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LIGHT FROM THE EAST

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NO. 5

PATRIARCHAL FAMILY IN ENGLAND

The younger members of Bayta Pataryarkaya (the Patriarchal House) have arrived in London, and through the help of English friends they are finding various jobs in which they are best qualified. The Reverend W. H. Waddams, Secretary, Church of England Council On Foreign Relations and his staff have been especially helpful in the matter.

Those that have arrived in London are, His Holiness's sisters; Miss Rowena d'Mar Shimun, Miss Wardia d'Mar Shimun, Miss Sargina d'Mar Shimun. Miss Plarim d'Mar Shimun is expected to arrive from Cyprus soon.

Of the Patriarchs cousins, children of the late Zaya d'Mar Shimun, Mr. Eshaya d'Mar Shimun, has been in England for several years, and he has been joined by his brother Mr. George d'Mar Shimun, and their sisters, Virginia, Mercina, and Sophia.

Like all immigrants they have a hard future before them but they are all facing it gladly and bravely.

The older members of the family are expected to leave for England as soon as the first group have settled and prepared a home for those that follow.

NEWS FROM ENGLAND

His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East, has been informed by the Church of England Council on Foreign Relations, of the death of the Reverend Canon F.N. Heazell at the age of 87, following a serious operation which he had last year.

Readers of The Light From The East, will recall that Cannon Heazell was one of those that His Holiness visited during last year's visit to England and gave him his blessing.

Many Assyrians will remember the Canon as a member of the Archbishop

of Canterbury's Mission to assist the Holy Apostolic and Catholic Church of the East. During this period, he was stationed in Qudchanis, Tyari, and Urmi. The Funeral service was held on September 5th, in St. Michaels Church Croyden, in London, where Canon Heazell served as a priest for many years. Miss Rowena d'Mar Shimun attended the service. All those that knew Canon Heazell will hear the news with much regret.

TIME AND WRITINGS OF MAR TIMOTHEUS I CATHOLICUS PATRIARCH OF THE EAST

CONCLUSION

In the previous issue the extraordinary variety of the works of Mar Timotheus, Patriarch of the East from 780 to 823 A.D., was mentioned, including his Debate with Mahdi, Khalif of Islam.

This last work, namely Debate with Mahdi, has been preserved, and has been translated into English by A. Mingana under the title "Timothy's Apology for Christianity" published by Heffer and Sons of Cambridge, England.

This document has created tremendous interest among all Islamic scholars, although some of them are inclined to doubt its authenticity.

Concerning its authenticity there is no doubt; but whether any changes have been made by successive copyists can only be ascertained if and when earlier copies are found. The copy from which Mingana makes his translation, and which appears along with the translation in Aramaic original in photostat form, was transcribed some fifty years ago by the learned Qashisha (Priest) Shikwana of Alqosh from a copy belonging to Daira d' Bithulta (Monastery of Our Lady) and which is ascribed to the thirteenth century of the Christian era. This should, therefore, be as free from errors as any similar document could be. Practically all the Syriac manuscripts existing in the above monastery belonged to Daira d'Rabban Hormizd, a historic monastery of the Church of the East, which like hundreds of other monasteries and churches of this ancient church throughout the Middle East and Asia have been seized by the Roman Church.

From this copy are said to have been also transcribed three earlier copies, namely, of Sert, the Vatican, and Mardin. A copy also existed at the Patriarchate of the East in Qudchanis, but this was destroyed during the events of the First World War.

THE DOCUMENT AND ITS VALUE

The document referred to by Mingana as "Timothy's Apology" constitutes a two-day debate in the form of a theological discussion between the Patriarch and the Khaliph. The value of the document lies in showing the liberality of Islam of the period, which is almost "tabula rasa" of its history.

It also bears witness, though indirectly, of the influence of the Church of the East within the Arab empire; its remarkable achievements in the

field of learning; the great personality of its Patriarch, his eloquence, his profound learning and his great faith. No similar instance is recorded in the history of Islam in relation to another Christian Church, nor indeed to the head of any other religion.

Mingana, speaking about Mar Timotheus himself, says that he was one of the most illustrious ecclesiastical dignitaries that have ever honored a high Patriarchal See of any church, either Eastern or Western. He refers especially to his remarkable zeal in the spreading of Christianity in Central Asia.

In the Khaliph and the Patriarch you have two worthy antagonists, each possessing a complete knowledge of his own faith, and neither asking nor giving any quarter in this dialogue. As Islam recognizes both the Old and New Testaments, (although alleging certain corruptions in either of them where they may not be favorable to Islam) they both agree on these books as the basis for argument, while the Khaliph brings in also the Quran. The Patriarch on the other hand, following the example of Paul in Athens making use of the "Unknown God" to illustrate his point quotes the Quran also when pertinent to the doctrine of the Holy Trinity and the mystery of the Incarnation.

HIS LIFE AT STAKE

The Patriarch is to be admired for his fearless and unqualified answers to all the questions hurled at him by the Khaliph, when he realizes full well that his very life is contingent upon a word that the Prince might say. The Khaliph, in like manner, is to be admired for his liberal attitude, his attentiveness to the arguments of his opponent, and his skill in posing questions and changing ground when necessary.

This attitude is especially to be admired when compared with that of Christianity in the West, prior to, during, and after this period, when any one who expressed disagreement with the metaphysical expressions in vogue was condemned as a heretic, and suffered pains of death.

GROUND OF AGREEMENT BETWEEN THE TWO FAITHS

Dr. Rendel Harris, in his introduction to the Apology, remarking on the relation of Islam with Christianity, says:

"The area of reference extended in this way (the use of the Scriptures) and even when qualified by limitations, is a wider area than could be marked out if the Khaliph had been, let us say, a Prince of Judaism. In that sense Christians and Moslems are nearer together than either could be in a debate with Judaistic controversialists. Indeed the reader who for the first time turns these pages will say "We did not believe they could be so near together." . . . Nor will the document which is here published for the first time be undervalued by either Christians or Moslems, if we find on reading it, that Christianity, at least in Mesopotamia, was not so decadent as has been commonly assumed, nor Islam so blighted by intolerance, at least in Baghdad, as it has been in later days and under less generous rulers."

The epithet "decadent" has often been hurled by many Western historians and theologians at the Christianity of the Middle East and Asia in general. Dr. Harris, who had been brought up in that same tradition, on reading "Timothy's Apology" apparently is surprised to find the error of his judgment, and hence he condescends to absolve at least Christianity in Mesopotamia from this stigma.

This Pharisaical attitude on the part of Western Christianity was due primarily to the political and materialistic form which it acquired from the fourth century on, and which manifested itself especially during the Middle Ages and succeeding centuries of imperialist expansion.

In addition the centuries long separation between Eastern and Western Christianity, brought about primarily by the upheavals of history which almost totally cut out the latter from the original source of its faith, namely, the East caused it to fall into many errors and eventually resulted in the final split within itself by the act of the Reformation.

Had the Churches of the West undergone the endless persecutions suffered by the Church of the East during the twenty centuries of its history, would there be any Christians in the West today?

THE DEBATE

The Debate which constitutes the subject of this article is launched by the Khaliph concerning the virgin birth. From that he moves to the doctrine of the Holy Trinity and thence to the mystery of the incarnation. And as the discourse progresses Mar Timotheus brings into play all the arguments, theological, philosophical, natural and mathematical in support of his arguments.

On the first point, the Patriarch says: "That He (Christ) was born without breaking the virginal seals of His Mother. We have evidence from sacred books and from nature." He quotes the example of Eve having been made of Adam's rib without rending or fracturing the rib, and likewise the fruit from nature that grows without breaking or tearing the plant.

In reply to a blunt question by the Khaliph, whether he believes in the Holy Trinity, the Patriarch answers categorically: "I worship them and I believe in them." Then he proceeds to support his argument by many Scriptural quotations and numerous philosophical and mathematical dissertations and similes.

TRINITY IN MATHEMATICS

"I do not deny that I believe in one God in three, and three in one, not in three different Godheads, however, but in the Qnumas of God's Word and His Spirit. I believe that these constitute one God, not in their Qnumas but in their nature." . . . Our king retorted: "The fact that there are three precludes the statement that they are one, and the fact that they are one precludes the statement that they are three. This everybody will admit." . . . The Patriarch replied: "The three in Him are the cause of one, and one that of three." Enlarging further on this thesis,

he proceeds: "One is the cause of three, because this number one is the cause of number two, and number two that of number three. This is how one is the cause of number three . . . We should remember that all numbers are included in number three. Indeed the number three is both complete and perfect and all numbers are included in a complete and perfect number. In this number three all other numbers are included. Above three all other numbers are simply numbers added to themselves, by means of that number, as it is said. It follows from all this that one is the cause of three and three of one, as we suggested" . . . And our King said to me: "Neither three nor two can possibly be said of God" . . . And I replied to His Majesty: "Neither, therefore, one" . . . And our King asked "How?" . . . And I answered: "If the cause of three is two, the cause of two would be one, and in this case the cause of three would also be one." If then God cannot be said to be three, and the cause of three is two, and that of two one, God cannot therefore be called one either. Indeed, this number, being the cause and the beginning of all numbers, and there being no number in God, we should not have applied it to Him, as however, we do apply this number to God without any reference to the beginning of an arithmetical number, we apply to Him also the number three without any application of multiplication or division of Gods, but with a particular reference to the word and the Spirit . . . With all these calculations in saying one we introduce, as I said the element of division, but in speaking of God we cannot do the same thing, because there are no other entities of the same species as Himself which would introduce division in Him in the same sense as in our saying: "One angel or one man." He is one, single and unique in His nature.

TRINITY IN SIMILES

If one separates from the sun its light and its heat, it will immediately become neither light-giver nor heat producer, and consequently it will cease to be sun. Also if one separates from God - His Word and His Spirit, He will cease to be a rational and living God, because the one who has no reason is called irrational, and the one who has no spirit is dead.

"If one, therefore, ventures to say about God that there was a time in which He had no Word and no Spirit, such a one would blaspheme against God, because his saying would be equivalent to asserting that there was a time in which God had no reason and no life."

God is indeed the eternal source of life and wisdom. As a source of wisdom He imports by His Word wisdom to all rational beings, and as a source of life He causes life to flow to all living beings, celestial and terrestrial alike, because God is the Creator of everything by means of His Word and His Spirit."

"From the fact that He is Word of God, He is born of the Father before all time, as light from the sun and word from the soul; and from the fact that He is man He is born from the Virgin Mary, in time. From the Father He is, therefore, born eternally, and from the Mother He is born in time, without a father, without any marital contact, and without any break in the seals of the virginity of His Mother."

Here the Khaliph intervenes, admitting the fact of the virgin birth of Christ as also recognized in the Quran, but he questions the fact that the seals of virginity were not broken. The Patriarch proceeds at some length to prove his statement.

SCRIPTURAL EVIDENCE

And our powerful King said to me: "Tell me from which books you can show me that the Word and the Spirit are eternally with God". And I replied: "We can demonstrate this first from the books of the prophets and afterwards from the Gospel." The Patriarch then says as follows: "So far as the Torah (Old Testament) is concerned it is written in it, "Let us make man in our image, after our likeness: and "The man is become as one of us; and "Let us go down and there confound their languages".

As to the Prophets, it is written in them, "Holy, holy, holy, Lord God Almighty; and "The Lord God and His Spirit hath sent me;" and "By the Word of the Lord were the heavens made, and all His hosts by the Spirit of His mouth."

As to the Gospel it is written in it, "Go ye and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit!"

As to your book (Quran) it is written in it, "And we sent to her Our Spirit; "and we breathed into her from our Spirit; and we fashioned; We said: We did; and all such expressions which are said of God in the plural."

If the holy books refer these words to God in the plural form, what the books say concerning God we have to say and admit. Since we had to preserve without change the number one as applied to God, we have also by inference to preserve without modification the number three, that is to say plurality, as applied to Him. The number one refers to nature and Godhead, and the number three to God, His Word and His Spirit, because God has never been, is not, and will never be, without Word and Spirit."

Mar Timotheus also quotes the following Scriptural evidence from the Peshitta version: "Ps. XXXIII, 6., LVI, 10. CIV. 30, CXIX 89, IS, xl .8, John II, John I -4, John XVII 5 (p.23)."

ON THE PERCEPTION OF GOD

And our King said: "Ask anything you want" . . . and I then said: "Is not God a simple uncircumscribed Spirit?" . . . And our King said: "Yes" . . . And I asked His Majesty: "Does He perceive in an uncircumscribed way with all His being or does He perceive like us with one part only and not with another?" . . . And our King answered: "He perceives with all His nature without any circumscription." . . . And I asked "Was there any other thing with Him from eternity, or not?" . . . And our King answered: "Surely not" . . . And I asked: "Does not a perceiver perceive a perceived object?" . . . And our King answered: "Yes".

And I then asked: "If God is a perceiver and a knower from the beginning and from eternity, a perceiver and a knower perceives and knows a perceived and known object, and because there was no created thing that was eternally with God . . . since He created afterwards when He wished . . . in case there was no other being with Him, whom He might perceive and know eternally, how could He be called a perceiver and a knower in a Divine and eternal sense, and before the creation of the World.

REASON, MIND AND SOUL

All the reason and all the mind are from all the soul, the former by process of birth, and the second by that of procession, as all the heat and all the mind are with the sun and with the soul, respectively, and all the heat and all the reason are with the soul, with the sun and with ourselves, while light does not become heat, nor heat light. This very method applies to the Word and the Spirit; the former is begotten and the latter proceeds from God and the Father, not through any material cleavage, nor any suffering nor from a special organ, but as from an uncircumscribed being; an uncircumscribed one in an uncircumscribed fashion, and one who is all in all without space and time, in a way that the Son is not the Spirit, nor the Spirit the Son, in qualifications and attributes.

MYSTERY AND INCARNATION

And the King retorted: "If He is one, He is not two; and if He is two He is not one." And I replied to him: "A man is one, while in reality he is two; one in his composition and individuality, and two in the distinction found between his soul and body; the former is invisible and spiritual and the latter visible and corporeal. Our King, together with the insignia of his Kingdom, is also one King and not two, however great may be the difference that separates him from his dress. In the same way the Word of God, together with the clothings of humanity which He put on from Mary, is one and the same Christ, and not two, although there is in Him the natural difference between the Word of God and His humanity; and the fact that He is one does not preclude the fact that He is also two. The very same Christ and Son is indeed known and confessed as one, and the fact that He is two does not imply confusion or mixture, because the known attributes of His nature are kept in one person of the Son and Christ." . . . We do not deny the duality of natures, nor their mutual relations, but we profess that both of them constitute one Christ and Son.

Christ is one in His Sonship and two in the attributes of His nature. Explaining to the Khaliph the meaning of Christ's words to His disciples: "I am going to my Father and to your Father, and to My God and your God." The Patriarch says: "The fact that He is His Father by nature does not carry with it that He is also His God by nature, and the fact that He is His God by nature does not imply that He is Father by nature. He is, however, from His Father by the nature of the Word, born of Him from eternity, as light from the sun and word from the soul; and God is His God by the nature of humanity of the Word born of Mary." The debate concludes by the Patriarch invoking blessing from above upon the Khaliph with a prayer for victory over all his enemies. He also prays

for blessings upon the Khaliph's two sons, Musa and Haroun; the latter became the famous Khaliph Haroun al Rashid whose fame has become legendary.

FOOTNOTE:

- * 1. The nearest equivalent to the word "Qnuma" is in Greek Hypostasis and in English, substance.
2. Kindi, another famous apologist of the Catholic Church of the East, developing this same idea of number one and number three in his controversy with his Moslem adversary Abdallah b. Ismail al-Hashami, concludes as follows: "In number (also God is one) because He embraces all sorts of numbers and number in itself is not numbered. Number, however, is divided into an even and odd number and both even and odd numbers are finally included in the number three.

NEWS FROM INDIA

All those that read the news magazines published by the Church of the East in India, are acquainted with the activities of His Grace, Mar Tooma, Metropolitan of Malabar and India, since his arrival in that great country.

His Grace has been applying himself with zeal and devotion to his many duties, and has at the same time been studying, under a tutor, the native language of Mayalam, and also improving his knowledge of the English language, which is a common medium among India's educated class. He is also getting used to the climate of South India, which at first he naturally found trying, since he had lived all his life in a dry climate.

As it is evident from the literature flowing from the Apostolic and Catholic Church in India, the clergy and the faithful are accomplishing their respective duties with zeal and devotion.

The construction of the Mar Timotheus hall mentioned in a former issue of the Light from the East, is now completed. The Rev. P. T. John reports that His Grace, Mar Thoma, the Metropolitan of Malabar and India, has just laid the foundation of the altar for the hall.

MARRIAGE IN INDIA

Mr. M. O. Thomakutty Mooken, trustee of the Church of the East in India sent a telegram to Rev. Isaac Rehana, Chaplain to His Holiness, asking for the Patriarch's Apostolic blessing upon the marriage of his daughter, Tresa, on September 13th.

NEWS FROM IRAQ

Mr. and Mrs. Nimroud Shamasha Khamo, of the R.A.F. Levis, have announced the engagement of their daughter, Miss Aglantina to Youseph, son of Mr. and Mrs. Zia Youseph. An engagement ceremony was held at the Assyrian Employees Club on July 2nd.

CHICAGO NEWS

Funeral services were held July 26 at Mar Sargis Church for Dario Baba (Taka-Ardishy) who passed away July 23. Mr. Baba is survived by his wife, Sandra, and two daughters, Anna and Virginia. Interment was in Elmwood Cemetery. The "Light from the East" expresses its sympathy to the family.

The Youth Organization recently held a party in honor of Mr. and Mrs. Sargis Khambaba. The affair was held in recognition of Mr. Khambaba's work in writing and directing "Omar Khayyam," the successful play presented by the group in June. John Sargis, president of the club, expressed the organization's appreciation, and on behalf of the group, presented Mr. Khambaba with a beautiful Ronson table lighter set.

The congregation of Mar Sargis recently paid its first mortgage payment upon completion of the first year of possession of its new church. As a blessing to the building fund drive, His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East CXIX, started the fund in July, 1952 with a personal contribution. The following is a list of contributors showing pledges made and amounts paid.

Name	Pledged	Paid
Envia Hormia	1500	1500
Youth Organization	1000	1000
S. M. Aivazzadeh	500	300
John George	500	500
Deacon Slewo Lachen	500	500
George Maksud	500	500
Gabriel Sargis	500	500
Mr. and Mrs. Harry Sutcliffe	500	500
Deacon Bodakh DeKasha	400	400
Deacon Jacob Serges	400	400
Deacon Joseph Hosanna	300	300
John Moses	300	300
Joel Pera	300	300
John Sargis	300	300
Sam Sargis	300	300
Sam Aziz	250	250
Saul Elias	250	250
James John	250	250
Mar Sargis Shara		201.50
Joseph Azoo	200	200
Eshai Bacus	200	200
Jack Bookie	200	200
Briam Daniel	200	200
Joe Daniel	200	200
Soleiman Gabriel	200	100
Robert Isaac	200	100
Deacon Sayad Jacob	200	200
Esau Jacob	200	200
Albert Joseph	200	100
Ben Joseph	200	200

Paul Joseph	200	200
Deacon Paul Joseph	200	200
Zia Miroo	200	200
Pera Marogol	200	200
Andrew Piyu	200	200
Nimrod Sargis	200	200
Narsay J. Serges	200	100
Alex Warda	200	200
Shireen Yonan	200	200
Absalom Aziz	150	150
Khoona Jacob	150	150
Sam Jacobs (Hartford, Conn.)	150	150
Mary Sargis	120	120
Robert Bacus	100	60
Shirley Bacus	100	100
Khatoon Benjamin	100	100
Robert Benjamin	100	100
Rubin Benjamin	100	100
Peter DeKasha	100	100
Sargis Elias	100	100
George Eshoo	100	100
Shmonie Gabriel	100	100
Andrew George	100	100
Sam George	100	100
Saul George	100	100
Jesse Hattam	100	100
Joseph Hollerbach	100	100
Maureen Hosanna	100	100
John Isaac	100	100
Sam Jacob	100	100
Sam Malick	100	100
Daniel Markus	100	100
Ben Mooshil	100	100
Joseph Nimrod (New Britain)	100	100
Julie Odishoo	100	100
Ben Pera	100	100
Bessie Sargis	100	100
David Sargis	100	100
Pera Sargis	100	100
Sargis J. Serges	100	100
Edai Solomon	100	100
Shem Solomon	100	None
Alex Stephen	100	100
Joel Tamraz	100	100
Abel Warda	100	100
Khemoo Warda	100	100
Leo Warda	100	100
Emmanuel Yohannan	100	None
Eshoo Yohannan	100	50
David Yadgir	90	90
Elijah Abdisho	75	75
David Aprim	50	50
David Aslan	50	50
Ernest Aslan	50	50

Envia Baba	50	50
Mike Badalian	50	50
Sam Jacob	50	50
Helen Jacobsen	50	50
Irene Lazar	50	50
Shalem Lazar	50	50
Joel Malick	50	50
Victoria Odishoo	50	50
Envia Solomon	50	50
Alex Simon	50	50
Mirwat Stephen	50	50
Elishwa Yohannan	50	50
Sam Yonan	50	50
Billo Joseph	40	40
Nick Neesan	36.25	36.25
Lazar DeKasha	30	30
Robert Ganja	30	None
Mary Lazar	30	30
Jack Abraham	25	25
Martha Jacobs	25	25
Moses and Shelby John	25	25
Henna Kurbin	25	25
Odishoo Mirza	25	25
Pasha Odishoo	25	25
Sam Sargis (Soperkhan)	20	20
Mr. and Mrs. John Johnson	15	15
Sol Odishoo	15	15
Saul Daniel	10	10
Rose Israel	10	10
John Joel	10	10
Stanley Moorad	10	10
Gilliana Neesan	10	10
Mrs. Mary Newey	10	10
Baba Paul	10	10
Miriam Dooman	5	5
Susan Yonan	5	5

CALIFORNIA NEWS

Edward D. Yohannan, son of Mr. and Mrs. Shimun Yohannan, recently spent a two week furlough at home. Edward is in the Air Force and is stationed in California.

Julie Odishoo, formerly of Chicago, has purchased a drive-in restaurant in Delhi, which is being operated very successfully.

Editor's Note: Julie Odishoo was a devoted member of the Church of the East in Chicago. Whenever there was work to do, you could always rely on Julie. Her devotion, honesty, diligence, and sincerity were an inspiration to her hundreds of friends back home. She was a choir member, Youth Organization officer and one of the hardest working members of the "Light from the East" staff which has been meeting every two months for five years to help mail this publication. We miss you tremendously Julie and wish you were back with us. However, such is life. We wish you the best of everything, and may happiness greet you in every step you take.

LIGHT FROM THE EAST

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1. **התאגדות** : כל חברי ההתאגדות יישאו באופן שווה את עלויות ההתאגדות ואת כל הוצאותיה.

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1. 1950-51. 2. 1951-52. 3. 1952-53. 4. 1953-54. 5. 1954-55. 6. 1955-56. 7. 1956-57. 8. 1957-58. 9. 1958-59. 10. 1959-60. 11. 1960-61. 12. 1961-62. 13. 1962-63. 14. 1963-64. 15. 1964-65. 16. 1965-66. 17. 1966-67. 18. 1967-68. 19. 1968-69. 20. 1969-70. 21. 1970-71. 22. 1971-72. 23. 1972-73. 24. 1973-74. 25. 1974-75. 26. 1975-76. 27. 1976-77. 28. 1977-78. 29. 1978-79. 30. 1979-80. 31. 1980-81. 32. 1981-82. 33. 1982-83. 34. 1983-84. 35. 1984-85. 36. 1985-86. 37. 1986-87. 38. 1987-88. 39. 1988-89. 40. 1989-90. 41. 1990-91. 42. 1991-92. 43. 1992-93. 44. 1993-94. 45. 1994-95. 46. 1995-96. 47. 1996-97. 48. 1997-98. 49. 1998-99. 50. 1999-00. 51. 2000-01. 52. 2001-02. 53. 2002-03. 54. 2003-04. 55. 2004-05. 56. 2005-06. 57. 2006-07. 58. 2007-08. 59. 2008-09. 60. 2009-10. 61. 2010-11. 62. 2011-12. 63. 2012-13. 64. 2013-14. 65. 2014-15. 66. 2015-16. 67. 2016-17. 68. 2017-18. 69. 2018-19. 70. 2019-20. 71. 2020-21. 72. 2021-22. 73. 2022-23. 74. 2023-24. 75. 2024-25. 76. 2025-26. 77. 2026-27. 78. 2027-28. 79. 2028-29. 80. 2029-30. 81. 2030-31. 82. 2031-32. 83. 2032-33. 84. 2033-34. 85. 2034-35. 86. 2035-36. 87. 2036-37. 88. 2037-38. 89. 2038-39. 90. 2039-40. 91. 2040-41. 92. 2041-42. 93. 2042-43. 94. 2043-44. 95. 2044-45. 96. 2045-46. 97. 2046-47. 98. 2047-48. 99. 2048-49. 100. 2049-50.

מבדק פלגים ופסוקים אחרים : כדכתיב וכל יום יום ויום ויום
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מסכת פסחים פרק א

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(אם יצאנו ללילה)

