

PĀRDOMAS LIELDIENAS LAIKĀ - māc. Ivars un Anita Gaides
"ES ESMU NĀCIS, LAI TIEM BŪTU DZĪVĪBA UN BŪTU PĀRPĀRĒM".

Dzimst pavasars! Dzimst cilvēks arī!

*Kā traulsais stāds, kas kopjams saudzējams;
bet katram ziedam, dzīvei pāri, Dievs izstiepj roku svētīdams.*

*Tu Viņa žēlastību saņem, tu mīlestībai māju rod;
kaut daudz no tevis dzīve paņem, tu gaišāk redzi, sevi dod!*

*Dzimst pavasars! Mēs dzimstam dzīvei,
kas solīts, jau ir piepildīts;
pat vecs vēl gaitu sāk, atdzimst Gara brīvei,
lai dzīvojam tad pilnīgāk!*

Tiek apgalvots, to vērojam paši, ka šī laika sabiedrībā (arī valsts vadītāju līmenī) zudusi griba vai spēja uztvert kristīgās Baznīcas ilggadīgi sludināto, kas Svētajos Rakstos rakstīts, ko aicina liturģiski uztvert dievkalpojums: apliecinot ticību, pēc kā vadīties un dzīvot. Tajā ietilpst grēkapažņa vai nožēla, degsme salīdzināties saistīties ar Dieva pestīšanas vēsti Jēzū Kristū, ko apzīmē vārds evaņģēlijs: Labās Ziņas, Priece Vēsts. Tas maz tiek pieminēts, izdzīvots. Vai tā tas nav arī pie mums, ka Dieva dāvāto īsti neuztveram, no tā garīgi attālināmies, īpaši tad, kad mums iet labi, kad esam stipri sevī, kad liekas, ka daudz kas ir mūsu noteikšanā?

Bet tik daudz kas strauji mūsu dzīvēs un pasaulē var mainīties, kā tas ir bijis un atkal ir. Mūsu acu priekšā, šajā, pasaulei tik ļoti smagā laikā, kad, kā nekad mūsu mūžā, ka pat aizvērti jātur mūsu dievnami Kristus Augšāmcelšanās svētkos - Lieldienā.

Daudz ko var pieciest, atlikt uz citu laiku, kā operācijas, godināšanas, sarīkojumus, skolas un pat bēres; kad ir karš, slimības, izsūtīšanas, vajāšanas vai cits posts. Bet nedrīkst atlikt Lieldienas. Tās jāsvin katakombās, pie ekrāna, kā tas iespējams šajā laikā, dziļi savās dvēselēs. Šie svētki ir Dieva svētki, kad Viņa pestīšanas plāns ir ticis iedzīvināts. Kad dramatiski pasludināta Dieva uzvara pār ļauno un nāvi.

Lai nekas un neviens neatņem mums Lieldienu!

Šis ir baiļu, ziņu un pavēļu laiks; uztveram daudz, lai cik tas dramatisks, bet vai kāds avīžnieks arī iedrošinājies jautāt: ko caur visu to, ko piedzīvojam, katram un visiem kopā saka Dievs?

Lai lūkojam rast atbildes, kas saistās ar pašu Dievu. Paldies, ka Viņš par mums ir nomodā: "Es par tevi turēšu nomodā savu aci." Ps. 32:8 Paldies par dzīvību un dzīvi saistītu ar mūžību: "Es esmu nācis, lai tiem būtu dzīvība un būtu pārpārēm." Jāņa 10:10

Blakus drūmiem minējumiem, gribas dzirdēt garīgo tulkojumu, ne to vien, kas balstīts uz zūdošo, nāvējošo, kas sevī nesatur Dieva plānu, Labās Ziņas. Ticības vēstījums uzrunā un aicina, pieteic pārbaudījumus, kā arī sludina žēlastību un jaunas iespējas – Augšāmcelšanos. Ko lai vēlamies vairāk par visu: steidzīgi rast Covid-19 vīrusam pretpoti, vai to, ka Dievs par jaunu izlej savu žēlastību apstiprinot uzvaru Jēzū Kristū mūsu un pasaules Kungā? Iesim kopsolī ar Jēzus mūsu dēļ ieto sāpju ceļu - Via Dolorosa. Caur Viņa noliegšanu, mocīšanu un krustā sišanu un nāvi. Caur Dieva žēlastību, ļausimies, ka tiekam vesti un augšāmcelti dzīvībai, jo Kristus patiesi ir augšāmcēlies! Lai to, apliecinām tad, kad ir bailes, kad ļaunumam atvēlam lielu varu, bet vēl vairāk, kad pēc atjaunotas Dieva žēlastības dzīves, ejam ar Viņu mūžībā!

*GAIŠĀ LIELA IR ŠĪ DIENA: GĀZTA NĀVES VARAS SIENA,
KAS MŪS NO DZĪVĀ DIEVA ŠĶIR? LAI KRISTUM SLAVA, PALDIES IR!*

LŪGŠANA (Asīzes Francis, atdz. I.G.)

*Ļauj man, Kungs, Tavu mieru nest, kur mājo naidi, tur mīlestību sēt;
un ievainotais lai tiek dziedināts, bet šaubas kļiedē ticība.*

*Ļauj man, Kungs, Tavu mieru nest, kur izmisums, lai rodas cerība;
un tumsas ēnas Tava gaisma šķir, bet skumju vietā prieks vien ir.*

*Lai netiecos, ka tiktu mīrināts, bet vairāk gan, ka tikai citus mierinu;
ne, ka saprasts es, bet, ka saprotu, ne ka mīlēts es, bet ka citus mīlēju.*

*Ļauj man, Kungs, Tavu mieru nest, kur piedots tiek, tur piedošana nāk;
un atdodot mēs visu saņemam, bet mirstot Tevī dzīvojam.*

***“Why do you seek the living among the dead?
He is not here, but is risen”.*** Luke 24:2

Christ is risen! He is risen indeed! This is a traditional Easter salutation, a paschal greeting used the world over, especially common among Orthodox Christians. Easter offers and proclaims the central belief of Christianity, the crucified and risen Christ. Those who are afraid of change can be in awe of the transformative power of the resurrected Christ. Our knowledge of the world, both then and now, was and is transformed forever. Our world today looks much different than it did even some weeks ago, and we are asked to adapt, if not accept the changes that a dangerous virus has brought to each and everyone of us.

In Luke’s account of the resurrection, women came to the tomb of Jesus wanting to annoint his body with spices. To their amazement and confusion, they found the stone rolled away and the tomb empty. Adding to their uncertainty, they were met by two angels in shining clothes. The angels reminded them that Jesus himself had said that he would be betrayed, crucified and rise again on the third day. The day of darkness, Jesus’s death turned into the dawn of lightness, the beginning of a glorious new life, the promise of the rising from the dead to eternal life. The hidden and revealed God was the way that God wanted to be known. It was paradoxically in the cross and suffering, that Jesus, the Son of God and God Himself, took on the mantle of the suffering servant, despised, rejected and ultimately condemned to a terrible, death by crucifixion. In his first Letter to the Corinthians, Saint Paul says that he wanted to know the crucified Christ, the power of God revealed in the powerlessness of the cross: “But we preach a crucified Christ. This is a big problem to the Jews, and it is foolishness to those who are Gentiles. But Christ is the power of God and the wisdom of God to those people God has called...” 1:23 It is the crucified Christ who becomes the resurrected Christ, in a rising that brings new life and redemption to a sinful humanity. God’s wisdom and compassion are far beyond our human comprehension and understanding.

In this time of global angst and despair, we can ask theodicy questions: Why God? Why does God allow this virus that has taken over the world and where many are not spared? However, we are given answers by Christ himself.

Jesus Christ is the Saviour who died for you and for me. He can give the only assurance of hope and life. We are confused by conditions in the world today. In a way, we reflect the confusion of those first women. Our own personal stories of fear, anxiety can and are augmented by the media, in its attempts at veracity and at times, analyses of every essential detail of this terrible pandemic sweeping the globe. Together with the Anglican congregation at St. Barnabas, we had planned our second mental health forum focusing on the issues of stress, anxiety and despair. Health professionals were engaged with the purpose of informing and giving help, both in psychotherapeutic theory and also, in group therapeutic discussions. We hoped that it would have been a safe place to discuss the most troubling questions of the human soul, secure in the knowledge that one could be heard. That was before Covid-29. Now with physical distancing and isolation, these negative feelings are compounded and there are few places to seek release and a lessening of anxiety. Then the effects of post traumatic stress syndrome, affecting many, have not yet even begun to be calculated.

On a positive note, there are many online mental health programs. There is good work being done as our political and church leaders are visible, keeping us informed. Many churches and individuals have posted online sermons, words of comfort. The elderly are helping the elderly and people of all ages are offering support, a real intergenerational bonding. Our own Latvian Lutheran Church is presenting video streaming this Holy Week, covering the main services of the Lenten and Easter season. This dedicated work is being done under the empathetic leadership of Archbishop Lauma Zušēvica. The services were initiated by Dean Sarma Eglite with the support of district deans, ministers and congregations. Let us not forget the lifelong service and many scholarly and theological works of Rev. Dr. Egils Grīslis, aided by his artistic wife, Rev. Indra Skuja-Grīslis. We can appreciate anew the intellectual and creative sensibilities of those who have contributed so much and do so even now, as they self isolate and observe. We are invited to live as people of unwavering faith and trust. John Chrysostom, a church father of the fifth century proclaims the Good News so beautifully: “Come you all: enter into the joy of your Lord.” May we be witnesses of the shining transformative light and reality of Christ’s resurrection from the dead. As He lives, so we live also!

