

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

YEAR B - FIRST SUNDAY AFTER CHRISTMAS

Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on December 28th, 2014

Greetings to you my brethren. On Christmas day we discussed briefly the incarnation of our Lord. Our discussion the other day largely concerned the spiritual mechanics of the Incarnation. But let us today consider what the Incarnation meant for humanity. What does it mean for us today? What was it that was truly significant about the appearance of Jesus Christ in the world?

Well, first of all, this event was of such monumental importance that it literally split time in two: everything that came before Christ, and everything that has come since. Now, other cultures and other religions may have their own unique dating systems. Even within our Gnostic churches we often acknowledge the year 1890 as the beginning of the Era of the Gnosis Restored. But these dating systems are all secondary to the Year of Our Lord, which the whole world to and utilizes as a standard system of measurement. The academic community, in an attempt to shed so-called religious bias, has adopted the phrase Era Vulgaris, or its English, Common Era in place of the traditional Anno Domini. But simply replacing AD with EV or CE does nothing to change the fact that this "Common Era" refers to the number of years since the birth of Jesus. The fact that the actual birth of Jesus may be six years or so off from our calendar date likewise does nothing to change the significance of the dating system. The "Common Era" is the "Christian Era."

But that is only a side-note to the real significance and the real purpose of the Incarnation - which was to provide the means of salvation for the soul of Man. Now, we know that gnosis has always been in the world, and therefore salvation has always been possible. But Christ came down to us in order to make clear and open the path of return. His life so closely mirrors the myths of the Hero of the Mysteries that many have looked to this as evidence that Jesus was merely a composite myth, lacking any physical reality. We do not deny the similarity between the life of Jesus and the mythic hero, but it is precisely because of our belief in the reality of His Presence that sets the religion of Christ so far apart from that which is based upon mere myth or archetypes. And it is precisely because the life of Jesus mirrors the Aeonic archetype that we are able to follow the Path he laid for us to full regeneration and reintegration.

He laid out a map for us, charted a course, and left the Spirit of Truth as our constant guide and companion. He also gave us sacraments, which are not empty vessels, but are the very means by which we may access His grace and eventually ascend to Truth herself. We talk frequently about attaining gnosis through meditation and contemplative prayer. But we must not forget that our gnosis is perfected in the sacraments, especially the Eucharist. For there is a very real substance absorbed when we partake of the Eucharistic elements that effects a gradual, progressive change upon our body and soul - bringing bodily health and regeneration, and spiritualizing the soul that it may one day re-enter the Pleroma.

In short, the Mystery of the Incarnation is the Mystery of Life. And our participation in that Mystery is our pathway to the eternal Life and Light.