The Church praises Mary immediately after the feast of the Nativity of our Lord because she gave birth to Christ the Saviour. It is the most important commemoration among the three commemorations of the Virgin Mary in the liturgical year of the Church of the East.

A short introduction draws attention to the significance of the sixteenth-century manuscript at the base of the present study and to the contents of this manuscript. Two other manuscripts are used for the critical edition. This is followed by a translation and a description of the differences between the manuscript and the printed *Hudra*, which contains the text of the Liturgy of the Hours for the entire year. The following chapter explains the structure and gives a textual analysis of the prayers for the liturgical hours of this commemoration. In order to understand the titles and names attributed to Mary, the next chapter is organized on the basis of the main themes of these titles, such as divine motherhood, virginity, fulfillment of prophecy, the Church and Mary, Mary and the Eucharist, and Mary and Eve. The last chapter describes how the liturgical appropriation of the prayer of Mary contributes to the development, in the East Syriac theological tradition, of Christology, pneumatology, soteriology, eschatology, ecclesiology, and Mariology.

The Church venerates Mary in a special way. Her divine motherhood and virginity are the main reasons for giving her an important position in the Church. The same titles or names are attributed to Mary in both East and West Syriac traditions, except the crucial and controversial title of ‘Mother of God’. We can see that there is no difference between the two traditions in the manner of veneration or in the role of Mary in the Church. Even though the Church of the East did not develop any Mariological formula or doctrine in the past, her prayers for the liturgical hours allow the faithful to perceive the different aspects of her theology. From this study, we can say that the Church of the East venerates Mary without using the term *Theotokos* but with other terms that display the same level of honour. Moreover, this Church celebrates Mary not only as the mother of Christ but also as the mother of the mystical body of Christ, the Church; as such, she is also the mother of the believers.

As of yet, there has been no other scientific or systematic edition, translation, or analysis of this subject. The study of the feast of Mary undertaken in this thesis thus contributes to a significant advance in the field of Syriac Studies and creates the opportunity for further research and study.