

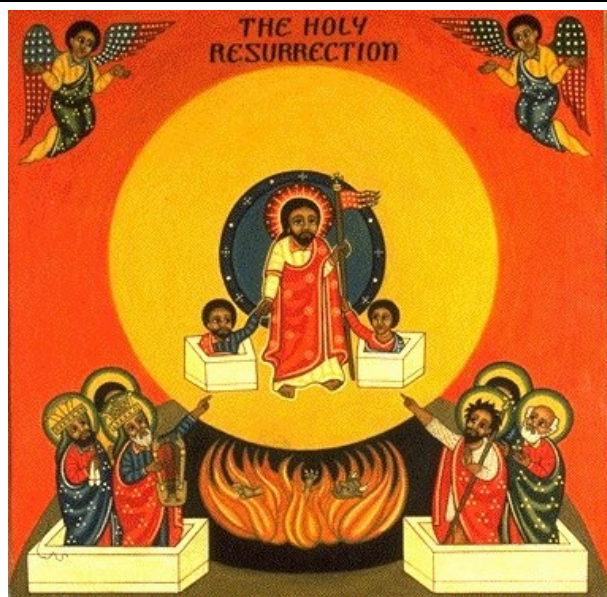
Holy Saturday- Bright Saturday

The Song of Songs is story of lovers. It is a song between the soul and God. Good Saturday is a day when the One who seeks the souls of humans finally pays the ultimate price and the two meet each other.

Readings: Revelation 1:1-22:21 Acts 22:2-30 Matthew 27:62-66 Ps151:1 Mark 16:1-20 Mark 16:1-20

Readings for Easter:: Matthew 28:1-8

Fasika-Tinsa'E- Resurrection



+LET ALL SAY+:

Kristos Tensia Emutan
BeAbi Hayle weSiltan
Asero lesatan
Agazo leAdam
Selam
Emye ezese
Kone
Fiseha weSelam!

Christ has risen from the dead
With great power and authority
He chained satan
He freed Adam
Peace
Henceforth
Prevail
Joy and Peace!

Glory be to the Holy Trinity forever and ever, Amen!

Journey through Semune Himmamat Holy Week (Hosanna- Tinsa'E)



*But He was wounded for our transgressions, He was bruised for our iniquities;
The chastisement for our peace was upon Him, And by His stripes we are
healed.*

Isaiah 53:5

Compiled by the Youth Outreach Committee under the
Eritrean Orthodox Tewahdo Sunday School of the US and Canada

What is Holy Week?

+Without question, the Holy Week is the holiest week of the entire year. It is the week, Christ's crucifixion and resurrection are the foundation upon which is built the whole fabric of Christianity. This as a guide through the journey of our Lord Jesus Christ through His passion and crucifixion.



+During Holy Week the Church reenacts before us the entire passion of Christ. We do, within the confines of the church building, what the early Christians did in Jerusalem every year during this week. The early Christians used to celebrate Holy Week by visiting and praying at each site where the events had originally taken place.

+The early Church had understood the great importance of Holy Week and took several steps to devote this week to the Lord. The level of asceticism (fasting, prayer, sigdet, vigil) was at its maximum. They only ate bread and salt, abstaining from any cooked food or dessert. They considered it inappropriate to taste anything sweet while commemorating the suffering of the Lord and also tried to avoid the distractions of cooking. Women did not wear jewelry or make up, and devoted all of their time for worship and devotion. Most Christians also abstained from food from Good Friday until Easter service, spending the whole week in the church.

+Our blessed Church has set the schedule of prayers and readings to correspond with the journey, the teaching, and the events that lead up to the crucifixion. The hymns, sermons and meditations are so expositive that the catechumens and the congregation used to learn the entire story of Christ during this one week.

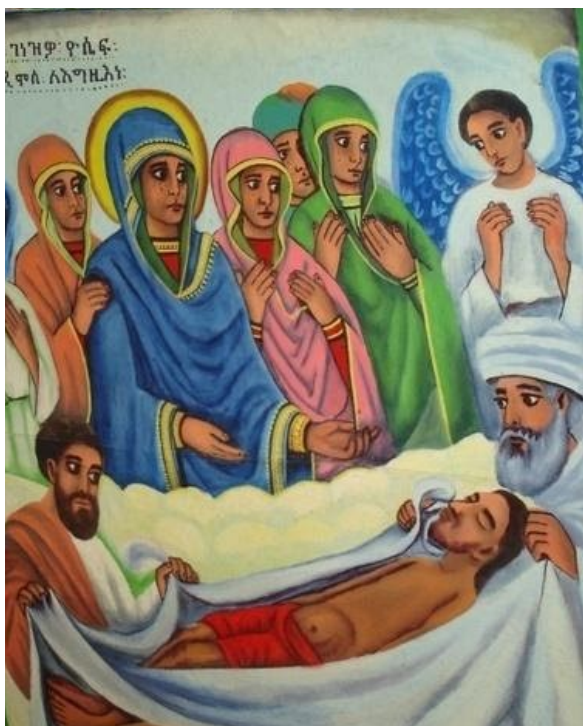


Tewahdo Church Tradition During Holy Week

1. Priests don't carry their crosses and likewise we don't kiss the cross this week. This is because the Cross's honor and strength was revealed after the Crucifixion of our Lord and Savior. From Monday to Friday, during Passion Week, things are symbolized through Old Testament references. In the Old Testament, Christ had not yet been crucified on the Cross, so for that reason we do not kiss it. Furthermore, the sacraments of Confession and Baptism are not performed; funeral services (FitHat) are also not conducted.
2. We don't kiss each other in greetings. In order to show that we are not like Judas and to renounce his betrayal. Judas used a kiss to show the soldiers to arrest Christ therefore he betrayed Jesus Christ with a kiss. This does not mean that those that do greet each other with a kiss are in sin, but it is to symbolize that the peace will not last.
3. The prayers of this week are distinctly chosen; they include, Psalms, Praise of the Virgin Mary (Wdasie Maryam), The Passions of the Cross (Himamate Mesqel), Dirsane Mahyewin, and chiefly the Holy Bible. The struggles (Gedlitat), descriptions, and stories of the angels and saints (Melki'a) are not recited as this week is consecrated for the remembrance of the sufferings of Christ only.
4. During Passion week; we are to fast, prostrate, and pray even more than we've been doing throughout the Great Lent. We are to deny our fleshly desires and anything that fuels them. This is the time that Our Lord Jesus Christ was beaten until His wounds became one and His bones peaked out from His skin. The Passion week of sufferings is a week dedicated to remember Jesus' torture and scourge for the sake of the salvation of human beings. Thus we are to offer prayers, prostration, and abstinence to share in His sufferings and His ultimate victory.
5. As we know there are days we are NOT to prostrate. These include major feast days during the month; St. Michael(12), St. Mary(21) and BeAle EgziAbhier (29); Saturdays and Sundays. However, during Passion Week our Church becomes highly passionate in prayer and prostration throughout the week despite the occurrence of feast days. This is because Passion Week is greater than all the church holidays. Moreover, it only happens once a year so we dedicate it to prostration and asking for forgiveness.
6. Fasting during Passion Week is a bit different from the rest of the Great Lent. We are to fast until the stars fill the sky (7pm). Those who have the strength eat every other day; for example, if they fast all day Monday they eat after 7 pm on Tuesday. They continue to fast all day Wednesday and eat Thursday after the church service is done. Those who have strength also are to abstain from any kind of food from Thursday night both Friday and Saturday, ending Sunday past midnight (Tinsaie, Resurrection Sunday). Akflot is an extended period of fasting starting from Friday until midnight into Resurrection Sunday. Our Virgin Mother St. Mary along with the Apostles did not eat or drink from the time Jesus was taken and crucified until He resurrected. In line with this practice, Orthodox Tewahdo faithful who have the strength to abstain from any kind of food for two to three days can fast on both Friday and Saturday, ending Sunday midnight. But those who have not the strength fast on Saturday only. Akflot is known as the deep fasting days among the Eritrean Tewahdo church members.
(Luke 5:5-35; Fetha Negest Article. 15 No. 57)

Lamentations of Virgin St. Mary, Mother of God

When the mother of God saw this, her Son's suffering, she wept bitterly, saying, "My child, what unjust death and no one suffer with you. Peter doesn't accompany You-- he said to You, "'Even if I have to die with You, I will not deny You!" [Mt. 26:33]. Tomas has left You-- he said, "Let us also go, that we may die with Him." [11:16]. "a sword has gone through my heart, O Son," said the Virgin in her grief, as she beheld Christ her son and Master hanging on the tree, "and my heart is sorely rent, O Master, from my grief, as Symon once told me of old. But do you now arise, O Word. And I Pray Thee, O Immortal one, do you glorify your mother and and maid with this."



+ Sigdet + - Prostrations

Fasting is accompanied by prostration: Prostration is in fact a series of successive prostration accompanied by short prayers.

The Church combines prostration with abstinence from food for a number of hours. Thus, on days when abstinence is not allowed, - e.g. feast days, Saturdays, Sundays, and the fifty days following Easter - then prostration are also not permissible. A belly full of food is not fit spiritually or bodily for prostration. Prostration are therefore better observed in the early morning or at any time during fasting before food is eaten.

Prostration may be a form of self-abasement before God. Every prostration, man rebukes himself before God for on of his sins and asks for forgiveness, saying: I have sinned, O Lord, in doing this or that, so please forgive me. I have desecrated Your temple, so please forgive me. Forgive me, for I am lazy, negligent.... etc. Prostration may be accompanied by prayers of gratitude and praise.

Spiritual preliminaries, such as self-examination or any spiritual reading to soften the heart, may precede prostration.

Did you know???

The Sacrament of Holy Communion was instituted on Holy Thursday on Holy Week.

During this week we refrain from greeting each other with a kiss to remember and renounce the act of betrayal by Judas.

We read the Song of Songs during this holy period along with other Passion Week specific Biblical Literature.

There is no Fit'hat, funeral service prayers on Holy Week, to keep our focus entirely on Our Lord, God, and Savior Jesus Christ.

Black veils cover the pictures and the curtain in order to change the atmosphere into a mourning atmosphere.

Longinus, the soldier that pierced, Jesus' side, later believed in Our Lord Jesus after he had heard and seen of all the miracles Jesus performed from birth until death and became a martyr for Christ.

Kyrielison means "Lord have mercy", in Greek.

The Prophecy	The New Testament
I did not defend Myself, but offered My back to be lashed	Jesus was delivered to be lashed Mark 15:15
...and My cheeks to be slapped	And they slapped Him. John 19:3
And I did not turn my face away from the shame of the spitting. Is.50:4-9	And they were spitting at His face. Mark 15:9
They conspired between them-selves saying: let us tie the innocent. Is.3:9-15	They tied Him and took Him. Matthew 27:2

Holy Week

Hosaena- Tinsa'E

<p>Hosaena (Palm Sunday)</p> <p>Readings: Zech.9:9 Matthew 21 Mark 11:10</p>	<p>Hosaena means: “Save Us” They were saying what is to be fulfilled through the suffering, crucifixion, death, and resurrection of Christ the Savior. “Save Us, O’ King of Israel. Saying: Blessed Is He Who Comes, In the Name of The Lord (Biruk Zeymits Besim Igziabher)</p>
<p>Holy Monday Readings: Mark 11:13-26 Isaiah 5:21-30 Psalms 29:1-2 Matthew 21:18-22</p>	<p>Our Lord, God, and Savior Jesus Christ spent this whole day in Jerusalem and in the evening He returned to Bethany, the village of Lazarus and his sisters, where He told the disciples that he will suffer and will be crucified and die and on the third day, He will rise again! On this day He also cursed the fig tree because it was full of leaves but had no fruits, symbolic of the Jewish nation.</p>
<p>Holy Tuesday Readings- Matthew 26 John 8:12-20</p>	<p>He returned to Jerusalem, His disciples were surprised to see the fig tree has weathered away completely. He told them about the parable of the prodigal son, the bad (vineyards’ men), and he told about the destruction of Jerusalem, and the end of the world and His second coming.</p>
<p>Holy Wednesday Readings- Matthew 26:1-5 Proverbs 1:1-33 Ps 41:6-7</p>	<p>On this day we learn about the extreme love of Mary of Bethany , as she sacrificed her livelihood in order to anoint Our Lord, God, and Savior Jesus Christ with expensive perfume for His burial. Judas had criticized her for wasting the cost of this perfume on Christ by saying it could have been used for the poor. But Christ encourages her work and service for Him, for she had done this for His burial. Mary gave out of her heart; Judas had criticized her out of his selfishness. Mary sacrificed her life and all her money for Christ; Judas stole from the moneybox and betrayed Him for 30 silver coins. Judas also sought opportunity to betray Jesus. According to Church tradition, kisses and greetings are forbidden from the First Hour of the Eve of Thursday(Wednesday night) until the end of the Divine Liturgy on Bright Saturday. This is to remember the betrayal of Christ by Judas with a kiss. Judas Iscariot went to the High Priest s planning on how to capture Jesus and betray Him. They planned to capture Him the next day and gave Judas 30 pieces of silver</p>
<p>Holy Thursday (There is Kidase at Church) Readings- Luke 22:1-13 Psalm 51:1-19 1 Tim. 4:19 John 13: 1-20 1 Corith. 11:23-34 John 13:1-17:26 Matthew 26:47-58</p>	<p>Jesus instituted the Godly Supper, giving us the bread that comes from heaven, the giver of life -- His Holy Body and His Precious Blood. He fulfilled the prophecy, showing them its content. Jesus replaced the first covenant, eating the Passover meal, with a new covenant. “...after supper, He took bread and the cup and gave it to them saying 'take, this is my body... this is my blood which is the new covenant do this in memory of Me.’”(John 20). He also washed their feet. On the same day Jesus foretold Peter about his denying Him three times. He then went to the Garden of Gethsemane where He prayed with such anguish that His sweat turned into blood. An Angel appeared to comfort Him saying: “Yours is the strength, the glory, the blessing and the majesty o Emanuel, our God and King ” (Amanuel Amlakie, Leke Hayl Kibre weSibhat weInze iske leAlem) which is the only psalm the church keeps repeating the whole Holy Week. Judas arrived with an armed crowd on behalf the High Priests to Arrest our Savior.</p>

Semune Himmamat Hymns Cont.

Thine is the Power, the Glory, the Blessing and the Honor, forever Amen, Emmanuel our God and King. Thine is the Power, the Glory, the Blessing and the Honor, forever Amen, Our Lord Jesus Christ. Thine is the Power, the Glory, the Blessing and the Honor, forever Amen.

Thine is the power, you are my God and fortress for You became my Helper, and I pray to Youu saying (with zema):

Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

For being the true and one God, and worshiped as a Trinity, for being the Life Giver, for His Kingdom, for being a Savior and Messiah, and for all the passion and sickness He took for us on the Cross, we give praise and worship you God.

For Thine is the Power, the Glory, the Blessing and the Honor, forever Amen, Our Lord Jesus Christ". (3x)

Our Lord and God Jesus Christ came and saved us by enduring all our sin. We are healed by His Wounds, and for that we worship Him, praise His name for He save us out of His generous Mercy.

Then, the priest read books and prays the praying of forgiveness. the deacon will ring the bell and people will say:

People: God Have mercy on us!

Kyrielison and “Naynan” are a Greek word to mean O Lord Have mercy on Us. “Ebnodi”, “Taos”, “Masias” and “Tubsta” are the name of our Lord and God Jesus Christ.

(On Holy Thursday):

The Lord gathered the disciples around Him and, in humility, He bent down to wash the disciples' feet. He taught wisdom and became their Father and Mother, Hallelujah.

Semune Himmamat Hymns

Leke Hayle Kibre weSibhat we'Ezez iske le alem
 Amanuel Amlakye leke Hayle Leke Hayle Kibre weSibhat we'Ezez iske le alem
 O Igzieye Eyesus Kristos Leke Hayle Kibre weSibhat we'Ezez iske le alem
 we'Ezez iske lealem alem Haliye wetsewenye wi'Etu Igzieye Isme Konkeni

Redaeye Ebel Beakotiet

Abune Zebesemayat! Yitkedes Simike! Timsa Mengistike! Weyikun
 Fekadeke! Bekeme Besemay Kemahu Bemedir! Sisayene Zelele Iitene
 Habeneyom! Hidig Lene Abesane Wegegayene! Keme Nihinenee Nihidig! Leze
 Abese Lene! Etabiane Igzeeo Wiste Mensut! Ala Addihanene Webalihane! Im-
 kwulu Ikuy! Isme Zeake Yeite Mengist! Hayl We Sebhat Lealem alem Amen

LeAmlak yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leSilus yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leMaheyawi yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leEbeyu yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leEzezu yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leMengistu yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leEyesus yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leKristos yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leHimamu yidelu Kibre weSibhat we'Ezez Iske lealem alem
 leMeskelu yidelu Kibre weSibhat we'Ezez Iske lealem alem

Leke yidelu hayl, leke yidelu sibhat, weleke yidelu akotiet, O Igzieye Eyesus
 Kristos le alem alem (3x)

Kristos Amlakine Zemetsa wehame beintee-ane behemamatihu biezewine Ni-
 sebeho wenalel Semo hebure isme wi'itu gebre Medhanite bebzhe sehlu
 weMihretu

Then, the priest read books and prays the praying of forgiveness. the deacon will
 ring the bell and people will say:

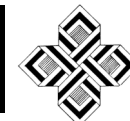
People: Igzee'o Teschalene

Kyrielison Kyrielison Kyrielison Kyrielison
 Kyrielieson Kyrielison Ebnodi Naynan Kyrielison
 Kyrielieson Kyrielison Taos Naynan Kyrielison
 Kyrielison Kyrielison Masias Naynan Kyrielison
 Kyrielison Kyrielison Eyesus Naynan Kyrielison
 Kyrielison Kyrielison Kristos Naynan Kyrielison
 Kyrielison Kyrielison Amanuel Naynan Kyrielison
 Kyrielison Kyrielison Tubsta Naynan Kyrielison

(On Holy Thursday):

Hawaryatihu kebebe egre ardaihu hatsebe konomu Ab weEme wemeheromu
 tebebe Haleyula

Arbi Siqlet- Good Friday



First hour (6 am)- Jesus began to be judged in front of a series of councils. The chief
 priests convened together and condemned the Savior so that they might deliver Him to Pi-
 late to kill him. False witnesses came forth to falsely accuse Him. The "fierce witnesses"
 mentioned in Psalm 35:11 specifically refers to these false witnesses at the trial of Christ.
 Readings- Psalm 34: 23, Matthew 27:1-145 Luke 22:65-end John 18:28-end

Third hour (9 am) -begins the painful torment of Lamb. After Pilate washes his hands, the
 soldiers took Him into the common hall, paraded around Him, stripped Him and divided his
 garments. All of this was prophesied about in Psalm 22:17, "They look and stare at Me. They
 divide My garments among them, and for My clothing they cast lots."They dressed Him in a
 scarlet robe, platted a crown of thorns, and placed a reed in His hand. Readings-Walking
 down the Via Delarosa, (the way of Suffering), the tormenting began Ps. 22:16-17, Matthew
 27:15-26, Mark 15:6-15, Luke 23:13-25, John 19:1-12, Ps. 22:16-17

Sixth Hour (12 pm)- Hour of Crucifixion- In the Jewish times, the lambs that were used
 for the temple sacrifices were born in Nazareth, grazed throughout Jerusalem, and then
 slaughtered on Golgotha outside of the temple. This practice becomes an amazing foreshad-
 ow of Christ, the true and perfect Lamb of God. Isaiah 53 is one of the most powerful selec-
 tions read in the entire week. It tells of the crucifixion, the burial, and the inheritance of sal-
 vation in deeply prophetic manner. Readings- Ps. 21:33, Matthew 27:27-48, Mark 15:16-33,
 Luke 23:27-44, John 19:13-27

Ninth Hour (3 pm) - Death on the Holy Cross, at the Cross, the Church contemplates the
 great love manifest on the Cross while our Savior went through the unknown, the terror of
 human kind -- death. How blessed is this unique moment of death! It is the moment the
 devil was terrified and tied, the moment those who had slept in hope rejoiced. The dead
 were considered dead in their bodies, but their souls considered alive in God. (II Peter 4:6).
 This is also the moment the thief entered Paradise, opening the door to the humankind.
 Once our Savior had gone through the terror of death, this terror vanished. No longer
 would those who die in Christ, be enslaved by death, Reading- Ps. 78:45, Matthew 27:27-
 45 Mark 15:16-33 John 19:13-27 Isaiah 25:1-12 Philippians 2:1-18 Psalms 69:21-22 Luke
 23:45-46 John 19:28-30

Eleventh Hour (5 pm) -Joseph and Nicodemus took, Our Lord down from the Cross At
 this hour, the Scriptures have been fulfilled as our Savior had said (John 19:30).Moses struck
 the rock in the desert, and water poured out that saved the life of the people of Israel. When
 the soldier pierced the side of our Savior on the Cross, blood and water came out. It is now
 up to us to satisfy our thirst from the waters of life. Readings- Psalms 143:6-7 Matthew 27:51
 -56 John 19:31-37 Luke 23:47-49 Zephaniah 3:1-8

Twelfth Hour (6 pm)- Good Friday ends with the Twelfth Hour. The Romans' conduct
 was to leave the crucified bodies on the crosses for the birds to prey. The Jewish people used
 to throw the bodies in a pit where garbage and sewerage were to be burnt. Joseph of Arima-
 thea requested Pilate to let him take Jesus' holy body. Nicodemus, who disagreed with the
 Assembly on their condemnation of Jesus (John 7: 50-52), helped Joseph for the inhumation
 with perfumes and pure linen, as predicted by Isaiah(53:9). Readings- Song of Songs 4:14-16
 & 5:1-2, Luke 23:50-56, Psalms 143:6-7 John 19:38-42 Psalms 109:1-31

How do we enjoy the most spiritual week of the year?

1. Our behavior inside and outside church:

It is very noticeable that many people during Passion Week act very differently inside church than they do outside church. Inside church... black curtains, sad hymns, solemn readings, and complete concentration on the suffering of Christ. However, outside of church, we often laugh, joke around, socialize, think and talk about many worldly issues. We lose all the spiritual depth that we gained inside church. Let us concentrate our thoughts, conversations, and meditations around the events of this Holy Week and the passion of our Savior.

2. Retreat:

During our regular fasting days, we put the words of the Bible before us, "Consecrate a fast, call a sacred assembly " (Joel 1: 14). How much more then should we apply this commandment during Holy Week? This week should be characterized by solitude and retreat with God by staying away from idle discussions, various means of entertainment and pleasures. Reserve your time for God and to spiritual activities worthy of this week.

3. Follow the steps of Christ:

Meditate on the events of the week one by one, from Palm Sunday when Christ refused His worldly kingdom and the Jews gave up their hopes in Him, until they crucified and buried Him. On Palm Sunday, ask yourself: Is Christ King and Lord over everything in my life? Do I, like Christ, turn down worldly glory for spiritual and eternal glory? And during the "general funeral" afterwards, consider yourself attending your own funeral (because during this week the church will not hold funeral services). Also, when the church denounces Judas' betrayal with a kiss on the eve of Wednesday, ask yourself in prayer, "How often, O Lord, have I betrayed You?" "How many times have I told You words of love in prayers, while my actions show the opposite and my heart is far away from You?"

4. Share in the fellowship of His suffering:

St. Paul said "That I may know Him and the power of His resurrection, and the fellowship of His suffering, being conformed to His death" (Philippians 3:10). Can we give ourselves an exercise this week to share in the fellowship of His suffering and be conformed to His death? (source of this article: St-Takla.org) Can we follow Him in His suffering and ascend with Him to the cross? Can we say with St. Paul "With Christ I have been crucified; it is no longer I who live, but Christ lives in me" (Gal. 2:20). Therefore, in order for Christ to live in us, we have to carry our cross and follow Him. If you have a cross in your life, don't complain about it, but rather rejoice in it and bear it for Christ's sake. "For to you it has been granted on behalf of Christ, not only to believe in Him but to suffer for His sake" (Phil. 1:29)

5. Asceticism:

Whoever puts the suffering of Christ before Him will not take any pleasure in eating, drinking or pampering the body. But in order to succeed in pursuing asceticism, we must satisfy our souls with spiritual food so that it may thrive and overcome physical hunger.

6. Spiritual readings:

Spiritual readings are also food for the soul. The church has organized for us a treasure of appropriate readings for every day of Holy Week. This consists of Gospel readings, Old Testament prophecies that correspond to the events of each day, spiritual explanations and sermons of the church fathers and on Holy Saturday (Apocalypse night) the church reads the entire book of Revelation.

7. Hymns:

The hymns of Passion Week are moving and full of spiritual depth. Also, Hymns, like reading, preserve thoughts from wandering and guides them in a spiritual direction.

8. Prayer:

We are to substitute personal prayers in their place. This is in addition to the intensive prayers of the church asking the Lord, who bore the sins of the world and died for us, to forgive and have mercy upon us according to His great mercy.