

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
at the Parish of St. Ambelain
on Sunday, March 29, 2015*

YEAR B - PALM SUNDAY

O God, make speed to save me. O Lord, make haste to help me. Today, my brethren, we celebrate the entrance of Jesus into Jerusalem, when the people went out to greet him with palm branches. In remembrance of this even, we too bless the branches and proceed in with them to meet and honor the Lord.

Jesus entering Jerusalem is symbolic of the completion of his earthly mission & the shedding of his temporal body and returning to the Fullness where his glory will be restored. Each of us also has a portion of the pneumatic Light, a fragment of the First Adam, clothed in a soul-body and further trapped within an animal body. Our first reading from "The Hymn of the Soul" contains an allegory of the descent of this Spirit from the Fullness into the lower realms. We read, "They took off my bright robe of glory." This is the pneumatic body of Light that clothes the spiritual seed. This body or garment cannot have substance in the lower realms. That is, in order for Spirit to have manifest presence in the psychic & hylic realms, it must be contained within a corporeal vessel.

But this corporeal vessel, whether psychic or hylic, cannot enter into the eternal realms. This doctrine is aptly expressed in the Hermetic scriptures and affirmed by us in our Confiteor: "O Lord, that which is mortal cometh not into a body immortal; but that which is immortal cometh into that which is mortal." That is, the pneumatic spark may be clothed in an imperfect vessel, but an imperfect vessel cannot enter into the eternal realms of perfection. Thus, in order for a soul to enter into the Kingdom of the Father, it must be completely spiritualized. This transfigured soul then becomes our "robe of glory" which is the only vestment worthy of donning in the presence of the Most High.

We read here in our second reading from Paul's letter to the Philippians that Jesus though "existing as the form of God...poured himself out, taking the form of a slave, being born in the likeness of men." We read further that, "he humbled himself and became obedient unto death...the death of the cross." Paul also tells us to "be of the same mind as Christ Jesus." What this suggests is that our experience here on earth, in this human form, is crucial to the overall plan of regeneration & reintegration. Even though we too, like Jesus himself, are in essence pneumatic beings, residing in the corporeal world, we must nevertheless subject ourselves willingly to the various trials & ordeals of this world.

Through these trials the base is refined and the pure spiritual essence is restored to its pristine glory. Paul tells us that Jesus, because of his submission to the Divine Plan, was given "the name above every name" - that is, the Pentagrammaton: יהושׁע (Yeheshuah). This name, which we anglicize as Jesus, is more than just a personal name, it is a formula; and it has multiple meanings on the various planes. Or rather, it has a single meaning which manifests uniquely on each plane of being. But in short, it is the formula by which Man is reconciled to God, and by which the Pleroma - broken since the Fall - is restored. The Gospel of Philip tells us that, "The Son would not be the Father without wearing the Father's name." And Jesus himself says, "I and the Father are one." Now, while I don't have time here to elaborate upon these concepts, you will do well to contemplate this Mystery of the Pentagrammaton - of the descent of spirit & its ultimate restoration - during this coming Holy Week, during which we will also hear more on this theme from our esteemed brother, bishop Tau Bruno II.