This dissertation is an attempt to explore and appreciate the Mariological thoughts of the Church of the East. Within Indian Christianity, especially in Kerala, the people believed that this Church is like a protestant Church because they did not properly venerate Mary by using such items as icon, rosary etc. But through this study we can understand that this Church does venerate Mary equally or even more than the other Apostolic Churches. The divine office of the Church of the East is preserved in Syriac language and no one has translated it into any other language including our own mother tongue Malayalam; as a result, people do not properly know about the place and the role of Mary in our liturgical tradition. This Church did not formulate any Doctrine or devotion on Mary through the years as the Catholic Church has done, but from its liturgy one can perceive the real faith or doctrine and devotion of the Church. People are familiar with only one hymn from Holy Qurbana, "May the remembrance of Holy Virgin Mother of Christ be in this Holy altar", with the reference of Mary the Mother of Christ and nothing more. Because of this when I started to study the Syriac language then I already had the wish to learn about the liturgical tradition and faith concerning the veneration of St. Mary, especially in the prayers of Liturgy of Hours of the Church of the East. From the fifth century onwards this Church has been separated from, and blamed by, other Churches because of her Christological status (two 'qnome', two 'kyane' and one 'parsopa') and her use of the title of Mary as 'Christotokos' not 'Theotokos'.

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The Church of the East does not have a doctrine or any treatise on Mary and it did not introduce any proper Mariology. The theology of this Church is to be found in her liturgy, sacraments and other liturgical prayers. In the Oriental Churches all Wednesdays are dedicated to Mary and in every prayer of the liturgical Hours, we praise Mary and accept the blessings from her. And in the prayers for the season of Annunciation and Nativity the Church exalts her in a supreme way but I have not been able to consult all these prayers. Here I am using the commemoration prayers for Mary on first or second Friday after Nativity.

This thesis consists of six chapters. In the first chapter I describe the manuscripts that were used for this thesis. I use Ms. Tcr. 27 as the base of my study because it is the oldest one among the collection of Hudra texts in the Library of Metropolitan Mar Aprem and it is the foundation of the printed text of Darmo Hudra from Trichur. So in this chapter I compare the mss with the printed text of Hudra 1961-2. In the Second chapter I produce the edition and critical apparatus of the manuscript texts of the commemoration of Mart Maryam and in the third chapter its translation with its notes. The fourth chapter deals with the structure of the divine office and its textual analysis. In the fifth chapter I present the names and titles attributed to Mary that are found in the ms. and here I use the writings of the Church Fathers such as Ephrem, Narsai, Jacob of Serugh and so on and liturgical prayers of the West Syrian Church. For this purpose I make some division of the topics, such as Divine Motherhood, Virginity, Fulfillment of prophecy, Church and Mary, Mary and Eucharist, Mary and Eve. And in the last chapter I present a theological analysis from the prayers on the commemoration of Virgin Mary from the perspective of Christology, Pneumatology, Soteriology, Eschatology, Ecclesiology and Mariology.

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