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LIGHT FROM THE EAST

DECEMBER 1950 - JANUARY 1951

Vol. 4

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No. 1

Death Of The Bishop Of Barwar

Reports of the death of Mar Yawalaha, Bishop of Barwar, received in private letters by His Holiness the Patriarch of the East, were confirmed by His Grace the Metropolitan of Shamisdin, Mar Yosip Khananishoo, at Christmas time.

Mar Yosip writes;

"On Nov. 18 we received a wire from Mosul saying that Mar Yawalaha, had died in Duri, of Barwar, and asking me to go up. The same night I left Baghdad, and in the morning left by car for Mosul. At 3 p.m., that day arrived in Bebody, Ahmadiya, and left immediately, arriving at 5 p.m. by mule and foot at Hayis.

The people of Hayis had just returned from Duri, and told me it was not necessary to go up that night, for it was the third day since Mar Yawalaha had been laid to rest.

Monday morning I went on to Duri. The people who had come for the funeral service had not yet dispersed.

On the seventh day after his death, according to the custom of the Church of the East, I said the Qurbana Qaddisha on his behalf. On Sunday, Dec. 3, Qudash Eeta, I ordained the Rev. Kasha Oushana--who in former years had lived in Chicago, as archdeacon and legal representative of the episcopal see in Duri, with the full consent of the people of the diocese.

There are two young kinsmen of Mar Yawalaha who are Nazirites, and have been marked for that position, but they are still very young, 16 and 12. Both of them are to be instructed in the doctrine and discipline of the church, and when



they reach sufficient age, it is hoped that one of them will be consecrated bishop for the diocese, to succeed Mar Yawalaha.

On Monday morning I returned by Risha Ahmadiya. It was bitterly cold, and snowing hard. That night we reached Bebody, and stayed there.

In the morning was the feast of Beth Mar. I celebrated the Qurbana Qaddisha in honor of Mart Shmuni.

From Bebody I proceeded to Dohuk, stayed there that night, and then returned to Mosul.

Village In Iran Appeals For Help To Rebuild Church

To His Holiness, Mar Eshai Shimun XXIII--

We wish to inform Your Holiness that we, members of the Church of the East who dwell in Iran, district of Azerbaijan, city of Urumia, village of Warizawa, have a church dedicated to Mar Gewargis which was partially destroyed during the events of 1914. From that time it has been left uncompleted.

Many times this Saint has been seen by the people of this village in visions. We, inhabitants of this village, are very much disturbed in our minds to see the holy house in a ruined condition. We do not have the ability to rebuild it ourselves. Therefore we resolved to write and ask Your Holiness if it is possible for you to help us with a sum of money not less than 6,000 tomans (about \$1,500 in American money) so that we may be able to rebuild our church with red brick, as it was originally constructed by our forefathers.

The church was built with great skill and on a solid foundation. The stone remains, but the red brick, almost to the middle of the walls, has fallen. Therefore the walls are weakened, and must be reconstructed and reenforced. This is the reason why we are asking this amount of money from Your Holiness.

We have been constant in our prayers, and we shall continue to ask God the Father and Our Lord Jesus Christ to be your help, and establish the See of your Patriarchate. We are your faithful and devoted children in our Lord, members of the Church of the East. Yea, Amen.

Rev. Joseph George of Gawar
Daniel Yonan
Jacob Isaac
Gewargis Moshol
Shmuel David
Michael Shmuel

Abraham Kako
Philip Moses Shabas
Shmuel Khoshaba
Nathaniel Attu
Tamraz Qustan

Note:

It is not possible to make a general appeal for this village, because the Church is burdened. However, His Holiness the Patriarch will be most pleased if any of the readers of Light from the East, or any others interested in helping the people of the village of Warizawa, will send contributions for this purpose to the Patriarchate. Any such sums will be forwarded to the Council of the Church of the East in Tehran, Iran, with instructions that it be used only for the specific purpose of rebuilding the Church of Mar Gewargis in Wazirawa.

Checks should be made out to the Church of the East General Educational Fund. From this fund a check for the total sum will be sent for the church at Wazirawa.

Greetings From Lebanon



Light from the East regrets that the picture sent from Beirut, Lebanon, last summer on the occasion of the Patriarchal Jubilee was mislaid. A duplicate of that picture has been received, and is given herewith. Shown on the picture, taken in the market square of Beirut, are the following, according to the numbers;

1. Sutu Beth Malik Warda
2. Philippos bar Kasha Pithyon
3. Kasha Petros
4. Kasha Nathaniel
5. Kasha Kako Billa
6. Archdeacon Mando Eshoo
7. Eshoo, bar Archdeacon Mando.

The church in Beirut, representing all of Lebanon, sent their congratulations and best wishes to the Patriarch, with fervent prayers for his life, health and abundant prosperity.

General Treasury Increased By Quota From Flint Parish

Another parish has followed the request of the National Convention, and sent in its quota to the General Treasury. This was the congregation at Flint, which forward \$200 to the Patriarchate during December.

The New Britain quota of \$235 was received and reported some months ago. These are only two parishes which have complied with this resolution.

* * * * *

A letter from M.O. Thomakutty, Trustee of the Church of the East in India, gives information that copies of the Patriarchal Epistle which appeared in the last issue of Light from the East were circulated without delay among all the clergy of India, so that they all read it in their churches at Christmas time.

Church people in Chicago have made the acquaintance of Mr. Jos Thomakutty, son of the Trustee, who is now studying law at the University of Chicago. He is an energetic young man, and it is confidently expected he will make a great success in his chosen calling and be of great service to the Church of India.

Organization Of The Church: Seniority Of Apostolic Sees

By the Rev. Iskhag Rehana

"Peace be with you. As my Father has sent me, so I send you."; and when He had said these things, He breathed upon them, and said unto them; "Receive the Holy Spirit. If ye forgive a man his sins, they shall be forgiven; and if ye hold a man's sins; they shall be held." John 20:21-22

"Go ye therefore and teach all peoples, and baptize them in the name of the Father and the Son and the Holy Spirit; teaching them to observe everything that I have commanded you; and lo, I am with you all the days, until the end of the world." Matthew 28:19-20

This authority and power was granted by our Lord to his Apostles. They started out of Jerusalem, the Holy City, and went among peoples and nations of the East, instructing congregations in the faith, and baptizing them in the name of the Holy Trinity. At the same time they bestowed the gift of priesthood through the laying on of hands, and established churches among the peoples of the East.

As the church grew and extended, and after the blessed apostles were called to their eternal abode, those who had received from them consecration as bishops through the laying on of hands took the place of the apostles in the church.

Not long after this, the bishops established themselves in cities. Although the degrees of episcopal authority were not organized as we know them today, yet the bishops of all the church looked for leadership and guidance to the See of Jerusalem. To this See they annually sent their tithes. All the thirteen bishops who held this See were of Jewish origin.

About the end of the second century the Christians of the West -- that is, those within the Roman Empire -- rebelled against the See of Jerusalem. At the same time that apostolic see moved to Beroea (Aleppo) in Syria, and thereafter it united with and became an integral part of the apostolic see of Seleucia - Ctesiphon (the ancient Babylon) and the East. The See of the East thus inherited the primacy of Jerusalem.

During the period when the church was expanding, the bishops in council with their chief bishop -- that is, the Catholicos of Seleucia - Ctesiphon -- established metropolitan sees, and every Metropolitan had under him a number of bishops.

At the beginning of the fifth century the general synod of the Church of the East, consisting of the Catholicos along with the Metropolitans and bishops, added the title Patriarch to that of Catholicos. Thus he became known as the Catholicos Patriarch of the East. From his hand all metropolitans and bishops must receive confirmation of their consecration, and he has authority to rule over the whole of the priesthood, like a father over his children.

This authority descended without a break through all the centuries, and is now held by His Holiness Mar Eshai Shimun, the 119th in succession from St. Peter, the first Mar Shimun, who established the church in Babylon.

The title Patriarch is a Greek word meaning "father-ruler." It originated in the Eastern part of the Roman empire about the end of the third century, but the Church of the East, because of the century - long persecutions, did not add

this title to that of the Catholicos -- which means "universal father" -- until the beginning of the fifth century.

Addition of the title Patriarch, however, did neither add to nor detract from the honor or authority of the Catholicos, the object being merely to bring the title of the See of the East in line with those used in the Roman empire. For it should be remembered that during this period the whole of Christendom held the same doctrine, namely that which they had received from the apostles, and which the Catholic Church of the East professes without change to this day.

Five Patriarchal sees were appointed in five principal cities, in honor of the apostle and teacher who had founded the priesthood in that city.

Foremost among them was the great Babylon, ancient mother of humanity, and its apostles Simon Peter, Thomas, Bartholomew, Thaddeus, and Mari of the seventy disciples.

("The church in Babylon salutes you." 1 Peter, 5; 13)

Second, Antioch in Syria, and its teachers Paul, Barnabas Bar-Shabba (Bar-sabas), and Shila (Silas). (Acts 15; 22-26)

Third, Alexandria of Egypt, and its apostle Mark.

Fourth, Ephesus, and its apostle John Bar-Rama (Boanerges).

Fifth, Rome, and its teacher Paul. It has been said that Simon Peter went to Rome, but this is only a tradition, and is not confirmed by any historical facts. Further, Paul was not one of the Twelve, nor of the Seventy. He was merely a great preacher who introduced the Christian faith among the Jewish and Gentile elements in Rome.

The see of Ephesus was transferred to Constantinople when that became the imperial City, so Constantinople became one of the five Patriarchal sees.

Each of these five Patriarchal Sees was autocephalous -- that is, it was its own head. None of them was subordinate to any other. History witnesses that after the death of St. Paul, the Church in Rome was preserved in the faith by Assyrian missionaries sent from the Middle East, so that in the early centuries this church in Rome was a missionary field of the Church of the East.

The reason for the growing power and importance of the Western Sees, especially that of Rome, was political influence of the Roman emperors, who completely ruled the church.

Nevertheless it was not until the ninth century that John VIII, Patriarch of Rome, endeavored to bring Photios, Patriarch of Constantinople, under his own influence. Because of jealousy for temporal authority, this attempt was thwarted by a council held in Constantinople in the year 879, attended by 383 Metropolitan bishops. A resolution was passed asserting that it is not permissible for any of the Patriarchs to exalt himself above his brother Patriarchs but that all are equal in authority. The papal representatives and messengers, Paul and Eugene, were present at this Council.

Again in 1054, the Roman Pontiff claimed supremacy over all the bishops of the Roman Empire. Cyril, Patriarch of Constantinople, replied to him, in wisdom

and in conformity with the tradition of the early fathers saying;

"I have never heard that one bishop can be head and ruler over bishops, nor a metropolitan over metropolitans, nor a patriarch over patriarchs. But should it be argued that one of us should be superior to the rest, then the bishop of Jerusalem should be the head of all Christendom, since there the church was founded, and there lies the Holy Selulchre. Or else, then I must be chief to the rest of you, for Constantinople is the imperial city both of the East and the West."

By East this Patriarch referred to the Eastern Roman Empire, and not to the cities of Mesopotamia, which were outside the imperial rule of Rome. The Church of the East recognized only two western councils, namely, that of Nicea 325 and Constantinople 485, but none of the succeeding councils.

This equality of the Patriarchs is further confirmed by the burial service of the Apostolic and Catholic Church of the East, which to this day is in use with us, and also with the schismatic element, which have changed its faith and allegiance to Rome, and call themselves Chaldaeans. Nevertheless, they retain the ritual of the Mother Church, and their chief bishop claims to be Peter the Second, just the same as the Roman Pontiff.

The Madrasa (doctrinal hymn) of the burial service for Patriarchs, says;

"O for the great tragedy which has been heard in the universe! The head of the great prelates has been crowned in Sheol (the land of silence), Peter the Second, holy foundation, the shoot of glory which has sprung in the church."

(See the burial service published in 1907 by the Dominicans in Mosul, Iraq.)

Thus the head bishop of the Chaldaean followers of our liturgy calls himself Peter the Second and Foundation of the church, while at the same time the Roman Pontiff claims that he is the only Second Peter, and foundation of the church.

This goes further to prove that the papal claim to supremacy is contradicted by all historical facts, and that every one of the five Patriarchal Sees has equal authority and honor.

Echoes Of Patriarch's Jubilee Heard Throughout Japan

Kyoto, Japan

Your Holiness;

I was excited with the greatest joy to hear from Mr. Antony, of Ernakulam, that the Pearl Jubilee of the consecration of Your Holiness was held on a large scale in Cochin State, and to have two copies of the photograph of the celebration. I congratulate you on this occasion, and I wish that you would excuse me for not knowing it before.

No sooner did I learn from him the news than I reported it to the editor of the Chigai Nippo, the biggest paper in Japan only for religious matters. And on 13th inst. I sent a copy of the paper containing the news as well as a copy of the Mainishi (In English) containing my article "Gold Pavilion Lost" which referred to the Church of the East.

Sakae Ikeda
Honorary Resident Commissioner of
the Patriarch of the East in Japan.

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Rev. Saul D. Neesan, vice president
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THANKSGIVING SENT FOR IMPROVEMENT OF SICK MOTHER

Your Holiness-

My mother was taken ill two years ago, and I prayed to the Good Lord, if it be His will, to make my mother well. I promised to send ten dollars to the Assyrian Church if my mother showed any improvement, and she has. So now I am sending the promise to Your Eminence, to use to the best advantage.

In all humbleness I remain
Mrs. Louise Jacobs Mullen

BACK NUMBER SOUGHT

Any of the readers of Light from the East who has kept a copy of the issue of December-January 1950, containing the report of the visit to Washington of the Shah of Iran, and of the reception by him of Mar Eshai Shimun XXIII, Catholicos Patriarch of the East, is asked to send it to the Patriarchal office. Calls for this issue have exhausted the supply.

BEGINNING VOLUME 4

With this number Light from the East begins its fourth volume. An apology is owed our readers because of confusion in the numbering. This will be obviated in all future issues. We have been hoping to place the magazine on a monthly basis, but

support is not yet sufficient to finance this increase.

Please remember; this is the only magazine in the world published in the Lord's Language, the Aramaic of Abraham and Jesus. It is worthy of the support of all who understand that ancient tongue and its modern derivative, Syriac.

BEGIN NOW TO PREPARE FOR GENERAL CONVENTION

Every parish in this country is asked to begin preparations now for the Second General Convention of the Church of the East in the United States to be held in Gary, Ind., late this year. It is hoped that a substantial delegation will be sent from every community of church members in the United States and Canada.

WRITE TO FRIENDS ABROAD THE TRUTH ABOUT LIFE IN U.S.

In an effort to counteract the spreading campaign of vilification and hate against this country in foreign lands, the Common Council for American Unity asks all second-generation Americans to write to friends and relatives abroad, telling them of the true conditions in this country.

This campaign of letter-writing has received the strong approval of the Department of State of the United States. Assistant Secretary of State Edward W. Barrett writes to the Common Council;

"We thoroughly approve of the principle of letter writing between Americans and people in foreign countries as a means of promoting better understanding and peaceful cooperation.."

His Holiness the Patriarch of the East has given full approval to this campaign. Therefore the Council asks members of the Church in the United States to write friends and relatives in other lands, assuring them of the conditions of prosperity and freedom which prevail here.

Iran Village Schools Maintained For Sum Of \$100 Per Year

Appeal From Church Of The East In Iran

To our beloved brothers, Assyrians living in the United States, we direct this request from brethren and relatives in Iran.

We are very grateful to our government, and especially to His Imperial Majesty the Shah, who have opened schools throughout our country, including Rezaieh and all the villages.

But, as in all other lands the official language of our country, Persian, is taught in these schools, along with other foreign languages, especially English and Arabic. Therefore our children now growing up, cannot read and write our mother tongue. Should this continue, in a very few years our language will die out completely.

The duty of teaching their mother tongues has been taken up by the various communities such as Armenians, Jews and Zoroastrians. Assyrians in this country are poor, and unable to establish such schools at their own expense.

In these circumstances the Church of the East, the Church of our forefathers, has undertaken to establish schools in all villages and central points where Assyrians live. In this way we can keep both our faith and our language.

As you are well aware, our church is poor. We have no foreign missionaries to help us. There are no Sahabis, there are no convents and no European or Americans powers behind us. Our only hope is in the zealous sons and daughters of our nation.

Therefore we request you in America to help us carry out this project. Remember, our brethren, you also are the children of this nation. The Lord has blessed you, and you are living in that great and wealthy country. Therefore, do not forget your friends, the children of our nation who are in need, and seek your help.

The help we request is very little. For the small sum of \$20 we can establish a village school.

Let every one think of his own village in which he was born, and help his fellow villagers.

Your help should be sent to the Patriarch. From him it will be sent to Iran, through the system he has established through the Church of the East in Iran.

Friends, the children of your nation and children of your villages call on you to help them so that they may not lose both their language and their faith, the faith of our forefathers, the faith which has been handed down to us by our Lord and his apostles. We, who honor you,

Samuel Kelaita, Visitor General of the Church of the East in Iran.
Rev. Ruwil Asarnis, President of the Theological School of Tehran.

His Holiness the Patriarch Mar Eshai Shimun gives his full approval to this appeal, and calls attention to the extraordinary efficiency of the work now being

done in this educational campaign. For the sum of 400 tomans, equivalent to \$100, a school is maintained for nine months of the year. Each pupil also spends about 5 tomans for books and paper.

For \$1500, 15 village schools can be supported, teaching the language and faith of the Lord in the homeland of the Assyrian people.

Money intended to support a village school should be sent to the Patriarchate, made out to the General Educational Fund, and marked "For Village Schools". If any particular school is to be supported, its name should be given in the accompanying letter.

What Language Did God Speak ?

Christians, Hebrews and Moslems alike hold the Bible to be the Word of God. In what language was this word spoken?

The question is vital. No one language can be translated exactly into any other. Some shade of meaning invariably is lost. Since God spoke, we should know the language in which He spoke, that we may get the full significance of His Word.

All Bible-based faiths -- Judaism, Christianity, Islam -- believe this revelation began with Abraham. In speaking to Abraham, God must have used a language Abraham understood. What was that language?

On this point there is no shadow of doubt. Abraham spoke Aramaic -- the language of Aram. Aram is that land now referred to as Iraq and Syria. The Hebrew calls it by two names -- Aram-Naharaim, or Aram of the Rivers, and Padan-Aram, or the Plain of Aram. In Greek, Abraham's birthplace is called Mesopotamia -- Between the Rivers -- referring to the valley of the Tigris and Euphrates rivers.

All over that valley the language was Aramaic. Abraham spoke Aramaic. Since he understood what God said, God must also have spoken Aramaic.

Abraham had two sons, Isaac and Ishmael. In their own tent, his family must have spoken in the native language.

Isaac married Rebekah, who also came from Aram and therefore spoke Aramaic.

Their sons, Jacob and Esau also spoke that language.

When Jacob sought a wife, he went back to Aram and married two cousins -- Leah and Rachel. All his sons, with the exception of Benjamin, were born in Aram, in the midst of a population that spoke only Aramaic. Therefore the sons of Jacob -- the "children of Israel" -- also spoke Aramaic.

Even in our English bibles there are fragments of this language -- like "Jegar-Sahadutha", the Pile of Witness, referring to the heap of stones Laban and Jacob made to seal their covenant of peace.

These descendants of Jacob moved into Egypt, and lived there 430 years. All this time they were in constant communication with Aram, for the province of Goshen, where they lived, is the region where caravans from Babylon entered Egypt.

Their Aramaic was mixed with some Egyptian words. Undoubtedly when they

wandered in the desert, they intermarried with Arabian tribes. Therefore their Aramaic was corrupted into Hebrew.

But when the Hebrews were carried into captivity into Aram, they went back to the speech of their forefathers. The later prophets spoke Aramaic, not Hebrew.

At the time of Jesus, the common people understood only Aramaic. The Hebrew of the scriptures had to be interpreted into that common dialect.

Aramaic was the common language of the trade of the world. Merchants in Babylon and in Egypt used it for their bills of lading and their statements of accounts. The camel-drivers spoke it. In every village along their routes the people spoke it as well, in Nazareth, too.

In that language Jesus and his apostles spoke. It is written, "The Common People heard him gladly."

Therefore He spoke Aramaic, for that was the only language the common people understood.

For a long time scholars thought the New Testament was written in Greek. That has been shown to be an absurd error. The Hebrews of the age of Jesus hated and despised the Greeks. They wrote to one another in the language they all understood, the language of Abraham and of Jesus -- Aramaic.

When the Roman emperors found the Christian church was the dominant force in their empire, they took it over, and ordered the Gospels to be translated into Greek.

Translation from one language into another is never quite accurate. Therefore to know what God's words implied it is necessary to know that glorious language -- Aramaic.

That is the task of the Church of the East. We must revive the knowledge of Aramaic, God's language. In every church and community, there must be schools to study the Lord's Language.

Let that be our goal for 1951.

India Publishes Book Describing Patriarch's Jubilee Celebration

Shamasha M.O. Verghese, of Trichur, India, writes under date of Dec. 29, 1950

May it Please Your Holiness:

The History of the Holy Apostolic Catholic Church of the East, in commemoration of the Pearl Jubilee of your Holiness, has been published today. Twelve copies of the same have been sent to Your Holiness by registered book post.

I trust that this letter will be in Your Holiness' hands by the time of our Christmas. May I take this opportunity of conveying my hearty greetings for a Happy Christmas, kissing Your Holiness' hands. We trust that on this side we will be able to receive our new Metropolitan in the coming New Year. May the coming year be, by the grace of Almighty God, a Happy and a prosperous New Year for the Holy Church of the East.

M.O. Verghese.

News From Iraq

250 Enrolled In Kirkuk School

Shamasha Yokhanan Mushey writes from Kirkuk;

"My position here in Kirkuk, besides being deacon, is that of a member of the committee for the building of our new church, and also treasurer of our school. This school has an enrollment of 250 pupils, both boys and girls, divided into six grades.

As regards our new church, we give thanks to the Lord that it is proceeding very favorably. We are also grateful to our government, which has given us permission to raise money for the erection of the church. We trust by the help of God that after a short while we shall be able to start building the church. We have already obtained the lot on which it is to be erected."

Kashisha, Khoshaba is priest of the church of Kirkuk.

News From Iran

Four New Students, New Teacher In Theological School

The Visitor General of Iran, Mr. Samuel Kelaita, writes to acknowledge receipt of \$100 sent by the Patriarch, from a contribution made by the church in New Britain. This money is for renovation and repair of the church building at Taka, near Rezaieh. The Visitor General has converted this cash into Iranian money, and conveyed it to the persons responsible for the work on the church.

From Tehran, comes encouraging news that the \$300 sent by the Patriarch early in November for the theological school there has been received and applied to the school.

There are four new students, and a new teacher. From Urumia Rabbi Melchizedek, son of the Rev. Gewargis Kochala, came with the new candidates for the priesthood, who have begun their training in the Tehran school.

Calendars From India

A shipment of 200 church calendars has been sent by Mar Narsay Press, of Trichur, India, to the Patriarchate. Some 167 of these already have been forwarded to parishes in the United States. They are to be sold for \$1 apiece. It is hoped that every member of the Church will buy one of these beautiful calendars, so that every family may be acquainted with the feasts and holy days of the Church of the East.

Mar Narsay Press is to be congratulated on its splendid work, which it has been continuing over a number of years. It is hoped that this great church institution may continue to do so for many years to come, under the able direction of Shamasha Joseph and his efficient staff.

Aid For Needy Priests

Russell Akasie, an Assyrian, has forwarded to the Patriarch the sum of \$30 to be applied to the relief of any of the needy priests of the Church of the East on the other side of the ocean. The money has been sent by the Patriarch for that purpose.

תעודת נישואין

אנו, השרה הכללית, מודיעים כי ביום 15.12.1957 נישאו בפרטות מר אברהם יצחק בן יוסף ושרה רבקה בת יוסף, בני הזוג מתגורר ברחוב המלך המנוח, תל אביב.

הנישואין נערכו בפרטות ביום 15.12.1957 בראות פניו של השרה הכללית, והוא מתאים להם.

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21 עמודים...
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פ.ל. ל... 1951... 1952... 1953... 1954... 1955... 1956... 1957... 1958... 1959... 1960... 1961... 1962... 1963... 1964... 1965... 1966... 1967... 1968... 1969... 1970... 1971... 1972... 1973... 1974... 1975... 1976... 1977... 1978... 1979... 1980... 1981... 1982... 1983... 1984... 1985... 1986... 1987... 1988... 1989... 1990... 1991... 1992... 1993... 1994... 1995... 1996... 1997... 1998... 1999... 2000... 2001... 2002... 2003... 2004... 2005... 2006... 2007... 2008... 2009... 2010... 2011... 2012... 2013... 2014... 2015... 2016... 2017... 2018... 2019... 2020... 2021... 2022... 2023... 2024... 2025... 2026... 2027... 2028... 2029... 2030... 2031... 2032... 2033... 2034... 2035... 2036... 2037... 2038... 2039... 2040... 2041... 2042... 2043... 2044... 2045... 2046... 2047... 2048... 2049... 2050... 2051... 2052... 2053... 2054... 2055... 2056... 2057... 2058... 2059... 2060... 2061... 2062... 2063... 2064... 2065... 2066... 2067... 2068... 2069... 2070... 2071... 2072... 2073... 2074... 2075... 2076... 2077... 2078... 2079... 2080... 2081... 2082... 2083... 2084... 2085... 2086... 2087... 2088... 2089... 2090... 2091... 2092... 2093... 2094... 2095... 2096... 2097... 2098... 2099... 2100...

א.י.ל. 1951-1952
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בשנת ה'תשס"ב (2001) הוציא לאור את הספר "המדינה והחברה בישראל".

הספר מנתח את המבנה והפונקציות של המדינה בישראל, ואת היחסים שבין המדינה לבין החברה. הספר כולל גם ניתוח של המערכת המשפטית והתפקוד שלה.

המחבר הוא פרופסור מן המכללה האקדמית בראשון לציון, ומומחה בתחום של משפט וממשל. הספר נחשב לאחד מהספרים המרכזיים בתחום זה.

הספר מנתח את המבנה והפונקציות של המדינה בישראל, ואת היחסים שבין המדינה לבין החברה. הספר כולל גם ניתוח של המערכת המשפטית והתפקוד שלה. המחבר מנתח את המבנה והפונקציות של המדינה בישראל, ואת היחסים שבין המדינה לבין החברה. הספר כולל גם ניתוח של המערכת המשפטית והתפקוד שלה.

הוצאת כרמל

הספר זמין גם בגרסה דיגיטלית.

המחבר הוא פרופסור מן המכללה האקדמית בראשון לציון, ומומחה בתחום של משפט וממשל. הספר נחשב לאחד מהספרים המרכזיים בתחום זה.

