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Vol. V. No. 7.

KAMLOOPS WAWA.

July, 1896.

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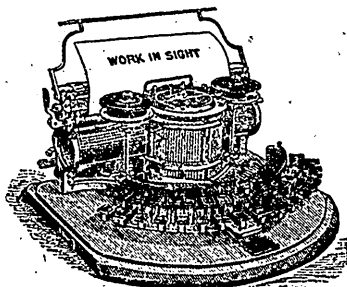
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There was an error in last issue, where it was mentioned that the first party of Missioners to this country came in one month from the banks of the Mississippi to the Pacific coast, in 1847. It should have read five months, two months more from New York, and two other months from France to New York, making nine months for the voyage altogether.

.

How things are changed! On the second May last, the Bishop of New Westminster received a telegram informing him that four sisters had just left France for British Columbia. On May 11, a second message stated that they had left Montreal that very morning, and they arrived at Ashcroft on Saturday morning, May 16, and started at once on a special stage for William's Lake, in company of the Bishop and an Indian girl from the Lower Frazer, who offers herself to live with the sisters, and to be affiliated to their order.

Rev. Father Le Jacq writes from William's Lake: "The Sisters have arrived; they reached here one week before we expected, so that a limited number of Indians could come to greet them on their arrival. It was Sunday, May 17. The party arrived at Mr. Murphy's, 141 Mile House, about half-past three in the afternoon. Mr. Murphy's son, Johnny, drove at once with the Bishop to St.

Joseph's Mission, which is seven miles distant, while the sisters waited a few hours at Mr. Murphy's in order to give us time to prepare their reception. A procession was organized to meet them, headed by the cross, then the school children on a double file, followed by the Indians, the few white people that could be present, and lastly, the Bishop, accompanied by the Fathers in surplice. At the place where the sisters alighted from their carriage, a carpet had been spread, where they knelt to receive the Bishop's blessing, who gave them the cross to kiss, and read some prayers, after which the procession started towards the church, the school brass band playing its marches, to which the school girls responded in English hymns, and the Indians in Chinook tunes. At the door of the church the sisters knelt again, the Bishop aspersing them with holy water. They were then led to the kneel stands that were prepared for them near the communion rails; the Blessed Sacrament was then exposed, and a "Te Deum" sung to return thanks to God for having sent us those good sisters. After the Benediction, the Indians arranged themselves on file between the church and the convent, to shake hands with the sisters as they passed from the church to their new home.

The sisters belong to the Congregation of the Instruction of the Infant Jesus, at the Puy, France. Their

Mother House is at the Puy. Mon-sieur Guillois, Bishop of the Puy, is their actual Superior-General or Director.

Here is an account of their origin : "It was in 1667, Rev. Mr. Tronson, pastor or curé of St. George, an important parish in the city of 'The Puy,' very much afflicted at the ignorance in religious matters of a number of females living in a neighboring hospital, had the happy thought of asking one of his penitents, who was eager for good works, to go and visit those poor women, and teach them their prayers and catechism. The person chosen for that eminently pious work was Anne Marie Martel, daughter of a lawyer in the city of The Puy.

"The young lady succeeded wonderfully in her undertaking, and then Mr. Tronson desired her to go and work in the same manner among the groups of women who would assemble then, as they do even now, in the streets of the Faubourg St. Laurent, for the manufacture of lace. The good work had such results that the parish was soon remodeled. Mr. Tronson designated some other persons to assist Miss Martel in that undertaking, and sent her to exercise the same apostolate in the Parish of St. John, where, under Miss Martel's action, the young ladies became and remained models of Christian virtues. Mr. Tronson, who is considered as the founder of the congregation, was ably seconded by his vicar, Mr. Gros-son.

"Soon the new company of Apostles extended their action over the parishes outside the city. On Sundays the Reverend Sulpicians would welcome the crowds of pious persons brought in to their churches by those zealous ladies, and instruct them in special conferences or Sunday schools, just as is practiced even now at St. Sulpice in Paris.

"Miss Martel's apostolate lasted only six years. As she had been the first to start the glorious work, she was naturally the president of all their meetings. She died at the age of 28, in odour of sanctity. Without the least suspicion of herself or of her director, a new religious body had taken origin in the church. From that mustard seed was to spring out the congregation which is now called 'The Instruction of the Infant Jesus.' Before the French Revolution of 1793, the young ladies of the Instruction, mostly issued from noble families, would associate in the number of nine only at a time ; their primary obligation, as well as the primary object of their institution was the teaching of the Catechism, the presiding and direction of the numerous and sanctifying retreats of those times, and the training of persons for the teaching of the Catechism throughout the villages.

"But after the Revolution, the sisters of the Instruction, no more limited to the number of nine, established throughout the diocese of The Puy, and beyond its limits as well, convents where they devote themselves to all kinds of works connected

with the education of children, day schools, boarding schools, high schools, kindergarden, working houses, orphanages, establishments connected with seminaries, centres of manufacture, pilgrimages, houses of retreat, etc., etc."

Our establishment at William's Lake is the first one they have instituted outside the mother country.

The sister superior's name is Sister Aimée de Marie; the other sisters names are Sister Euphrasia, Sister St. Fabian, and Sister Felician.

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If you subscribe for two or more copies of the "Wawa," and receive only one, please inform the editor, and receive your missing numbers by first mail. All subscriptions to the "Wawa" are counted from January to December, inclusive. If you have not received the back numbers you are entitled to, please write to the editor.

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Rev. Father Marchal relates that, at his visit to the Osoyoos Indian Reserve last month, the house that was reserved for his habitation while in the camp, has been selected as a dwelling place by a kind of snakes as dangerous as rattle snakes. During the night they would crawl from under the floor, and go to drink out of his wash basin. During the day a couple of them came to warm themselves in the sun at the fire place, where the Father killed them. They measured four feet in length.

THE WAWA SHORTHAND.

In this number you will find two pages of shorthand exercises intended for the "Wawa" shorthand exercise book. The text of these exercises is taken from Bishop Gilmour's Catholic National Reader No. 3, and one needs only refer to that book for the key to these exercises.

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Page 153, Shorthand versus Longhand, one sees at a glance how the "Wawa" shorthand is five times shorter than the common longhand. Endeavour then, by steady and persevering practice, to acquire the same natural ease and speed in writing shorthand as you have now in writing longhand, and the result will be that you will be able to write five times quicker than you write now.

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The masters of the reporter's art have taken great care to discover the words that occur most often in English. Out of 30,000 words it has been found that 12,500 are only the repetition of 110 of the most common English words. If we take up a list of 200 or 250 of the most current words, we have there 50 per cent. or even 60 per cent. or more of any English text. So when one has learned

to write these couple of hundred words with the same natural ease as he has been accustomed to in writing longhand, he will have mastered 60 per cent. or more of the difficulties one meets in writing shorthand. In next issue of the "Wawa" will be found a list of 200 or more of those common words with their phonetic outlines, which it will be very useful to copy out and write over and over again a good number of times, at repeated intervals, so as to become able to write them as soon as possible with the most natural ease.

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When a person has become used to shorthand, one reads words instead of letters; one needs not tarry to spell the words that occur, but recognizes each word by its outlines, just as we recognize our friends on the streets by their dress, their manner or their appearance. Often even when a word is imperfectly written, we will recognize it if we are familiar with its outline, in the same manner as we recognize a friend by his hat or shoes, or any other way when the entire person is not visible to us.

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The "Wawa Shorthand Instructor" is now under preparation and will be out of press soon after

the present issue. The price will be 15 cents per copy.

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The "Wawa Shorthand" will always endeavor to follow the pronunciation indicated in Webster's Unabridged Dictionary. Some words will present more or less difficulty; they will be represented as nearly as possible, when not exactly in the same way as in Webster's.

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In the exercise pages of this number, the large quarter circle has been employed to represent "w," when followed by "e" or "i," as in "with," "where," "which," etc. Besides, the position that can connect without angle with the following vowel has been selected, in accordance with the principal rule of this system of shorthand—"Avoid Angles" whenever you can.

.

The vowel "i" in first, "e" in her, the vowel "o" in world, "u" in curl, have the same sound; they could be represented uniformly in shorthand. Yet, as the sound of those vowels followed by the consonant "r" cannot be mistaken, no matter which is the vowel, they can be represented in shorthand by their correspondent vowels as well as in longhand.

<p>1. "ك. ! . 2 2. "دق م ل. !" 3. " 4. " 5. " 6. " 7. " 8. " 9. " 10. " 11. " 12. " 13. " 14. " 15. " 16. " 17. " 18. " 19. " 20. " 21. " 22. " 23. " 24. " 25. " 26. " 27. " 28. " 29. " 30. " 31. " 32. " 33. " 34. " 35. " 36. " 37. " 38. " 39. " 40. " 41. " 42. " 43. " 44. " 45. " 46. " 47. " 48. " 49. " 50. " 51. " 52. " 53. " 54. " 55. " 56. " 57. " 58. " 59. " 60. " 61. " 62. " 63. " 64. " 65. " 66. " 67. " 68. " 69. " 70. " 71. " 72. " 73. " 74. " 75. " 76. " 77. " 78. " 79. " 80. " 81. " 82. " 83. " 84. " 85. " 86. " 87. " 88. " 89. " 90. " 91. " 92. " 93. " 94. " 95. " 96. " 97. " 98. " 99. " 100. ""</p>	<p>1. "ك. ! . 2 2. "دق م ل. !" 3. " 4. " 5. " 6. " 7. " 8. " 9. " 10. " 11. " 12. " 13. " 14. " 15. " 16. " 17. " 18. " 19. " 20. " 21. " 22. " 23. " 24. " 25. " 26. " 27. " 28. " 29. " 30. " 31. " 32. " 33. " 34. " 35. " 36. " 37. " 38. " 39. " 40. " 41. " 42. " 43. " 44. " 45. " 46. " 47. " 48. " 49. " 50. " 51. " 52. " 53. " 54. " 55. " 56. " 57. " 58. " 59. " 60. " 61. " 62. " 63. " 64. " 65. " 66. " 67. " 68. " 69. " 70. " 71. " 72. " 73. " 74. " 75. " 76. " 77. " 78. " 79. " 80. " 81. " 82. " 83. " 84. " 85. " 86. " 87. " 88. " 89. " 90. " 91. " 92. " 93. " 94. " 95. " 96. " 97. " 98. " 99. " 100. ""</p>
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THE WAWA SHORTHAND
SHORTHAND EXERCISES.

2. 0. 2. 0. 2. 0. 2. 0.	e a - o t, v - n.
β, n 0 0 0 0 0 0 0 0	u v 0 0 0 0 0 0 0 0
√. 0 0 0 0 0 0 0 0	0, - a. 0 0 0 0
n 0 0 0 0 0 0 0 0	0 0 0 0, - 0.
a p. - 0 0 0 0 0 0	4. - 0 0 0, - 0
√ 0 0, - e - 0 a -	0 0, 0, - 0, 0
N a a v, v v v,	u d - 0 0 0, 0
√ 0 0 a - u d l	0 0 0, 0, 0,
0 0 0 0 0 0 0 0	e 0 0 0, - 0
- 0 0, - 0 0 0 0 0	0 0, 0 0 0.
t - n; - 0 0 0 0 -	0 0 0 0 0 0 0 0
i, n; 0 0 0 0 - u	e a. 0, - 0 0
- d u. 0 0 0, - 0	0.
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n - 0 0 0 0 0 0 0 0	n. e - 0, - 0 0.
3. 0 - 0 - 0 0 0 0	0 0. 0 0 0 0 0
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u 0 0 0 0. 0 0 a	0 0 - 0.
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0 0 0, 0 0 - 0 0	

THE IMITATION OF CHRIST.

V'8'3, 0V n9.	4-4A.-52k
5.0'c50v	0-4A'→0→
u h-m-gie	u-m-r-v.
hu-vi-vue	05V-0503.
→e. h'kz, +	h, 07 n/a -
0210p w hē	h a a t
24e n9-4, 20	-2→2p h a l
h r h. 0m	p-h-a-l, +h-a
V. 4-→a n9	h. + h'g
0, v r 212y0	u-p, 0u p
v a t, l a r v	v'g, 0u n.
20 h v a p o l	u g a s, -E d 0
0m v l	a-e a 2
-60 v d e e	u-p, 0e f
h-p 4 p e	d h e e 7, e i
a v l. a s	65 p
v h, -v h' d?	-u v h, i
0 h' d u -h' i	0 u -y a d i
-0 2 4 → v	-h' u g v.
→ a 7	
-h' a 7 → h' a l	Chapter IV.
h i -0 → d 2 h	g u. d e.
a.	i. v h' d i v. l.
6. 0! 0 2 -a-16	v'0 v 0 d' h' i
a-0 2 v! 0-0	L h' d -m' h' -a.

Dear = 14.	∫ = 2½.	cousin = 21.	∩ = 2.
me = 9.	∩ = 1½.	Ellen = 17.	∫ = 2.
I = 3.	∞ = 2.	who = 13.	∩ = 3.
can = 12.	∫ = 2.	has = 12.	∩ = 3.
not = 11.	∫ = 2.	u = 5.	∞ = 1.
button = 20.	∩ = 2.	maid = 18.	∩ = 2.
my = 11.	∩ = 2.	to = 7.	∩ = 2.
shoe = 13.	∩ = 2.	tend = 14.	∩ = 2.
said = 15.	∩ = 2½.	to = 7.	∩ = 2.
Grace = 18.	∩ = 3.	her = 10.	∫ = 2.
and = 13.	∩ = 1.	I = 3.	∞ = 2.
no = 8.	∫ = 2.	have = 14.	∞ = 2.
one = 10.	∫ = 3.	no = 8.	∫ = 2.
offers = 18.	∩ = 4.	one = 10.	∫ = 3.
to = 7.	∩ = 2.	to = 7.	∩ = 2.
help = 13.	∩ = 3.	wait = 16.	∩ = 2.
me = 9.	∩ = 1½.	on = 8.	∞ = 1.
I = 3.	∞ = 2.	me = 9.	∩ = 1½.
wish = 15.	∩ = 2.	why = 14.	∩ = 4.
I = 3.	∞ = 2.	how = 13.	∩ = 3.
were = 13.	∫ = 2.	can = 12.	∫ = 2.
like = 13.	∩ = 3.	you = 12.	∩ = 1.
Total: 251.	49.	Total: 252.	46½.

I, Work day.—S, Sunday.—O, Fast day.—Q, Fast day where flesh meat is allowed.—F, Feast of obligation.—X, Christmas.

1896.		1897.	
JY.	5. S I I I I I I	JA.	1. F I
	12. S I I I I I I		3. S I I I I I I
	19. S I I I I I I		10. S I I I I I I
	26. S I I I I I I		17. S I I I I I I
AU.	2. S I I I I I I		24. S I I I I I I
	9. S I I I I O I		31. S I I I I I I
	16. S I I I I I I	FE.	7. S I I I I I I
	23. S I I I I I I		14. S I I I I I I
	30. S I I I I I I		21. S I I I I I I
SE.	6. S I I I I I I		28. S I I O O O O
	13. S I I O I O O	MA.	7. S O O O O O O
	20. S I I I I I I		14. S O O O O O O
	27. S I I I I I I		21. S O O O O O O
OC.	4. S I I I I I I		28. S O O O O O O
	11. S I I I I I I	AP.	4. S O O O O O O
	18. S I I I I I I		11. S O O O O O O
	25. S I I I I I O		18. S I I I I I I
NO.	1. F I I I I I I		25. S I I I I I I
	8. S I I I I I I	MY.	2. S I I I I I I
	15. S I I I I I I		9. S I I I I I I
	22. S I I I I I I		16. S I I I I I I
	29. S I I O I O I		23. S I I I F I I
DE.	6. S I F O I O I		30. S I I I I I O
	13. S I I O I O O	JU.	6. S I I O I O O
	20. S I I O O X I		13. S I I I I I I
	27. S I I I I		20. S I I I I I I
			27. S I I I I I O

<p>Jamie Falardeau. 1000 500 200 100 50 25 10 5 2 1 0</p>	<p>3, 20 100 100 100 100 100 100 100 100 100 100 100 100</p>	<p>100 100 100 100 100 100 100 100 100 100 100 100 100</p>
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Illustration of a group of people in a boat, likely related to the budget or the article's theme.

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1. ဘုရားရှင်
 ၂။ နေ့စဉ်
 ၃။ နေ့စဉ်
 ၄။ နေ့စဉ်
 ၅။ နေ့စဉ်
 ၆။ နေ့စဉ်
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 ၈။ နေ့စဉ်
 ၉။ နေ့စဉ်
 ၁၀။ နေ့စဉ်

R. I. P.

2. နေ့စဉ်
 ၃။ နေ့စဉ်
 ၄။ နေ့စဉ်
 ၅။ နေ့စဉ်
 ၆။ နေ့စဉ်
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3. နေ့စဉ်
 ၄။ နေ့စဉ်
 ၅။ နေ့စဉ်
 ၆။ နေ့စဉ်
 ၇။ နေ့စဉ်
 ၈။ နေ့စဉ်
 ၉။ နေ့စဉ်
 ၁၀။ နေ့စဉ်

3. 66. 4. 66. 5. 66. 6. 66. 7. 66. 8. 66. 9. 66. 10. 66. 11. 66. 12. 66. 13. 66. 14. 66. 15. 66. 16. 66. 17. 66. 18. 66. 19. 66. 20. 66. 21. 66. 22. 66. 23. 66. 24. 66. 25. 66. 26. 66. 27. 66. 28. 66. 29. 66. 30. 66. 31. 66. 32. 66. 33. 66. 34. 66. 35. 66. 36. 66. 37. 66. 38. 66. 39. 66. 40. 66. 41. 66. 42. 66. 43. 66. 44. 66. 45. 66. 46. 66. 47. 66. 48. 66. 49. 66. 50. 66. 51. 66. 52. 66. 53. 66. 54. 66. 55. 66. 56. 66. 57. 66. 58. 66. 59. 66. 60. 66. 61. 66. 62. 66. 63. 66. 64. 66. 65. 66. 66. 66. 67. 66. 68. 66. 69. 66. 70. 66. 71. 66. 72. 66. 73. 66. 74. 66. 75. 66. 76. 66. 77. 66. 78. 66. 79. 66. 80. 66. 81. 66. 82. 66. 83. 66. 84. 66. 85. 66. 86. 66. 87. 66. 88. 66. 89. 66. 90. 66. 91. 66. 92. 66. 93. 66. 94. 66. 95. 66. 96. 66. 97. 66. 98. 66. 99. 66. 100. 66.

93. The Promise of the H. Ghost.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

94. The Ascension.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

וְהָיוּ אֲנִי וְהַאֲבָהוּתָא וְיֵשׁוּעַ
 וְהַאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ

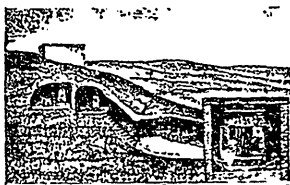
95. An Observation.
 ... 0 - 00.
 1. וְהָיוּ אֲנִי וְהַאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ
 וְהָאֲבָהוּתָא וְיֵשׁוּעַ וְהָאֲבָהוּתָא
 וְיֵשׁוּעַ וְהָאֲבָהוּתָא וְיֵשׁוּעַ





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בית הקדוש של לורטו
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 מ"ר
 ויש בו
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 ויש בו
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ἡ γὰρ οὐρανὸς ἡμῶν ἡμεῖς ἐσμὲν ἡμεῖς
καὶ ὁ οὐρανὸς ἡμῶν ἡμεῖς ἐσμὲν ἡμεῖς



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