



**St. Nicholas
Orthodox Church**

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*Orthodox Church
in America*

Diocese of the West

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Christ is Risen!
Indeed He is Risen!

Христос воскрес!
Воистину воскрес!

Χριστὸς ἀνέστη!
Ἀληθῶς ἀνέστη!

ST. NICHOLAS NEWS

April 2026

THE PASCHA OF THE LORD

(after Fr. Alexander Schmemmann)

Christianity is not mere remembrance. It is lived—again and again, as if for the first time.

It takes flesh in what we do: in rites, in words, in music, in color. From the outside, it can look like repetition—ceremony, habit, even illusion. And if that is all it is, then the skeptic is right to walk away. **But standing inside her life—praying, fasting, singing, confessing, receiving—you discover that it acts on you.**

Holy Friday is not a pageant we observe at a distance. It is our world laid bare—betrayal, cowardice, violence, the quiet cooperation of “good” people with what they know is wrong. We do not need to imagine it. We recognize it.

And yet we dare to stand there. We dare to weep. We dare to wait at the tomb.

Because Pascha is not a memory. It is an encounter. Not with an idea. Not with a story. But with the living Christ.

We will shout “*Christ is risen!*” hundreds of times. And here is the question Pascha puts to us—whether we like it or not: **Do we actually believe He is alive?**

Because if He is, then everything changes. Not “eventually.” Not “spiritually.” Now.

Easter is not just the celebration of spring. It is the invasion of a new creation into **this** one. It is the beginning of a world where **darkness no longer has the final word—no matter how loudly it shouts.**

“Today the air is filled with the fragrance of spring, and all creation rejoices in its renewal...” (St. Thomas Sunday Exapostilarion)

But this is not sentiment. Not seasonal optimism. Creation is not simply turning a corner. It is being remade.

And if that is true—then we cannot go on living as though nothing has happened.

That is the joy of Pascha. And that is its sting.

Christ is risen.

Holy Week and Bright Week Schedule of Services

Lazarus Saturday, April 4

Divine Liturgy & Chrismations, 9:30 a.m.

Palm Sunday Vigil- blessing of palms and willows, 6:00 p.m

Palm Sunday, April 5

Divine Liturgy, 9:30 a.m.

Vespers and Bridegroom Matins, 6:00 p.m.

Great and Holy Monday, April 6

Bridegroom Matins, 7:00 p.m.

"Behold the Bridegroom comes at midnight..."

Great and Holy Tuesday, April 7

Lenten Hours and Gospel, 5:15 p.m.

Presanctified and lenten meal, 6:00 p.m. (*Hymn of Cassia*)

Great and Holy Wednesday, April 8

Matins 7:00 p.m.

Great and Holy Thursday, April 9

Divine Liturgy (Institution of the Eucharist), 10:30 a.m.

Matins (12 Passion Gospels), 7:00 p.m.

Great and Holy Friday, April 10

Royal Hours, 9:00 a.m.

Vespers and bringing out of the Holy Shroud, 2:00 p.m.

Jerusalem Matins with Lamentations and Procession, 7:00 p.m.

Homily of St. Epiphanius of Cyprus, 10:00 p.m.

Great and Holy Saturday, The Great Vigil of Pascha, April 11

Reception of Catechumens, Vespers and Divine Liturgy of St. Basil, 11:00 a.m.

Nocturns and removal of the Holy Shroud, 11:15 p.m.

Great and Holy Pascha - The Feast of Feasts, April 12

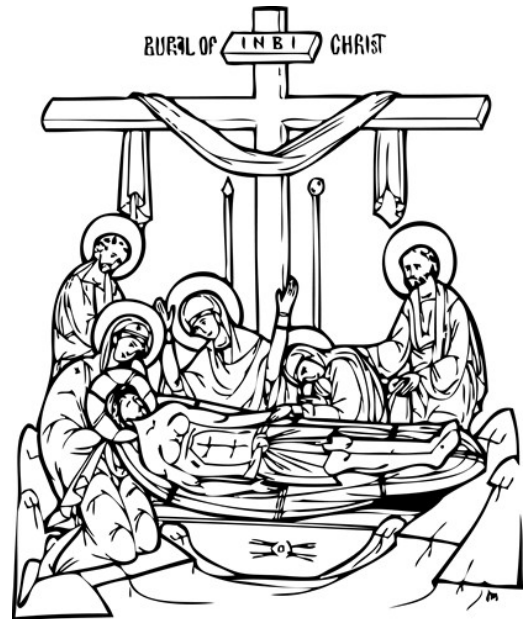
Procession, Paschal Matins and Divine Liturgy, 12:00 midnight

(followed by blessing of foods now permitted to be eaten and parish Agape Festal Meal)

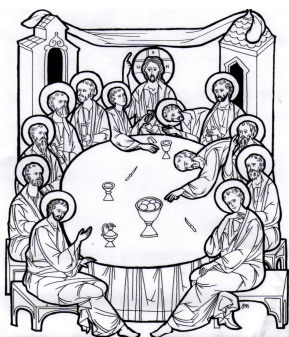
Vespers of Pascha, 1:30 p.m

Bright Monday, April 13

Paschal Divine Liturgy, Procession and 4 Resurrection Gospels, 10:00 a.m.



Holy Communion



To truly celebrate Pascha is to partake of Holy Communion at the Divine Liturgy that blessed night. Christ Himself is the *Paschal Lamb* who was slain for the sins of the world. To "eat of the Pascha" then is not to eat of blessed bread or cheese (kulich and syrnaya pascha) but to receive the Body and Blood of Jesus Christ. If you have made a sincere confession and repented of your sins during Lent, and have not fallen into any "mortal" sin afterwards, then abstain from all food and drink from sunset on Holy Saturday, hear the sermon of St. John Chrysostom and prepare to receive.