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# LIGHT FROM THE EAST

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NO. 4

## WELCOME TO NEW CHICAGO BISHOP

A dinner of welcome was tendered the Right Rev. Gerald Francis Burrill, the new Episcopal bishop of Chicago, by His Holiness Mar Eshai Shimun XXIII, Catholicos Patriarch of the East CXIX, on the evening of June 17.

Bishop Burrill took office earlier in the year in an installation ceremony at St. James Episcopal Church, attended by the Russian, Greek and Polish National Bishop, as well as by the Patriarch. The Presiding Bishop of the Episcopal Church in the United States, the Right Rev. Henry K. Sherrill, presided.

At the dinner of welcome were present, besides Bishop and Mrs. Burrill, the Rev. and Mrs. Cuthbert Pratt, Mr. and Mrs. Lucius Astley-Cocke, the Rev. and Mrs. Irwin St. John Tucker, the Rev. Isaac Rehana, Deacon Joseph Hosanna, Narsay Serges, editor of the Light from the East, and Albert Joseph, Chairman of the Mar Sargis Church Committee.

After the dinner, Bishop Burrill and the other guests, were shown some of the treasured manuscripts of the Khudra and the Qedem-Wather brought from Asia by the Patriarch. The bishop, who is to be president of the International Catholic Congress in Chicago August 1, extended to the Patriarch an invitation to be present at that gathering which he graciously accepted.

Bishop Burrill was born in Bangor, Maine, June 8, 1906, the son of William George Burrill and Clara Mary McCafferty Burrill. He received the B.A. degree from the University of Maine, and the S.T.B. from General Theological Seminary, New York, in 1932. He was made deacon in 1932, and ordained priest in 1933. For two years he was in charge of All Saints Church, Mariners' Harbor, Staten Island, N.Y.C., then was rector of St. Paul's, Morrisania, N.Y. For a year he was executive secretary of Forward in Service. In 1939 he was a member of the Board of Religious Education in New York, and from 1941 to 1944 was president of that board. In 1943 he was president of the New York Churchman's Clericus, and in 1944 was chairman of the Commission on Church Education in the Second Province. In 1946 he became rector of Christ Church, Williamsport, Penn.

At a special convention of the diocese of Dallas in 1950, he was elected suffragan bishop of that diocese and consecrated Sept. 29, 1950. His election as Bishop of Chicago occurred in October, 1953. He was installed in that office in February, 1954.

## MAR NARSAI, "HARP OF THE SPIRIT"

Among the greatest of all Christian writers and teachers stands Mar Narsai, "Kinnara d' Rukha" or Harp of the Spirit, as the Church of the East loves to call him. Throughout the vast Holy Apostolic and Catholic Church of the East he is known and revered, and his songs form an integral part of the daily worship of that great Church. In the west he is almost completely unknown.

One of his books "Pushaq d' Razey", or Explanation of the Mysteries, has been published in small handbook form by the press of the Church of the East of Mosul. It consists of brief descriptions of the parts of the Qurbana Qaddisha, or Holy Communion. This wonderful booklet has never before been translated into English.

Light from the East begins herewith publication of a translation, made by the former editor and ex-president of the Patriarchal Council, the Rev. Irwin St. John Tucker, pastor of St. Stephen's Episcopal Church, Chicago. His translation has been read and approved by His Holiness Mar Eshai Shimun XXIII, Catholicos Patriarch of the East CXIX.

Mar Narsai was born about the year 425 A.D. He headed the great University of Nisibin for nearly 50 years. He wrote ceaselessly in a strong, melodious and rhythmical style, exploring to their uttermost the harmonies and significances of that marvellous tongue of Aram which has outlasted milleniums.

His strong grasp of the basic truths of the Christian faith and his ability to set them forth in simple language is unrivalled among the teachers of the church. The Church of the West has many theologians, but none who were also poets. Mar Narsai had the very great advantage of writing of the truths of the Gospel in the very language in which they were originally preached and written, the Lord's Language, Aramaic.

## EXPLANATION OF THE MYSTERIES

By Mar Narsai, Harp of the Spirit  
(In the Book Narsaiatha.)

(Translated by the Rev. Irwin St. John Tucker.)

### Dedication

"In the strength of Our Lord Jesus Christ we begin the writing of these words."

On the mysteries of the church my thoughts dwelt mysteriously,  
And desired to show the thoughts of my heart by word of mouth.  
By word of mouth I desired to make clear their greatness,  
And in proverbs to depict the image of their glory.  
Of their glory I depicted my knowledge minutely,  
And trembling shook and weakened me, and left me powerless.  
Powerless I lay, fixed from terror,  
And amazement made me cry out, with the son of Amoz; (i.e. Isaiah.)

With the son of Amoz I gave out; "Woe to me, unclean,  
Who in uncleanness depict my knowledge of the mysteries of the Lord."  
With these thoughts and in dread I turned back,  
And the Spirit of Dark Sayings encouraged me to enter the Holy  
of Holies.

To the Holy of Holies of the Glorious Mysteries it led me to enter,  
And make plain the beauty of these glories to the sons of the Mysteries.  
Come, then, O Son of the Divine Mysteries;  
Hear in marvelous narration word of the Mysteries of the Church.  
"Mystery to me, mystery to me, mystery to me and to thee" cried the  
Prophet;

In reason therefore hear the Mysteries made clear to thee.  
Truly high and exalted is this mystery  
Which the priest accomplishes in the Holy House mysteriously  
Mysteriously the church depicts these glorious mysteries  
And as in an image makes clear to all men those things which shall be;  
Those things which shall be by the death of the Son in mysteries  
recalling  
And also His resurrection from among the Dead is revealed to the  
eyes of all.

Mystery interpreted is this, which is interpreted by mystery alone;  
The church in its Mysteries interprets secret thing by outward signs.  
And the priest accomplishes them mysteriously in the Holy House.  
Only unto God and to his sons, baptized and signed, are they pleasant;  
To partakers of these mysteries, which are adorable in their perfection.

**NOTE:** In this preface, the words translated Mysteries convey, in the  
Aramaic language, different shades of meaning impossible to give  
accurately in English. Basically the word signifies a secret shared only  
with those who are initiated- "sealed, or signed" by baptism. This con-  
stant play on words, extremely beautiful in the Lord's Language, Aramaic,  
loses much of its delicacy in translation. It can only be indicated.

### **ON THE ENTERING OF THE PRIEST INTO THE HOLY HOUSE: AND ON THE GREATNESS OF THE PRIEST WHO MEDIATES IN THIS TIME AT WHICH ANGELS TREMBLE.**

The priests therefore enter in procession into the Holy House.  
And stand there in the greatness of glory and acceptable beauty.  
A priest is set apart to accomplish this sacrifice;  
Likeness of Our Lord he bears in himself at this time.  
Our Lord served as mediator between ourselves and His Father;  
And in this office the priest is serving as mediator.  
Hear, O Priest, how thou enterest, because of thy degree;  
And tremble before thy Lord, and honor thy degree as befitting him.  
Behold who comes, higher than cherubim, higher than seraphim,  
Higher than Nature is he, in thy order, as is befitting thee.  
Behold, to thy stewardship are entrusted the treasures of Thy Lord;  
Be thou without spot and without blame, as thou art commanded.  
In this office stands the priest at this time;  
And there is no equal to his greatness in this offering.  
All priests who are in the Holy House are representing  
Those Apostles who to the sepulchre were gathered.

**ON THE MYSTERIES AND GLORIOUS TYPE OF EACH THING.**  
Each Thing which the priest depicts in this time when angels tremble at the declaration.

The altar is a mystery of the sepulchre of Our Lord, beyond question; And the bread and wine of the Body of Our Lord, which was embalmed and buried.

Also the Veil upon them sets forth a type  
Of the Stone, sealed with a signet by priests and quaestors.  
And the deacons who here and there stand gather  
Are a mystery of the angels standing by his pillow, and also by his feet.

And every deacons who stands before the altar waiting  
Depicts the angels of death who surrounded the Tomb of our Lord.  
Also the Holy Place shows a type of the sepulchre of Joseph  
Whence came forth life to men and angels.  
In another order it is a type of the Kingdom  
Which Our Lord entered, and with him shall enter all who love him.  
His adorable altar is a type of the throne of his great glory  
Upon which he shall be seen by angels and men in the day of revelation.

They who are beneath and they who are above the chancel are interpreting

Recalling what has been, and typifying what is to come spiritually.  
And from that time the priest, together with the deacons,  
Testify and repeat the Faith of the Fatherhood.

**FAITH OF THE 318 FATHERS AT THE UNIVERSAL COUNCIL  
OF NICEA**

We believe then in One God, Father from everlasting  
Who created all things by the hidden will of his Godhead,  
And made and caused to be all thing visible and invisible;  
All creation came to be in the heights and the depths from nothing  
And in One Lord, Jesus Christ, the Son of God,  
One person, double in natures and in their quomas;  
Only-begotten was he of the Godhead, and first-born in the body,  
Who was first-born of all creation from the house of death;  
Who was begotten of his father and was without beginning  
And was not created and made within the creation;  
But God was he, from God, and son of the Father;  
And from the Nature of His Father and equal with him in all that was his;  
And in him the world were made manifest, and everything was created by him;  
In power and worship and glory equal with his Father;  
Who because of us came down from heaven without change,  
That he might redeem our race from slavery to evil and death;  
And was incarnate by the power and might of the Holy Spirit from a daughter of David.  
And he was God and Man, in the Temple of Unity.  
And his body was conceived in the Temple of Mary without union,  
And was born outside of the orders of Adam.  
And he suffered and was crucified and received death by mortal hands

While Pilate held the governorship;  
 And was in the tomb three days, and like all the dead;  
 And he rose, and was revived, as the prophets had written;  
 And he ascended to the heights, to the heaven of heavens which filleth  
 all;  
 And he sits in glory at the right hand of the Father who sent him.  
 And he is ready to come in the fullness of time to renew all,  
 And to judge the living and the dead also, who died in their sins.  
 And we confess also the Holy Spirit, Life-giver from everlasting,  
 Equal in his being in the Godhead to the Father and the Son.  
 Who from the Father proceeds in a manner unsearchable,  
 And gives life to all reasonable men who were created through him;  
 And we confess also one church, Catholic, Fatherly and Apostolic,  
 sanctified by the Spirit;  
 And also we confess one Fount of Baptism,  
 Wherein we are baptized to the forgiveness of sins and adoption of  
 sons;  
 And we confess also the resurrection of the dead  
 And the future of the new life to ages of ages, Amen.  
 To this attested the three hundred and eighteen priests,  
 And banned and excommunicated all who do not confess as they  
 confessed.  
 The church, confessing as they believed in the Fatherhood  
 Serves again this faith, in the time of the Mysteries;  
 In the time of the Mysteries thunder the Sons of the Faith  
 When they answer by mouth and in heart without division;  
 And from this faith is answered in seemly order;  
 Thus commanded the herald church to those who pray.

### ON THE KARAZUTHA

Which the Deacon proclaims, being a mediator between priest and  
 people  
 Pray, he says for a memorial of the Fatherhood,  
 Catholic and episcopal, with the teachers  
 And with them the priests also the deacons and all their order;  
 And every man departed from this world in faith;  
 That they may be crowned in the day of the resurrection from the  
 house of the dead.  
 And also that we with them may attain life in that kingdom.  
 Pray, brother, upon the offering which we offer,  
 That it may be acceptable before God to whom it is offered,  
 And by the hovering of the Holy Spirit it may be sanctified,  
 So that it may be to us a means of life in the kingdom on high.  
 These things the herald church urges vigorously upon the people and  
 says  
 "Pray before God with a heart of purity."



## **ASSYRIAN GIRLS CELEBRATE THE ASCENSION DAY AT HABBANIYAH**

**By Samo Eyou Samo**

The Ascension Day being the Ascension of Jesus on the fortieth day after resurrection has been regarded as a Feast Day by the Holy Apostolic and Catholic Church of the East. The Assyrian girls have been accustomed to celebrate this day in great parties of five or more. Each party dresses a beautiful maiden as a bride and shows her around the houses, collecting a monetary contribution or dry ration for the brides "Kaloo Sulaka" party which is held in the late afternoon.

However, this method of wandering from house to house nowadays is practiced only by little girls under the age of eight. The older girls they each contribute an amount of money and spend the proceeds on the necessary provisions for the Celebration.

The above photo shows the Assyrian girls who attended the party, at the Royal Air Force Employees' (Assyrian) Club, Habbaniyah, Iraq, on June 3rd 1954. Indeed thanks should go to Miss Agho Thomas and Miss Meriam Younan who worked hard and brought the party to a happy ending.

## **CALIFORNIA NEWS**

On May 22 the Daughters of the Church of the East gave a shish-kebab and lawasha dinner for the annual Mar Addi shara.

On June 10, June DeKasha, daughter of Mr. and Mrs. Oshana DeKasha, graduated from Turlock Union High School. She plans to attend Modesto Junior College. Sargon Yonan, son of Mr. and Mrs. Joe Yonan, graduated from Keyes Grammar School, and will enter Turlock Union High School in the fall.

Theodore DeKasha, son of Mr. and Mrs. Oshana DeKasha was recently home on furlough. He will be shipped overseas to Germany.

### GARY NEWS

On June 12, Helen Malham, daughter of Mr. and Mrs. Zaiiah Malham, was married to Aram Markarian, son of Mr. and Mrs. Abkar Markarian of Chicago. The ceremony was performed at the Armenian All Saints Apostolic Church with the Rev. Irwin St. John Tucker officiating. The wedding reception was held at the Sheridan Plaza hotel with 250 guests attending. The couple honeymooned at Miami Beach, Florida. Congratulations to the newlyweds.



The Chacko Family

### CHICAGO NEWS

On May 22, Mrs. Dorothy Chacko, her daughter, Mary, and Mr. Venkataramanan, all of Delhi, India, visited His Holiness, Mar Eshai Shimun, and received blessings from the Patriarch. Mrs. Chacko and her daughter were visiting in the United States, where Mary will enroll in Oberlin College, Ohio. Mr. Venkataramanan is a student at the University of Chicago and is majoring in economics.

Mrs. Chacko's husband is a deacon in the Church of the East. He is also dean of political science at Delhi University. He accompanied the late Mar Timotheus on his visit to the United States in 1924 after which he remained in this country and studied at Columbia University. He took advanced degree work in England. Mr. Venkataramanan's father is dean of law at Delhi University.

Other guests present at the audience were Rev. Isaac Rehana, Deacon Joseph Hosanna, Deacon Jacob Serges, Narsay Serges, and Miss Irene Lazar.

Funeral services were held on May 21 for Deacon George Priest, husband of Gladys Priest and son of Rev. Eshaya Sliwoo and the late Shamie Sliwoo. Interment was at Elmwood Cemetery.

On May 19, William and Ann Sargis were blessed with a new arrival, a baby boy, Marc William Sargis. Paternal grandparents are Pera and Ingeborg Sargis, and the maternal grandparents are John and Millo George.

On June 27 the Church of the East Youth organization held a picnic at Caldwell Woods. Proceeds were turned over to the church.

### **New Light from the East . . .**

#### **EARLIEST TRANSLATION OF GOSPEL INTO CHINESE MADE BY MISSIONARIES OF CHURCH OF THE EAST**

Out of the treasures of the British Museum comes evidence that a translation of the Gospels into Chinese, made by missionaries of the Church of the East more than twelve centuries ago, is still the basis of all later translations even those used today.

This information comes to His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East, CXIX in a letter from a long-time friend, the Rev. C. B. Moss, D.D., a priest of the Church of England. Dr. Moss encloses a bulletin of the British and Foreign Bible Society, entitled "The Romance of the Chinese Bible." It is a reprint of an article published in The British Weekly, and written by the Rev. G. W. Shepperd, former secretary of the British and Foreign Bible Society in China, telling how China got its Bible.

Backed by all the weight of these learned and reverend agencies, Dr. Moss writes:

"I feel sure this translation of the New Testament into Chinese was made by some member of the Church of the East. The combination of the Gospels into a harmony seems to me to prove this."

Thus steadily is being built up once more the amazing story of how the "Church on Fire" - - the unconquerable Holy and Apostolic Catholic Church of the East, of which His Holiness is now the head - - carried the Gospel from end to end of Asia while Europe still lay covered in the darkness of ignorance,

For centuries the work of the glorious missionaries of this Church remained unknown to the West. Now the story is emerging again into light. Uncovering of monuments such as the Speaking Stone of Sinan-Fu, and innumerable crosses and ornaments found in regions once thought to be pagan, gave the clue. Then books and manuscripts centuries and even milleniums old were brought to light. Now comes this fresh and facinating revelation.

#### **BRITISH CONTACT BEGINS**

The story, as unfolded in the bulletin of the British Bible Society, is this:



More than 250 years ago, pioneer British merchants established trade with China, principally through the port of Canton. One of the earliest of these traders was a Mr. Hodgson - - first name unknown - - who made friends with Chinese merchants, learned the spoken language, and made considerable progress in reading it.

During a visit to Chinese friends - - perhaps in a private home, perhaps in one of the innumerable Buddhist Monasteries or Confucian libraries - - Mr. Hodgson was shown a bulky volume in Chinese, deeply venerated and extremely old. A few quotations from it demonstrated that it was the story of the Gospels, exactly as he had learned it in England in his own tongue.

Whence had it come? His hosts could only tell him it was very old. How had this sacred volume come to a land so long esteemed "heathen"? Here was a wonder indeed.

Mr. Hodgson asked and obtained the privilege of having a complete facsimile made. He engaged an expert Chinese scribe who copied it, letter for letter - - a task requiring much patience and a long time, since 150,000 separate Chinese characters are required to reproduce the volume.

Hodgson had it bound, and when the time came for him to return to England, he brought the volume with him and presented it as a souvenir to a personal friend, Sir Hans Sloane. By Sir Hans the precious volume was presented to the British Museum in the year 1738.

English merchants first made their appearance in China in the closing years of the Ming dynasty, around the year 1640. England's first diplomatic embassy was sent to China in the year 1793, over a century and a half later. In the time of Hodgson, therefore, there was no political contact. But interest in China was keen and Chinese are influenced Europe's fashions, as evidenced by patterns of furniture such as Chippendale's which were based on dominant Chinese motifs.

## MISSION SOCIETY FORMED

For more than half a century, little attention was paid to the priceless relic in the Museum. Then a pamphlet written by the Rev. W. W. Moseley, a Congregational minister, suggested it as a possible basis for translating the whole Scripture into Chinese.

About that time a great stir of interest in foreign missions made itself manifest in England. In 1804 the British and Foreign Bible Society was established. One of the first matters considered by it was the proposal advanced by Mr. Moseley.

Cost of printing this volume was prohibitive, because there was no Chinese type in Europe. But the Bible Society decided to send missionaries to China. The first to go was the Rev. Robert Morrison. Before embarking, he spent months in London studying the manuscript in the Museum. By the aid of Yung Sam-Tak, a Chinese scribe, a complete copy was produced. This Morrison took with him to China.

Morrison felt, as his studies on the spot progressed, that the version of the Scriptures brought with him was not satisfactory, because of its extreme antiquity. Just as continual retranslation of the English Bible is necessary to keep pace with changing word-usages, so Morrison found the Chinese into which the translation had been rendered needed modernization. He devoted himself to this work for seven years, and in 1814 published his new version. In it he made explicit acknowledgment of his

indebtedness to the unknown translators who had preceded him. They had provided the groundwork, and furnished many of the important terms.

More recent Chinese scholarship, however, has tended to revert to the earlier usage. The original translators had the eternal truth freshly in their minds; and the terms they used are still the medium for expressing Christian thought in Chinese.

Who, then, were these original translators?

## **A HARMONY OF GOSPELS**

From all the evidence, both Dr. Moss and the Bible Society of England are convinced they were the Nestorians, or missionaries of the Church of the East, whose coming to China in the year 631 is commemorated in the famous Speaking Stone of Si-nan-Fu.

The Chinese version is a "harmony of the Gospels" such as that which was provided by Tatian the Assyrian, about the year 150 A.D.

The four books of Matthew, Mark, Luke and John are combined into one straightforward account. To them are joined the Book of the Acts, the epistles of St. Paul, and part of the Hebrews. The Diatessaron, as Tatian's work is called in Greek, or "M'khaltoya", as it is called in Syriac, was most used in the Assyrian Aramaic church where difficulty of obtaining copies made the combination volume highly prized. Syriac missionaries, then naturally would use it.

These earliest translators were deeply versed in the Scriptures, but unfamiliar with Chinese idiom. While acquainted with Chinese letters, they were "lacking in ease in Chinese composition" says the Bible Society. They were, then, foreign missionaries.

The missionaries whose advent is recorded on the Stone of Sinan-fu were Syriac. Their names are carved in Syriac letters on the imperial proclamation which forms the substance of this famed Stone.

This "Speaking Stone" records that these Syriac missionaries "preached their Luminous Doctrine, built churches, and translated their Sacred Books."

It is proved, then, that a translation was made from Syriac into Chinese, around the year 631. Syriac missionaries used the Harmony of the Gospels. This Museum version is a Harmony of the Gospels, and follows in its direct simplicity the wording used in the Syriac Church of the East.

According to its usual custom, the Church of Rome attempts to claim the credit for this original translation. But the facts do not bear this out.

Wherever Roman translations are available, they are not content to give the pure, undiluted Scripture.

### **LIGHT FROM THE EAST**

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