

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, March 1, 2015*

YEAR B - SECOND SUNDAY IN LENT

O God, make speed to save me. O Lord, make haste to help me. Greetings to you once again my brethren. We are now at the second Sunday in our Lenten Season, during which we are preparing ourselves for the death, and more importantly, the glorious resurrection of our Lord. Our first reading from Paul's epistle to the Romans acknowledges the duality of our Mysteries, stating that Jesus "was given over because of our trespasses and was raised for our justification." Perhaps instead of "justification" we could use the word "rectification." We may begin to see, then, the unique relationship between the Christian Mysteries and the alchemical injunction to "Visit the interior of the earth and upon rectification you will discover the hidden stone."

But this passage also reinforces the supremacy of the pneumatic over the psychic by referring back to Abraham, stating that his righteousness was "not through the law," and so on. This reminds us that the psychic nature must be sublimated or spiritualized in order to be preserved for eternal life, or life in the Aeons, that we read of so often in the Scripture.

The formula for this rectification is given, albeit cryptically, by Jesus himself in our Gospel reading when he says, "If anyone desires to follow me, let him deny himself and let him take up his cross and let him follow me. For whoever desires to save his soul will lose it. But whoever loses his soul for my sake...will save it." Let us look at the first part of this statement: "If anyone desires to follow me..." Here Jesus is saying that to be his follower is not merely to be led around blindly, but to actually walk and participate in the path he forged for us.

He tells us, "let him deny himself and let him take up his cross..." But the "self" that is denied here is not the True Self, but the temporal, impermanent nature that must be rectified, or aligned with Divine Will. This, along with the image of taking up one's cross, is suggestive of a type of self-sacrifice. We must, of course, not merely look at the cross as an instrument of torture & death, but as the key to our Mysteries. The symbolism of the cross is much too involved to enter into a discussion of it here, but we can see readily how it suggests the coming together of the eternal and impermanent natures of Man in its vertical & horizontal lines, as well as the Quaternary Law - meeting at the central point which represents the Quintessence. But let us continue with our scripture.

Jesus continues, "whoever desires to save his soul will lose it. But whoever loses his soul for my sake will save it." Now, we are not talking about martyrdom here. This refers to that spiritualization of the soul we have been discussing. In other words, those who lose their soul from a desire to save it are those not seeking the soul's rectification. The soul is in a constant struggle between the entropic forces of the hylic nature and the vitalizing forces of the pneumatic nature. To lose one's soul for the sake of Christ, therefore, is to release it from the control of our lower, destructive natures to the higher. And when the Soul is joined with Spirit, the Body may become a perfected vessel for the Light of Christ.