incomprehensible nature is limited or belittled to save us and in order to make us the sons of God.

¹¹² Though sometimes these in fact represent 6 stanzas in Beck’s editions
¹¹⁴ In Beck’s edition (CSCO) we can see ‘Glory to the One Who sent Him’.
¹¹⁵ It is a mother of Kings and The homeland of David: Cf. Ru 4:11, the fields of Jaar: poetical for Kiriath-Jearim, a town west of Jerusalem, where the ark remained for several generations. Cf. 1Sam 7:1-2; 2Sam 6:2; 1 Chr 13:5-6.
¹¹⁶ It means “house of bread”, that is to say, the village is the grain-fields; and the meaning is driven deeper by Christ, who is the bread of Life. It also mean lowliness, smallness: ‘O little town of Bethlehem” (Mic 5:2) So it was a fit birthplace for a meek King, for he was thus identified with all the seeming pettiness of our common days. He is made it both a “well of Bethlehem” (2 Sam 23:15) and a “house of bread” (cf. *The Interpreter’s Bible*, Vol. 7, p.256).
¹¹⁷ cf. Mic 5:2
In the second\textsuperscript{118} madraša the Church glorifies equality of the Father and the Son. Through the Son, the Father is glorified and through the Father the Son is glorified on the birth of the Lord and we sing: ‘Glory be to You, my Lord, and through You to the Father, on the commemoration of your Mother’. Ephrem places this hymn in the mouth of Mary. The hymn in its first strophe has Mary speaking in the first person. She speaks about his son and about herself also. She says: ‘I gave birth to the King of kings, the priest, the High priest, and the famous writer (scribe) but the Jews who are envying upon me and they destroy me with their eye’. The second and third strophes say that God chose the poor people rather than the rich one for his revelation. In the second strophe Mary speaks that because of her child the daughter of poor or weak became an object of jealousy to the chaste virgins and the daughters of the rulers. Her amazement is expressed through the words, ‘Who gave you to me’? The third strophe says that Christ is the Son of the rich one but the Father chose the poor one to become a mother for him. Here St. Ephrem narrates Joseph and Mary as poor. The Father is compared with the Merchant and the son with the Gold which he carried and brought to the house of poor that is within the womb of Mary.

The third madraša\textsuperscript{119} describes the beatitude of Virgin Mary: “O’ blessed one, blessed is the fruit that rose from you” (Lk 1:43). But in Beck’s edition (CSCO) the other refrain is found: ‘Praise to You for Whom, as Lord of all, everything is easy’. In this hymn Ephrem explores the paradoxical relationship of Mary to Jesus as the basis for the paradox of kenosis.\textsuperscript{120} The unnatural conception of Jesus provides a kind of proof of his divinity. The first strophe of this hymn says that if one cannot understand how Mary is both virgin and mother, how much less is it possible to comprehend her Son! The second and third strophe explain Mary as mother, sister and betrothed of Jesus. In the following strophe of Hymns on Nativity 15 we can see the kenotic theme developed in two respects: First with respect to Mary: She cared for her Son because He willed to become in need of care. Second with respect to all creation: By entering Mary’s womb he is

\textsuperscript{118} Ephrem the Syrian, \textit{HNat} 15: 2-3 (2\textsuperscript{nd} and 3rd strophe of this Madraša)
\textsuperscript{119} Ephrem the Syrian, \textit{HNat} 11:1-3.
\textsuperscript{120} Kathleen E. McVey, \textit{Ephrem the Syrian Hymns}, p.131.
transformed from Lord, Establisher, Ruler, Nourisher of all into a needy and helpless infant (str 6-8).

The fourth (last) madraša describes how Christ rose from Mary in order to redeem mankind: “Blessed is he who rose from Mary for us in order to redeem us”. The first strophe is taken from St. Ephrem’s Hymns on Mary II: 1-2 and here Ephrem is the speaker. It is a Hymn of salvation to the Virgin because she is a marvelous mother and at the same time she is a virgin. Then praise to the Father who chose her for the incarnation of Christ. Some paradoxical theme is also developed here too: How can the Virgin have a child in her virginity? On the second strophe Ephrem calls her Mother and Virgin also because she is a mother and a virgin. Her history is not finished in this generation that is, all generations give blessings to her. Ephrem proves her virginity with a natural truth; if there is milk flowing then the virginity is no longer present, but here Mary is a marvelous mother and she gives milk to the Creator of the world. The third strophe says about the virginity and her conception without the seed of man, that is, everything is possible to God. She is compared with the field which has never known a ploughman and with the Ship bearing the cargos and treasures, and bringing the riches of heaven to the poor. From her the dead one (human being) is enriched because she gave birth to the Life or the Lord of Lives. Mary is an ever virgin before and in and after the birth of Christ.

7. Qanone d-‘apena (ܡܬܡܐ ܒܵܝܚܥ - Doxology of ’Apena)

After the long madraše the next is qanone which means the doxology of ’apena. The meaning of the term ’apena is not clear, and no satisfactory explanation seems to be known; but Thomas Audo gives the meaning for the word ܠܲܚܩܟܚܝܢܬܐ ܕܚܝܪܐ ܠܫܡܫܐ ܘܚܫ̇ܚܐ ܠܙܪܥܐ ܬܘܒܐ ܘܐܠܐ ܘܦܪܣܐ that is flourishing field that is looking to sun and using the seed, again the veil or curtain”.

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121 Ephrem the Syrian, HMary 2:1-5.
122 ܩܢܘܢܐ means prayer or hymn especially a short metrical facing of a psalm; an expansion of the ending of certain prayers.
123 And ܠܐܚܩܟܚܝܢܬܐ ܕܚܝܪܐ ܠܫܡܫܐ ܘܚܫ̇ܚܐ ܠܙܪܥܐ ܬܘܒܐ ܘܐܠܐ ܘܦܪܣܐ that is flourishing field that is looking to sun and using the seed, again the curtain or blanket (cf.
field) that has never known a ploughman. This is a hymn on Mary and it may be an expansion or doxology of the ending of long madraše. It is not seen in the printed Hudra text. This hymn explains that through the prayer of the blessed Virgin all the famine and other disasters will perish and the weak ones will be healed. Through the prayer of the Virgin and all Apostles, the entire inhabited region will be blessed. She is a refuge and fort to the believers who have taken refuge under her wings of prayer. Christ is the Light of the world and a wonder also because he is the son of the virgin, who gave birth to the Emmanuel without the seed of man. The Semitic style of prayer is used here: ‘Open your door (incline your ear) and receive our supplication and our prayers and supplication; may become pleasing before our Creator’.

IV. QALE D-ŠAHRA (Qale d-Sahr - Songs of Vigil)

According to Maclean, the Qale d-šahra it is the “extra hulala sung at the night service on Sundays and festivals after the Mawtba”.124 Šahr means ‘vigil’, ‘the office of the night’, ‘nocturns’ and so on.125 According to Mateos, this office of cathedral origin, known as the “office of the resurrection”,126 was the ancient East Syrian Sunday vigil analogous to that of Jerusalem.127 According to tradition, this part is of the present Lelya-Sapra, was the original night prayer in the Eastern Churches as an independent office.128 The other parts have a later date and were gradually added from monastic traditions.129 The following prayers are included in this Liturgical Hour:

1. Three chosen psalms

2. ‘Onita d-Leya (Anthem of night)

126 Juan Mateos, L’office dominicale, pp. 263-288; cf. Peter Kuruthukulangara, The Feast of the Nativity of our Lord… pp. 174-175.
127 All things described by the pilgrim-nun Egeria. Cf. Wilkinson, Egeria’s Travels, p.125ff; Juan Mateos, La Vigile cathedrale, pp.303, 307.
3. *Qanona* (ܩܢܘܢܐ - Doxology)
   i. Praise the Lord from the heaven (Ps 148)
   ii. Praise the Lord from the Earth (Ps 148)
   iii. Praise the Lord in his sanctuary (Ps 150)
   iv. Praise the Lord, all you Gentiles (Ps 117)

4. *Tešboha* (ܬܫܒܘܚܬܐ - Praise)

5. *Hpakta* (ܗܦܟܬܐ - Antiphon)

6. *Karozuta* (ܟܪܘܙܘܬܐ - Proclamation)

1. **Three chosen psalms**

In the *Qale d-šahra* of the commemoration of Virgin Mary is prescribed the singing of three sets of psalms:

i. **Ps 48, 63 and 113.**

Ps 48 is a Zion hymn, praising the holy city as the invincible dwelling place of God. The title of this psalm is ܡܫܬܥܐ ܥܠ ܪܒܘܬ ܥܘܕܪܢܗ ܕܐܠܗܐ؛ ܘܕܬܡܝܗܐܝܬ ܫܘܫܒ ܢ ܐܬܘܪ̈ܝܐ ܐܢܘܢ ܠܕܒܝܬ ܚܙܩܝܐ ܡ’ , relates about the great help of God, and how he saved the house of Hezekia from the Assyrians wondrously’. The *qanona* is ܒܪ̈ܚܡܝܟ ܕܛܒܝܢ ܡܢ ܚܝܐ ܐܢܘܢ ܠܕܒܝܬ ܚܙܩܝܐ ܡ’ , ‘exult and rejoice, O race of Adam, and be exalted, in Jesus, who rose, and by his death he conquered death’.

Ps 63 Psalm expressing the intimate relationship between God and the worshipper. The title of this psalm is ܡܬܢܒܐ ܥܠ ܡܝܬܪ̈ܐ ܕܒܥܡܐ ܕܒܒܒܠ , prophesies about the noble ones among the people who are in Babel’. The *qanona* is ܐܢܘܢ ܠܕܒܝܬ ܚܙܩܝܐ ܡ’, ‘in your mercies, which are better than life, have pity on me, O Compassionate One’.

Ps 113 expresses the incomparable Majesty of God and his compassion on the despised of men.

ii. **Ps 89, 45:9-**

Psalm 89 speaks of God’s all embracing goodness (vs.9-19) and his special love for Israel the people of God and his promises to David, the anointed one (vs. 20-
38). The fulfillment of these promises depended upon Israel’s faithfulness. The title of this psalm is ܘܗܝ ܢܕܡܥܗܕܝܢ ܠܐܠܗܐ ܫܘܘܕܝ ܢܦܪܨܘܦ ܥܡܐ ܕܒܒܒܠ؛ ܐܝܟ ܡܐܡܝܪ ܡܠܝܢ ܡܢܗ ܕܡܛܠ ܗܕܐ ܢܬܒܣܡܘܢ ܐ ܕܡܢܗ؛ ܘܡܛܢܝܢ ܠܗ ܘܫܐ ܕܠܘܬ ܕܘܝܕ ܕܥܠ ܥܡܐ؛ ܘܥܠ ܡܠܟ ܟܐ ܘܫܪܝܪ̈ܐ ܗܝ ܡܠܝ ܝܢ ܠܡܘܠܟܢܘ ܬܐ؛ ܕܫܘܒܛܒ, ‘ascribed to the people in Babel, as they remind God of his promise towards David concerning the people and the kings who (would descend) from him; they ask Him with zeal that they should enjoy the good things that are worthy of his true and royal promises’. Qanona speaks of the promises of God through Abraham and David, and its completion in Christ:

Ps 45:9: This psalm is a royal hymn. Woman’s majestic beauty today is a sign of the future prosperity of the royal house (14-18).

iii. Ex 15: 1-21; Lk 1:46-56.

Ex 15:1-21 dealt with Miriam the sister of Aaron is a part of hulala 21 of the Church of the East.

Lk 1:46-56. The Magnificat of Mary

It is a song of praise sung by the Blessed Virgin Mary when Elizabeth had greeted her as the mother of the Lord. It is so named (magnificat) from the opening word of the Latin text, ‘Magnificat anima mea mea Dominum’ (‘my soul magnifies the Lord’). From a very early date it is used as a part of the Liturgy in various Churches. The West Syrians called it as ܡܘܪܒܐ and recited in the Morning Prayers of every Sunday (ܡܨܦܪܐ ܕܚܕܒ) and probably since St. Benedict, it has been the canticle of Vespers of the Western Church and its importance is emphasized by its special antiphons and the censing of the altar at solemn Vespers.

2. ‘Onita d-Lelya (ܬܐܢܫܐ ܕܠܠܝܐ - Hymn of Night)

After the psalms there are four ‘Onita, each preceded by verses from the psalms and other scriptures, and repeated with šabah are sung.

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132 $ \text{udra. p.324.} $
i. First ‘Onita: Christ’s incarnation and birth: the blessings of Mary

The psalm verses which precede are the following:

Ps 148:1 *Praise the Lord from the heavens:* This is a hymn inviting the beings of heaven (1-6) and of earth (7-14) to praise God. The title of this psalm is אֶלָה לְעָדְיָתָיו אֵין הָאָרֶץ שָׁם נְבָעָה אֵין הָאָרֶץ שָׁם נְבָעָה, ‘invite and prepare all the created things for praising God for his creative activity towards all’. The qanona is הָאָרֶץ שָׁם נְבָעָה, ‘the heaven of heavens glorify you, for you brought them into being’. The hymn does not distinguish between inanimate and animate (and rational) nature.

Ps 18:9 *The heaven came down:* It is an introduction of theophany (vs. 8-9) probably a description of a violent, hot and dry east-wind storm. The title of this psalm is כְּלַחַד אָדַע חַדָּא לְמֵשָׁבֵחַ לְכִכָּא לְאָלָה; עַל אֶפֶן, ‘song of thanksgiving of David who confessed God at the end of his life for the sake of all graces towards him’. The qanona of this psalm is שָׁם עַל אֶפֶן, ‘heaven and earth and all that is in them, those who are above and those who are below, kneel and worship and glorify God their Creator’. It is a royal thanksgiving for a military victory, duplicated from the second Samuel chapter 22. Thanksgiving psalms are in essence reports of divine rescue.

Ps 57:3 *God sent…:* This poem is one of two equal strophes. It contains a prayer for rescue from enemies, accompanied by joyful trust in God. The refrain prays that God be manifested as saving (6, 12). The title of this psalm is כְּלַחַד אָדַע חַדָּא לְמֵשָׁבֵחַ לְכִכָּא לְאָלָה, ‘thanksgiving of house of Maccabees and the supplication for the complete saving from their enemies’. The qanona is שָׁם עַל אֶפֶן, ‘from the tumult of men protect me, O my Lord and my God’.

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134 Huda. p.383.
136 Ps 103.
137 Huda. p.291.
Dan 9:13 *Flew on high and came from the heavens* (ܡܦܪܚ ܡܐ ܒܐܠܐ ܒܝܬܐ ܢܝ). Just as it is written in the Law of Moses, this entire calamity has come upon us. We did not entreat the favor of the Lord our God, turning from our iniquities and reflecting on his fidelity. So the Lord kept watch over this calamity until he brought it upon us. Indeed, the Lord our God is right in all that he has done; for we have disobeyed his voice.\(^{138}\)

There are two strophes included in this ‘Onita. The first strophe describes the greetings of Gabriel at the time of conception and praise to the child who is from her. God sent one vigilant as his envoy from heaven to Mary in order to announce the wonderful conception of the Son of God. Gabriel bowed before the earthly one and said the new tidings. God sent one Edict from heaven through the archangel and gave to Mary. The whole universe worshipped and honoured this child at his birth. The shepherds praise him at that night (birthday) with the multitudes of spiritual beings. The magi offered their offerings before the child. Mary is worthy to bear the temple of God the word and become the haven of all prophecies especially the prophecy of Isaiah too. In the second strophe, Mary is compared with the Star brighter than the Sun, fount that received the dew from above, the race of Eve and the Mother of King.

**ii. Second ‘Onita : Thankgiving to the wonderful infant.**

The psalm verses which precede are the following:

Ps 97:1 is related to the Enthronement of the Lord at the Covenant Festival and gives an insight into the depth and comprehensiveness of the Old Testament idea of the Kingdom of God.

Ps 96:11  Ps 96 is the proclamation and realization of salvation in a cultic liturgy for the celebration of the Enthronement of the Lord.

Ps 48:11 The second half proclaims the dominion of God of Zion over all the earth (9-12).

This ‘Onita says that all the creatures should praise God, because he came to the world in order to save and lift up to heaven the race of Adam, with the spiritual

\(^{138}\) Dan 9:13-14.
beings. Mary conceived and gave birth to the wonderful infant, the redeemer of all, from the power of the Holy Spirit.

iii. Third ‘Onita : Christ, the Saviour of all: The mystery of salvation

The psalm verses which precede are the following:

Ps 98:4. This verse of psalm is connected with the liturgy of the Enthronement of the Lord. The title of this psalm is ‘indicates the wonderful return of the people from Babel and he invites every one to the thanksgiving to God’. Qanona points to a central Christ-Event in the Mystery of salvation:

Ps 47:6 or 68:5 It is a hymn calling on the nations to acknowledge the universal rule of Israel’s God who is enthroned as King over Israel and the nations. The title of psalm 47 is about the victory and success of the house of Maccabee in wars’. The qanona is ‘blessed is he who bent down and was baptized by John in Jordan and by his baptism gave pardon to all’.

Ps 47:6 It is about the victory and success of the house of Maccabee in wars’. The qanona is ‘blessed is he who bent down and gave us his body for food; and by his blood wiped out the trespasses (debts) of his flock’.

This ‘Onita stresses the salvation. We become the sons of God only through the incarnation. We rejoice in Mary because not only the head of angels became a heavenly messenger to her and she gave birth to the Saviour in virginity also. She is the mother and a maidservant of our Lord. And in its Šabah we can see Christ compared with the Lion’s whelp as in Gen 49:9 (Judah is a Lion’s whelp) and Mary is a ewe, both of them are enemies in their nature. But here the ewe carried and brought up without fear supernaturally. We should praise the Son of God who lifted up Mary as his mother.

3. Qanona ( - Doxology)

After the ‘Onita d-Lelya we recite the qanona psalms as the doxology of the night anthem. It is a composition of three psalms 148, 150 and 116.

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139 Ḥudra. p.334.
140 Ḥudra. p.283.
Psalm 148 is divided into two parts, vs. 1-6 and 7-14, the whole thus constituting four units of psalmody in all. Each of these four units has a refrain proper to the feast. According to the rubrics, the choir enters the sanctuary before beginning the qanona psalm. According to Peter Kuruthukulangara, only one choir enters there and the other remains in the bema. This entrance into the sanctuary seems to be inspired by the beginning of each section of Ps 148: ‘Praise the Lord from heaven…’ (vs.1) is chanted by those in the sanctuary, the symbol of heaven, and “Praise the Lord from the earth…” (vs.7) is chanted by those in the bema, the symbol of Jerusalem.

i. Praise the Lord from the heaven (Ps 148:1-6)
This psalm is an invitation to the heavenly beings to join the celebration at the name of the Lord, the Creator of the universe, from the worshipping community. The refrain speaks that the Father revealed his power from above and he sent one angel who descended and sowed the new tidings in the ear of Mary and she received the wonderful conception from the power of the Holy Spirit.

ii. Praise the Lord from the Earth (Ps 148:7-14)
The earth and all of its inhabitants gave praise to its creator because he humbled himself and came to the earth as a corporeal being and through his death he saved and lifted up the race of dust to his kingdom. All generations gave blessings to her because she is the mother and a maidservant of our Lord, who created the earth and all of its animate and inanimate beings.

In the refrain we praise the Lord because he chose Mary, the daughter of David, as the mother and maidservant of our Lord. We should give blessings to her and praise to Him, who is from her womb and from the power of the Holy Spirit.

iii. Praise the Lord in his sanctuary (Ps 150)
The title of this psalm is مزمار نشبون لةللهة تينوتا دلوت عما دبمس، ‘exhortation towards the people who are in Babel; that they should praise God, the creator of all, with all kinds of music’. The qanona of this is

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141 ḫudra vol. 1, p.573 (and they enter the sanctuary with the lights)
142 Peter Kuruthukulangara, The Feast of the Nativity of our Lord…, p.182.
143 cf. Juan Mateos, Lelya-Sapra, p. 127
The refrain of this psalm speaks that we should sing praise to the Son because through his love he humbled himself and took our nature, and he returned us to the sons of his Kingdom. At the commemoration of Virgin Mary, the Church invites us to sing praise with the spiritual beings to the Son of God, our redeemer.

iv. Praise the Lord, all you Gentiles (Ps 116)

The title of this psalm is "ܢܫܐ ܕܢܘܕܘܢ ܠܐܠܗܐ”. Ascribed to Hezekiah, he admonishes the whole people to confess God. This psalm, though the shortest of all the psalms, is complete in itself.\(^{144}\) It invites all peoples and nations to praise the Lord. We praise and glorify God with the verses of this psalm for the greatest gift of salvation which was given through Mary, which we celebrate at the commemoration of the Virgin. This psalm points that the universality of the salvation wrought by God through his merciful kindness is great towards us.

In the refrain we ask Christ, the vigilant one,\(^ {145}\) to accept our vigil, prayers and praises, and to grant our request from of the treasury of his mercy towards us.

4. Tešboḥa (ܬܫܒܘܚܐ - Praise)

The incipit of this tešboḥa is given in the ms ‘Glory to the Good…’ and it is said in all the commemoration of saints and of Fridays. The authorship of this tešboḥa is attributed to Mar Abraham Nithpar.\(^{146}\) This is a thanksgiving hymn\(^ {147}\) for everything that is done by God to human beings. At the beginning,

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\(^{145}\) This term is used both to God (ܥܝܪܐ ܕܠܐܕܡ) is used for God in ܨܠܘ ܡܬܐ ܕܐܠܗܐ, 1937, p.213) and an angel (ܥܝܪܐ ܡܠܐܟܐ).


\(^{147}\) Glory to him who in his goodness and love. Revealed his praise to the sons of men. He created a dumb nature from dust. And adorned it with a soul endowed with treasures. He placed praise in a lowly body. That all creation might sing his glory. Come, ye who can speak, sing glory to him. before we lie down in the sleep of death. In the long night let us remember death. Which shutteth our mouth and putteth us to silence. The just who glorified him by night, even when dead are alive. And the wicked who did evil against his great glory, even while living are dead. Let us awake our body by prayers. And by Hallelujahs of hidden power. That we may be companions of the wise. Virgins whom our Lord praised. And that in the night when he maketh the worlds to tremble. We
he created a dumb nature from the dust and adorned it with soul then it became a man for giving praise to God because he placed his glory to the lowly state through the giving of his only begotten son to our salvation. So we should praise him before we lie down in the sleep of death because nobody praises him within the Sheol and after our death we can’t praise him, so we should praise now. It is also seen in the psalm “Turn, Lord, save my life; in your mercy rescue me. For who among the dead remembers you? Who praises you in Sheol?” Even if anything happens bad or good to the just or evil man, we should pray at night because we are companions of the wise and we can see the Son and enter into the bridal chamber of light and rejoice with him. We should get the good wages at the time of our quickening and see our Lord and stand before him without shame for this purpose we should have kept vigil and laboured in prayer. We are the vessel into which he put his glory and placed it in the mouth of dust. Praise to him at night because the just ones praise him at this time and the men of clay praise him with the spiritual ones at night.

5. Hpakta (ܗܦܟܬܐ - Antiphon)

This hymn glorifies Mary because she exalted the race of Adam from the bondage of sin and mortality through the Word of God and was united with humans in her. God chose her for his incarnation and through the incarnation He saved the entire world.

6. Karozuta (ܟܪܘܙܘܬܐ - Litany)

may be watching and see the Son. That we be not sunk in (evil) desires. But that we may see his glory in the day when he shineth forth. And that we may be before him as watchful servants. In the hour when he directeth the children of his bride chamber. And the wicked remain in torture. And suddenly the door of mercies is shut. While we live we shall labour some what. For after our death is the day of recompense. The body which giveth itself earnestly to prayers. In the day of the quickening flieth in the air. And seeth our Lord, without shame. And entereth with him into the house of the kingdom. The watchful ones and the just love him. They who have kept vigil and laboured in prayer. Blessed is he who hath made us vessels of his glory. And hath placed his praise in the mouth of (creatures of) dust. And glory to his mercies who hath united. Men of clay with the spiritual ones. That they may sing all the nights. And at all times, Holy to his name. And let us all give him praise. For ever and ever, Amen and Amen (Cf. Hudadra. Vol.1, pp.55-56; ET from Arthur J. Maclean, East Syrian Daily Offices, pp. 100-101).

148 Ps 6:5.

149 Parables of 10 virgins Mt 25:1-10.
The incipit ‘Father of Mercies…’ indicates that this Karozuta is used on Sundays, feasts days and on commemorations also. It includes three sections and on each section the people answered like (1) O our Lord, have mercy upon us; (2) Amen and (3) From you, O Lord. Here we pray for the holy Catholic Church, our Fathers, Bishops especially present Bishops, Metropolitan, Patriarch, priests, deacons and the holy Congregation and the children of the holy Church. Through the prayers of Intercession of the Blessed Virgin Mary, prophets, apostles, martyrs we should be kept in peace and harmony.

For the memorial of holy Fathers like Mar Diodorus, Mar Theodorus, Mar Nestorius, Bishops and teachers of the truth, and Mar Aphrem, Mar Narsai and Mar Abraham, and all the holy, ancient and true teachers, let us pray that their prayers and petition the pure truth of the doctrine of their religion and of their faith may be kept in all the holy Catholic Church till the end of the world. And so on… On the third section the people ask peace, tranquillity, love, forgiveness of sins, mercy, compassion from the Lord continually and at all times. It consists of general requests for peace, for the material and spiritual welfare of ecclesiastical superiors, and for an edifying and holy life of priests and deacons; then it asks for

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150 Ms gave us the incipit of this proclamation only but in the Hudra we can find the whole text: Let us all stand up in order, in joy and cheerfulness, and let us beseech and say, O our Lord, have mercy on us. And the people respond (at every pause: Our Lord, have mercy on us. And (it) continues: Father of mercies and God of all consolation, we beseech you… Our Saviour and the procurer of our salvation and the provider of all things, we beseech… For the peace and stability of the whole world and of all the churches, we beseech … For our country and for all countries and for all who live there in faith, we beseech… For moderate climate and the fertility of the year and the produce of fruits and the prosperity of the entire world, we beseech… For the health of our holy father (NN) and for all their ministers, we beseech… For the king who hold power in this world, we beseech… O merciful God who governs everything in mercy, we beseech… For the priests and servers holding the right faith and for all our brotherhood in Christ, we beseech… O you who are rich in mercies and overflowing with compassion, we beseech... O you who exist before all ages and whole power abides forever, we beseech… O you who are by nature good and the giver of all good things, we beseech… O you who wish not the death of a sinner but rather that he repent of his wickedness and live, we beseech… O you who are glorified in heaven and adored on earth, we beseech… O you who by your birth (or Epiphany or fast or entrance or resurrection or ascension or descent or holy cross) made the earth rejoice and gladdened the heaven, we beseech… O you who are by nature immortal and dwell in the joyous light, we beseech… The Saviour of all men and especially of those who believe in you, we beseech… Save us all, O Christ our Lord, through your grace and increase in us your tranquillity and your peace, and have mercy on us. (cf. Sylvester Pudichery, Ramša, pp. 34-35; and Peter Kuruthukulangara, The Feast of the Nativity of our Lord…, pp.33-34.

151 For the whole ET see Arthur J. Maclean, East Syrian Daily Offices, pp. 6-10.
the constant protection from God who has deigned to save us through his beloved Son and etc.,

V. S\[\text{Leta} \text{d-Sapra} \ (\text{Morning Prayer})

The Morning Prayer of the East Syrian tradition is a true celebration of light and through it the Church celebrates her ardent expectation of the ultimate manifestation of the divine splendour at the time of the second coming of the Lord. The whole celebration is “oriented towards the action of grace for the gift of the light and towards the adoration of Christ the true light”.

In the printed H\[\text{udra} text we have two long prayers attributed to Patriarch Elia III (d.1190), whose surname Abu Halim is given to an anthology of prayers; these prayers, composed by Abu Halim (12\textsuperscript{th} century) and Mar Šallitha, are of great theological significance, as they contain biblical allusions to the images realized in Mary.

In a common schema after the long prayer we can see the psalmody (mazmore d-\[\text{Sapra}) for the morning prayers but in the ms we cannot find it.

1. ‘Onita d-\[\text{Sapra} \ (\text{Anthem of Morning})
2. d-Barek \ (\text{Anthem starts with ‘the blessed’)}
3. da-Lbakta \ (\text{Lesson})
4. Tešbohita \ (\text{Praise})
5. Qaddiša \ (\text{Holy})

1. ‘Onita d-\[\text{Sapra} \ (\text{Anthem of Morning})

The mazmore d-\[\text{Sapra} follows the ‘onita d-\[\text{Sapra}, the principal hymn sung on Sundays and feast days during the morning office. Usually this consists of 10

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152 Dalmais, Lumiere, 262; Robert Taft, The Liturgy of Hours, p. 233.
154 Juan Mateos, Lelya-Sapra, pp. 13, 129. According to Juan Mateos, the first of these prayers is the concluding prayer of the karozuṭa of the Qale d-Sahra and the second is the introductory prayer of Ṣapra; cf. Lelya-Sapra, p. 129, also 66-67 and especially, 66, n.4. Maclean considers two such long prayers found in the same place in a Gazza manuscript for the feast of the Epiphany to be “prayers before Morning Psalms”, cf. The East Syrian Rite, 377. We too consider them to be introductory prayers of Ṣapra. Cf. also Peter Kuruthukulangara, The Feast of the Nativity of our Lord, 185.
strophes, intercalated between the verses of Ps 100, a psalm of praise, and concluded with šabah and ‘alam.\textsuperscript{155}

Ps 100 emphasize the themes of serving the Lord, coming before him and entering his gates with joy, singing his praise and giving thanks to him. Thus it stresses the basic notion of worship, praise and thanksgiving. The title of this psalm is "HAANHAHAATUMHA'AH HLHAT AHN" ‘admonish the people as men who have returned from captivity, to enter to the sanctuary and to confess God for the sake of wonderful things which he has effected towards them’. \textit{Qanona} \textit{ dma MAHMAHAAH}, expresses clearly the heavenly circumstances of God’s glory and the praise rendered to him: ‘the just are clothed with glory; and they fly above in clouds to meet our Lord when he comes’. But here only the first and the last strophes are given and I think that the rest is known to the believers and that is sung during the Morning Prayer and that is why they are not found in this manuscript. The main theme is that of both heaven and earth rejoicing in the birth of Son of God because all generations give honour to his mother and the intercession prayer of Mary is also seen in this ‘Onita.

During the ‘Onita d-ṣapra or morning antiphon there is a solemn incensation, and then the hymn of light resumes the theme of Christ, light of the world, underlining especially its relation to the eschatological dawn to come at the \textit{parousia}.\textsuperscript{157}

As usual after the ‘onita d-ṣapra there are two hymns of light common to feasts and commemorations.\textsuperscript{158} The first, ‘\textit{Nuhra}’ of St. Ephrem, about the Christ as the true light of the world, so we are already in the light and the second, ‘\textit{Tuyay}’ of Mar Narsai, is of rich eschatological meaning. These hymns are also not seen in

\textsuperscript{155} \textit{Hudra}, vol I, 511-512. See the appendix for its translation.
\textsuperscript{156} \textit{Hudra}, p.335.
\textsuperscript{157} Robert Taft, \textit{The Liturgy of Hours.}, p.233.
this manuscript. It may be regular custom to recite these hymns in the morning prayers and that is why the scribe omitted it here.

2. **d-Barek** (ܕܒܪܟܘܥܘܢܝܬܐ - Anthem starts with ‘the blessed’)

This hymn offers adoration to the Mother of Christ, from whom he dawned for our salvation. Christ, the radiance of the Father, rose from her womb so all humans and the watchers gave praise to her on this commemoration day. We venerate her only because she carried and bore the child who is the Saviour of all. After the first strophe of this hymn, the Church sings the ‘Benedicite’ from the common which is used in the day of feasts and commemorations.

3. **da-Lbkt** (ܕܠܒܟܬܐ – of Lesson)

The Syriac word ܠܒܟܬܐ means a song or even the tune of a hymn. Generally on Feast days and Sundays after the ‘onita d-barek, there follows the tešbohәta, but on this commemoration the order is changed. The main themes of this chant (including 3 strophes) are: (i) All men and the heaven glorified the Lord because he made Mary as the haven and also the treasury and puts her as the spring of good things to all generations and races. (ii) The angels and men glorified Mary, the daughter of David, because the Father wished and the Son dwelt and the Holy Spirit fashioned a temple in her, so we, all generations, gave the blessing and bowed before her. (iii) Mary gave birth to the deliverer of the world and so he made her commemoration in the church and all over the world and by her intercession we can get the blessings, healings and helps from him.

4. **Tešbohәta** (ܬܫܒܘܚܬܐ - Praise)

After the Lbkt is begun this praise hymn which has two strophe, the first of which speaks of the intercession of Virgin Mary for the dwelling of peace and tranquillity within the Church because the Church is bought by Christ himself by giving his own blood. Here Church means all the believers so through the pouring of blood on Calvary he bought the people who are gone astray. The

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159 The hymn of the three children, inspired by Dan 3:23.
161 Varghese Pathikulangara, Resurrection life and renewal..., p. 181.
162 Usually three strophe included in this hymn and for this commemoration also same in printed books.
second strophe is that all people especially his mother and his forerunner also rejoiced in him because she bore him and he baptized Him. Heaven and earth (entire universe) rejoiced because the Star rose from Jacob, the forerather. We also rejoiced and glorified in Him because He bought us by giving his precious blood.

5. *Qaddiša* (*ܩܕܝܫܐ* - Holy)

This ‘thrice holy’ hymn is sung with its solemn melody proper to the great commemoration. 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”.¹⁶³ Then it follows the final “Our Father” with its *Qanona* (*ܩܢܘܢܐ*) and with the usual rite of conclusion the prayer of *Ṣaprā* comes to an end.

VI. *AKSA D RAZE* (*ܐܟܣܐ ܕܪܙܐ* - Order of Mysteries)

The celebration of the *Qurbana* (*ܩܘܪܒܢܐ*) is the concluding function of the commemoration of Blessed Virgin Mary. In this section we comment only on what is proper to the Holy *Qurbana* for the day of Commemoration.

1. *Marmita* d-Raze (*ܡܪܡܝܬܐ ܕܪܙܐ* - The Psalmody of the Mysteries)
2. *'Aqqapta* (*ܐܟܦܬܐ* - Rejoinder)
3. *'Onita* d-Qanke (*ܥܘܢܝܬܐ ܕܩܢܟܐ* - Anthem of the Chancel)
4. *Qeryana* (*ܩܪܝܢܐ* - Reading)
5. *Šuraya* (*ܫܘܪܝܐ* - Beginning)
6. *Šlihe* (*ܫܠܝܚܐ* - Reading from the Apostles)
7. *Zumara* (*ܙܘܡܪܐ* - Psalmody / Canticle)
8. *'Ewangeliyon* (*ܐܘܢܓܠܝܘܢ* - Reading of Gospel)
9. *'onyata* d-*Ewangeliyon* (*ܥܘܢܝܬܐ ܕܐܘܢܓܠܝܘܢ* - Anthem of Gospel)

¹⁶³ The tradition concerns about this Qanona of ‘Holy’ as: In the time of the emperor Theodosius the Less, due to his slackness in that he allowed corruption to enter the true faith through the disorderly action of the wretched and presumptuous Cyril, (the Trisagion) was transmitted by a holy angel to members of the Church of Constantinople. Gabriel Qatraya, “Memra 1: On the ordering of the Office of Ramšā.”, p. 23a. See Sebastian Brock, “The Origins of the qanona ‘Holy God, Holy Mighty, Holy Immortal’ according to Gabriel of Qatar (early 7th century)”, *The Harp* Vol. 21, (Kottayam 2006), pp.173-186.
10. ‘Onita d-Raze (ܥܘܢܝܬܐ ܕܪܝܙܐ - Anthem of the Mysteries)
11. Qudaša (ܩܕܝܫܐ - Anaphora)
12. ‘Onita d-Bem (ܥܘܢܝܬܐ ܕܒܝܡ - Anthem of Communion)
13. Pagrak (ܦܓܪܟ - your body)
14. Tešboẖta (ܬܫܒܘܚܬܐ - Praise)

1. Marmita of the Mysteries (ܡܪܡܝܬܐ ܕܐܪ̈ܙܐ)

For the opening marmita of the Eucharistic celebration, Psalms 96, 97 and 98 are used. These psalms are the thanksgiving and praise psalms. Gabriel Qatraya commented on this marmita as follows: The fact that this marmita is arranged out of three psalms is because the name Christ [mšiha] makes known the Father who anointed him, the Son who was anointed, and the Holy Spirit who fulfilled the role of the oil [mešha]. Or, another explanation: just as three psalms constitute one marmita, so too the Man [barnašeh] of our Lord is perfect in body, perfect in soul, and perfect in mind, just like all human beings who share his nature. Or, the triple psalms indicate the threefold decade of years during which Christ fulfilled all the observances of the threefold laws in the Old Testament, that is, the natural law, the law that was commanded, and the written law.164

2. ‘Aqqapta (ܐܩܦܬܐ - Rejoinder)

The verse “ܩܕܝܫܘ ܒܝܬ ܡܫܪܝܗ ܕܡܪܝܡܐ “Holy is the habitation of the Most High” (Ps 46:4), is sung as ‘rejoinder’ with the marmita on the commemoration of Blessed Virgin Mary. This psalm is God’s defense of his city and people. God is with us and he lives in the midst of us and we are not terrified through the grace of God.

3. ‘Onita d-Qanke (ܥܘܢܝܬܐ ܕܩܢ - Antiphon of the Chancel)

The ‘antiphon of the chancel’ just preceding the procession from the altar to the bema. This hymn is sung with the following verses:

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164 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
165 ‘Aqqapta comes from the root nqep, and thus means a ‘Rejoinder’. One or two verses from a psalm said with the Marmita in the Qurbana, or a strophe added to certain hymns are so styled. And it is also denoted by a change in tune.
Ps 138:5 “You hem me in, behind and before, and lay your hand upon me”; Ps 148:11 “The kings of the earth”; and “Because of this the daughters of kings may glorify you on the earth”.

The ⲫⲛⲧⲧⲧⲧ means ‘the apse’, or ‘the chancel of a church’, approached by steps and containing the altar. Qanke is the ‘rails’ of the sanctuary, which separate the sanctuary from the ‘Qestroma’, the choir. This anthem is sung after the psalmody in the beginning of the holy Qurbana. Generally, it is a hymn in honour of the Cross, but a special emphasis to the particular phase of the Mystery of Christ, stressed in each celebration, is also brought in and in this context (commemoration day) the stress is on Virgin Mary. God chose Mary from the human race and he manifested his hiddeness in her and through the power of Holy Spirit she gave birth to the Lord of all. Șabah : the portion of this hymn is an intercession prayer.

According to Gabriel Qatraya the ‘onita of the chancel (qanke) is a symbol (raz) of the praises of the heavenly hosts who, on seeing these things, raised up new songs of praise to the Lord of all. Or, it is a symbol of the (utterance of) praise of John, who cried out saying, “This is the Lamb of God; he takes away the sin of the world” (John 1:29).

4. Qeryana (ܩܪܝܢܐ - Reading)

Reading from the Old Testament (and Acts of Apostles): the first reading from Ex 9: The Lord, who is like you – end; Mic 2: Then you hear - the righteousness of the Lord and the second is from the Acts of Apostles 1:1-14. Gabriel Qatraya, the great commentator, comments the reading from the Old Testament as:

The Law and the Prophets that are read are a symbol of the demonstrations that

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169 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
170 Ex 15:11-22 in the printed text. The beginning words are same in the ms. The division of chapters are different and it is longer than the chapters of today.
171 Mic 6:1-6 (as in printed text) the initial and end words are same in the ms. The division of chapters are different.
our Lord adduced for the confirmation of his teaching, taken from Moses and all the Prophets, such as when he was seen saying to the Jews, ‘Examine the Scriptures in which you hope that you have eternal life: they will testify concerning me’ (Jn 5:39). The Acts of the Apostles are read along with the Old Testament because it is a demonstration of the harmony of the two Testaments. Ex 15:11-22 – the thanksgiving praises of Miriam the sister of Aaron.

Acts 1:1-15 - about the promise of Holy Spirit - The ascension of Christ - election of Mathias in the place of Judas and the apostles praying earnestly with His mother and other ladies… are the important themes of this passage.

5. Šuraya (ܫܘܪܝܐ -Beginning)

Literally ‘beginning’ and it refers to the portions of the psalms preceding the vesperal anthem. The Šuraya consists of two verses taken from the Psalter, to which the Gloria Patri is added. This is sung in between the reading from the Old Testament and the Epistles. Ps 45:13-14 is sung with the strophe, ‘Let us honour all glory to the commemoration of the Virgin with the songs of spirit Hallelujah, Hallelujah, Hallelujah’.

In Gabriel Qatraya’a commentary one can find out the estatyona (ܐܣܛܛܝܘܢܐ) is included before the Apostle: a symbol of the praises of the people concerning John who, after he appeared, was preaching repentance and the forgiveness of sins; and he was prophesying concerning the closeness of the Kingdom of Heaven.

6. Šlihe (ܫܠܝܚܐ -Reading from the Apostles)

Gabriel Qatraya commented the reading from the Apostle: a symbol of John's exalted words when he spoke to the crowds concerning our Saviour, such as “He who has come from above, is above all” (John 3:31), along with the rest of such...

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172 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
173 Literally, the beginning; so called perhaps from the notice which the deacon gives the first words of the appointed psalms as it is given as a note by George P. Badger in his Nestorians and their Rituals, Vol. 2, p.20.
174 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.

passages; and “I am not the Christ, but the one sent before him” (John 3:28). And he also said that why it is read out by the deacon and not a priest is because John was in the role of a deacon/minister before our Saviour, and not in the role of a presbyter, a priest of the New Testament. Usually the ܫܠܝܚܐ denotes the reading the epistles of St. Paul. This is second reading for the proper part of the Holy Qurbana. The prescribed reading from the Epistle of St. Paul to the Romans chapter 16 is for the commemoration of Virgin Mary. This chapter begins with an introduction of Phoebe, a deaconess of the church at Cenchreae, not far from Corinth, who is either arriving with the letter or will arrive soon afterwards (vs.1-2).

7. Zumara (ܡܣܘܡܪܐ - Psalmsody / Canticle)

According to Gabriel Qatraya, the psalmody (zumara) before the Gospel is a symbol of the songs of praise of the disciples and children who were crying out saying, “Hosanna to the son of David” etc. (Mt 21:9). After reading from the Epistles of St. Paul, the zumara hymn is sung. Zumara is literally a song or hymn, consisting, like the šūraya, of a couplet from the psalms, the Hallelujah and the Gloria Patri (šabha). It is chanted alternately by the officiating priest and deacons. The psalm 45 is chosen, then the verses are proper to the commemoration of Virgin Mary. The verses used for this zumara are Ps 45:10-11a + 13b-14. The Šūraya and zumara, in the context of the solemn celebration of the liturgy, are the immediate response of the community at worship to the Word of God proclaimed through the readings from the Scripture. They proclaim symbolically the acceptance of the message given to the worshipping community and its concrete realization here and now in the celebration of the particular mystery of God’s divine dispensation.

8. ’Ewangelion (ܐܘܢܓܠܝܘܢ - Reading of Gospel)

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175 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
176 There is no way of being sure that there existed an “order” of deaconesses in the Church at that period. Cf. Raymond. E. Brown (ed), The Jerome Biblical Commentary (Banglore 1968), pp.330-331.
178 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
180 Peter Kuruthukulangara, The Feast of the Nativity of our Lord..., p. 194.
Gabriel Qatraya says that the reading of the Gospel: is a demonstration of our Lord's reply to the Scribes and Pharisees who were smitten with envy, and they said to him, “Do you not hear what these people are saying? Rebuff them, so that they do not praise you as God”. Whereas our Lord answered and said to them, “If these keep quiet, the stones will cry out” etc., and this is the end of the matter (Mt 21:16, Lk 19:39-40). The reading of the Gospel is a symbol of all the words which our Lord spoke to the Jews before he suffered.\footnote{cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.

181 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.} The Fathers of the Church prescribed the gospel reading from Luke (Lk 1: 26-56) for commemoration of Virgin Mary. The Annunciation from Gabriel the Archangel divine conception, visitation to Elizabeth, the mother of John the Baptist, Praise of Elizabeth and Mary and so on are included in this reading.

According to Ishodad and Ephrem the Syrian, the annunciation happened on 10\textsuperscript{th} April.\footnote{M.D. Gibson (ed & tr), The Commentaries of Ishodad of Merv, Bishop of Hadatha, (C. 850 A.D.) in Syriac and English, vol. 1 (= Horac Semiticae, No V, Cambridge 1911), p.149; In the introduction of Ḥ[u]dra Manuscript dated 1598 the scribe has written like this “Today the Saviour, who is Jesus the Lord, was born to you in the city of His father David. Annunciation was in Nissan (April) but the fathers ordered it, the month of First Kanon (December), winter full of plants”.

182 M.D. Gibson (ed & tr), The Commentaries of Ishodad of Merv…, p.149} The house of David is common both to Joseph and to the Virgin; because it was commanded that each tribe should only marry within its tribe.\footnote{M.D. Gibson (ed & tr), The Commentaries of Ishodad of Merv…, p.149} In Išo’dad’s view, the angel went to her in a venerable and aged form, in order that the venerable woman might not be frightened.

\section*{9. ‘onyata d-’Ewangeliyon (ܥܘܢܝܬܐ ܕܐܘܢܓܠܝܘܢ - Anthem of Gospel)}

As its rubrics say ‘Know O reader this hymn is sung on the commemoration which is celebrated in the summer’. It includes 4 strophes dealing with the wonderful conception and the dialogue between Mary and the watchers. According to Juan Mateos this hymn sung during the procession which is done from the Bema to the sanctuary after the reading of Gospel.\footnote{Juan Mateos, Lelya-Sapra, p.493.} According to Qatraya this ‘onita is a symbol of the teaching uttered by Jesus before he suffered.
suffered. This ‘onita for the commemoration of Virgin Mary is preceded with following verses:

Ps 57:4- May God send help from Heaven to save me: Now through Mary he saved us by giving his only begotten Son to us and he died for our sin and he was crucified for our debts. Then through his only begotten Son he made us worthy to become the sons of his kingdom.

He flew high, flew and came from the heaven (Dan 9:21): Gabriel the head of the angels acted as a messenger to bring the new tidings to Mary. The Edict has come from above and dwelt in her womb. She carried the wondrous child from the Power of the Holy Spirit.

In this ‘onita Mary is the first speaker and she recollects all things in her mind. The first strophe explained God sent Gabriel the archangel to announce the glorious birth of Christ our Saviour to the Virgin. Second strophe is concerned with the appearance of the archangel. With the fiery appearance she is afraid and she asked “Who are you man? And I am terrified with your brightness!” And Gabriel replied: “I am Gabriel the head of angles and I descend towards you in order to announce that ‘you will receive the conception of wonder and bear the child of wonder”’. And in the third strophe Mary pondered about her humbleness: she has never known man and has never had intercourse with man and so on. In the fourth strophe we hear from Mary that the glorious Hebrew women scorn at me and they say “How the poor woman will bear the Lord who is also the King?” How can I attain the richness with my humbleness? And at the end of this ‘onita she says: “I am the maidservant of God, may it happen to me according to your Word”. From these conversations we can realize that she is a very humble person.

This ‘onita has also its šabah[: it includes the intercession prayer of Mary for the peace and tranquillity upon the whole creation.

10. ‘Onita d-Raze ( Anthem of the Mysteries)

According to Gabriel Qatraya the ‘onita of the Raze is a symbol of the ineffable songs of praise which the holy angels and the souls of the righteous raised up at the time when the souls entered Paradise along with the soul of our Lord.

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185 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy".
Textual and Structural Analysis

Alternatively: a symbol of the songs of praise of the angels and saints at the time of the Passion of our Lord, when they saw that the earth quaked, the rocks were rent apart, the sun was darkened, and the curtain of the Temple was torn, and the dead had arisen (Mt. 27:45, 51-52).  

This hymn is begun with the psalm verses: Praise to the Lord with a new praise (Ps 96:1) how great is .... (Ps 92:5) And how much is ....(Ps 104:24).

Ps 96:1- Praising God the Lord.

Ps 92:5 - The great ‘work of Yahweh’ is the deliverance from Egypt. The title of this psalm is ‘thanksgiving of the people for the victory of Hezekiah against the Assyrians’. Qanona summarizes this:  

Ps 104:24 – A hymn to the creator of the world – The title of this psalm is ‘narrate about the greatness of God form the variety of his work of creation, and he makes known that every one of his creation was established wondrously by him’. The qanona is ‘adorable is the Creator, for ever and ever or glory to your great Name at all times’.

In this ‘onita we can see the first and second Adam and first and second Eve typology. We can see some contradictory things also here, that is, the cause of sin became the cause of salvation, the woman. Comparing two kinds of stars here also but Christ is the true star and that star taught the people the truth. In the flesh you were seen in this world for us and revealed as a Physician for the pains of our nature. The mysteries of divine providence are great and wonderful. New are the mysteries of your divine providence O Lord, for you have shown 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

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186 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
188 H. udra. p.338.
corruption by Christ, the second Adam. Through 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 physician for the pains of our nature.

11. *Qudaša* (ܩܘܕܫܐ - Anaphora)

There are three anaphoras used by the East Syrians in the liturgical year. They are used in the following order according to the *Hudra* Manuscript dated 1598:

1. Anaphora of interpreter that is Theodore of Mopsuestia. This is used from 1st Sunday of Nativity to the Hosanna Sunday.

2. Anaphora of Nestorius which is used 5 times in the liturgical year, that is, on Epiphany, commemoration of John the Baptist (Friday), the commemoration of Greek Teachers, Wednesday of the Rogation of Ninevites and Maundy Thursday.

3. Anaphora of Apostles (Mari and Addai) used on all Sundays. It is the oldest one and the words of institution are missing here.

For the Commemoration of Virgin Mary in the winter time, the Church used the Anaphora of interpreter (Theodore of Mopsuestia) for the celebration of Holy Qurbana. Usually from the day of the Nativity of our Lord till the Hosanna of the Great week this anaphora is used by the East Syrian Church. And for the commemoration of the Virgin in the summer, the anaphora of the Apostles (Addai and Mari) is used for the celebration.

12. *‘Onita d-Bim* (ܥܘܢܝܬܐ ܕܒܝܡ - Anthem for communion)

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189 See Tcr. 27, pp. 59-68; 120-128 and 705-708.
193 See Tcr. 27, pp. 59-68.
194 See Tcr. 27, pp.705-708. This is same as in the Mar Esaya *Hudra* Manuscript, the ancient one founded by W.F. Macomber.
For Gabriel Qatraya the Response (‘onaya) is a symbol of the praises and ineffable hulale with which all the heavenly hosts give praise for the dispensation that has been effected in Christ. This communion hymn is concerned with the sacrificial body and blood of Christ on the altar. We take the incorruptible body and cup of precious blood of Christ then we put our hope in his death for the sake of us and also believe in his own resurrection. In this ‘onita, ‘It is fit to sing hallelujah with the angels’, which is sung repeatedly after each strophe of this hymn.

Bate: The first stanza is: ‘Mary you are blessed because women, virgins and daughters of rulers envied you’. The second stanza gave us the reason for Mary’s role in the church: she is worthy to become the mother and maidservant of the Son the Lord of all. And the third stanza explained again the reason because of her child her name is exalted and lifted up. Because of the above reasons Mary is blessed among the human beings and we should venerate and honour her with the troops of angels.

13. Pagrak [wa-dmak] (ܝܘ dólares - your body)

This refrain is a glorification of Mary, the mother of the King. By means of Mary the race of Eve is blessed and the race of Adam is renewed. He took or formed a garment (ܐܣܛ) for him from Mary and hid his brightness and saved our race.

14. Tešboňta ( kínhט - Praise)

Gabriel of Qatraya comments on the Tešboňta beginning as follows: “Our Lord Jesus, revered Sovereign” (ܡܪܢܝܫܘܥܡܠܟܐ...), which we say at the end of the service of the Mysteries, is a symbol of (the praise) that will occur in the world to come from all rational beings, for we praise and exalt as heavenly King the one in whom the entire fullness of divinity willed to dwell, and through his mediation we worship the Trinity.

195 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.
196 cf. Sebastian Brock, “Gabriel of Qatar's Commentary on the Liturgy”.

This is a thanksgiving hymn of all Sundays which is attributed to St. Ephrem. Mar Narsai gives this hymn with the same beginning “O our Lord Jesus” with out any explanation. According to him this tešboha ta is sung after the communion as a continuous prayer of the faithful but to George, Bishop of Mosul and Arbel, it is sung in parts during communion. According to the same George this is more particularly a common (or ‘congregational’) prayer. And he also gives some explanations about it.

CONCLUSION

In the introduction of Ḥudra, Metropolitan Mar Darmo writes: there are seven times of prayer, four of which are the importance, that is (1) for the thanksgiving of our provision (food) that are provided on day time; (2) before sleep in order to keep us from all apparition and dreams and folly thoughts and give us sleep and rest in night; (3) night prayer-from the word of our Lord and of David. David said that at the midnight I stand before you on your right justice, and our Lord said “be vigilant because you do not know at which time your Lord will come, at evening, or midnight or at the time of dawn;

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197 The Anaphora of Holy Apostles, Trichur, 2003, p.93; cf. R.H. Connolly, The Liturgical Homilies of Narsai (Cambridge 1909), p.29 [the theme of both are same but some variation on the texts; on Narsai’s homily on Mysteries, the hymn is abridged form and in the anaphora text it is elaborated form].

198 And after the whole congregation has been communicated with the Body and Blood, they reply and say with love and rejoicing: ‘Our Lord Jesus, King to be adored of all creatures, do away from us all harms by the power of Thy Mysteries; and when Thou shinest forth at the end of the times for the redemption of all, may we go forth to meet Thee with confidence with Hosannas. May we confess to Thy name for Thy goodness towards our race; who hast pardoned our debts and blotted them out by Thy Body and Thy Blood. And here and there may we be worthy to send up to Thy Godhead glory and comeliness and confession for ever and ever’; see R.H. Connolly, The Liturgical Homilies of Narsai, p.29.

199 R.H. Connolly, (ET) A commentary on the Mass by the Nestorian George, Bishop of Mosul and Arbel, in 1909 and Ed by Robert Matheus, OIRSI 243 (Kottayam 2000), p.136; in the East Syrian Church this tesbohta is sung during the time of communion.

200 R.H. Connolly, (ET) A commentary on the Mass by the Nestorian George, Bishop of Mosul and Arbel, pp.136-137.

201 In Ḥudra we can not see any prayer for this time; but it is found in the prayer book which the believers of the Church of the East in Kerala are using for prayer: Mar Thimotheous Metropolitan, “subatha prarthana” Malayalathile Suriyanikarude PrarthanaKramam (MT) (Trichur 1917), pp.172-189. Thoma Darmo did not say about the prayer on the early morning or time of dawn that is ܡܫܐ ܒܡܕܡܟܐ ܚܕܫܐ ܕܡܕܡܟܐ ܚܕܫܐ.

202 Cf. ܡܫܐ ܒܡܕܡܟܐ ܚܕܫܐ ܕܡܕܡܟܐ ܚܕܫܐ prayers.
morning prayer- thanksgiving for our rising from sleep, which is the mystery of death, and for keeping us from temptation and guilt. And on the time of fasting our holy forefathers decided to observe 3 more times for prayer that is (5) ܥܘܢܝܬܐ (Compline), (6) ܩܢܘܢܐ (9 O’ clock) and (7) ܥܠܡ (mid-day). But in the printed ܐܥܕܬܐ text the following prayers for the Hours of the commemoration of Mary are given (1) ܡܪܫܐ (2) ܠܠܝܐ (3) ܠܐ ܩܕܫܪܐ (4) ܨܦܪܐ and ܛܟܣܐ ܕܐܪ ܙܐ.

Almost the same structure of prayers is used in the ms and the printed text with the following exception: in the prayer for ܡܪܫܐ after ܫܒܚ of ܥܘܢܝܬܐ ܕܒܬܪ one ܟܪܘܙܘܬܐ is given in the ms. And the prayers for ܣܘܒܥܐ are included in the ms but not in the printed text. The normal structure as seen in the printed ܐܥܕܬܐ 203 is ܟܝܡܐ, ܩܢܘܢܐ, ܬܫܒܘܚܬܐ, ܟܪܘܙܘܬܐ and ܨܠܘܬܐ, but in the ms we do not find the last prayer. And the prayer for ܕܠܐ includes the long 204 ܕܒܫܐ ܢܡܫ, ܪܒܘܫܬܐ, ܩܢܘܢܐ, ܬܫܒܘܚܬܐ, ܡܕܪ̈ܐ, four ܕܥܠܡ, ܡܕܪ̈ܐ ܩܢ―ܘܢ and its ܡܣ―ܣ and ܡܠ―ܡ, but in the printed text there is no ܩܢ―ܘܢ and its ܡܣ―ܣ and ܡܠ―ܡ after ܕܥܠܡ. In the ܕܢ―ܢ the usual structure is after ܬܫܒܘܚܬܐ we start the proclamation of deacon (ܟܪܘܙܘܬܐ) but in the ms. first we chant the ܬܫܒܘܚܬܐ then ܩܢ―ܘܢ and after it we can see the ܟܪܘܙܘܬܐ only. This possibly happened due to the mistake made by the copyist. In the ܨܦܪܐ prayer now we recite long prayers of Mar Elia and Mar Šallitha (c. 12 cent.) but in the ms. these prayers are missing. The Morning Prayer is ended with the recitation of Trisagion in ms, but this is not found in the printed ܐܥܕܬܐ. The same readings and the proper hymns for the Holy Mysteries are also seen in ms. and printed ܐܥܕܬܐ. The litany 205 and the long Morning Prayer for the commemoration of Mary on May 15 and August 15 are also included in the printed text but only the incipit of the mazmora for both commemorations are found in the ms. In the introduction to the Printed ܐܥܕܬܐ 206 Mar Thoma Darmo wrote that the psalms are the basis of the formation of ܐܥܕܬܐ and the writings of

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204 The Hymns of Narsai; there is only 2 strophe are seen in the printed text.
205 See Tcr. 29.
Mar Marutha Maiparqat, Simon Bar Saba’e, Catholicos of the East and a victorious witness, Mar Aprem the Syrian, the glorious and great teacher, and so on; and that the writings of the forefathers of Truth are also incorporated in this book. From the Liturgy of Hours we can get the theology and faith of the Church.