

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, March 22, 2015*

YEAR B - FIFTH SUNDAY IN LENT

O God, make speed to save me. O Lord, make haste to help me. Greetings to you all, my brethren. It is hard to believe that we are already at the fifth Sunday in Lent. Next Sunday is Palm Sunday, followed by Holy Week; culminating, of course, with Resurrection Sunday - Easter. At this time I believe I will be delivering the homily for Palm Sunday, but there will be a special series of homilies during Holy Week delivered by our venerable brother Tau Bruno II.

So, let us look at some of the elements of our readings today. In the Epistle to the Hebrews we see Jesus referred to as "a high priest according to the order of Melchizedek." What does this mean, and why is it significant? Remember that Melchizedek offered a sacrifice not of flesh & blood, but of bread & wine, or "corn & vine" as it is sometimes stated. (Know, though, that this archaic use of the word "corn" simply refers to grain - especially wheat, not to maize, which we commonly refer to as corn in the modern day.) We are told in Genesis 14:18 that Melchizedek was "the priest of the Most High God." This seems to suppose that there were other, lesser gods. The late bishop Robert Ambelain, in his work Spiritual Alchemy, states that, "this shows that Gnosis existed already, and that certain people knew there was another God besides the common gods."

This seems most peculiar if taken outside of a Gnostic context; for was not Cain rejected for offering a vegetable sacrifice rather than an animal one? The whole situation only makes sense when we realize that the god who demands animal sacrifice is not the true Most High God. Melchizedek, who we are told was a priest of that Most High God, did not come with offerings of a bloody sacrifice, but of a bloodless sacrifice.

Likewise, Jesus Christ came to do the will of the Most High. If we look ahead for a moment to our readings from the upcoming Feast of Archangel Gabriel, the readings from Hebrews continues, telling us, "When Christ came into the cosmos he said, 'Sacrifices & offerings you did not desire. Burnt offerings and offerings for sins you did not take pleasure in. I have come to do your will, O God.'" We can be sure, therefore, that Jesus is speaking to the Most High God, not the inferior fashioner of the cosmos.

As Gnostics, such passages give us great joy and comfort - knowing that the Most High is not a petty, vengeful god of wrath. But at the same time we must recognize that Jesus did in fact offer a sacrifice of flesh & blood as well - that of his own. For within the person of Jesus Christ is not only the pneumatic Logos, but also the psychic Christ which he put on as a garment upon entering the cosmos. But those two natures - the psychic & pneumatic - are rectified & reconciled in the unity of Jesus Christ. And this rectification is seen in the sacrament he ordained for us: the Eucharist, in which the Gnostic sacrament of Melchizedek is wedded with the bloody sacrifice mandated by our covenant with the Demiurge, resulting in the miracle of transubstantiation which effects a reconciling of our own pneumatic & psychic natures, and helps to reintegrate our whole being.