

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday April 5, 2015*

YEAR B - RESURRECTION SUNDAY

Greetings brethren, and rejoice! The stone has been rolled away and the tomb is found empty. Our Lord is risen! Good morning & Happy Easter to you all. Since we are having only one service today, we've decided to utilize the readings for Easter evening.

Christians the world over are celebrating today the resurrection of our Lord Jesus Christ. Often, Gnostics & other mystical Christians tend to look toward the life & teachings of Jesus to a much greater extent than the death & resurrection. This is not entirely inappropriate, as the words of Jesus instruct us in how to live. But to ignore the Passion & all the events surrounding it - the culmination of the entire gospel narrative - would be to relegate Jesus to the status of a wise teacher, such as Confucious. To be sure, Jesus is our wise teacher. But he is much more than that. I know that we've discussed this at great length in our writings and within these homilies, but it bears further mention now, on this most holy day. Jesus Christ is the very embodiment of a pneumatic archetype, sent into the world to accomplish the salvation of our souls - that is, the spiritualization of our psychic nature - and the restoration of the fragmented divinity to the fullness of God - the Pleroma.

Now, that may sound to some of you like mere philosophical or metaphysical ponderings, but I assure you it is not. It is perhaps an imperfect description, but it nevertheless represents a factual substantial reality. The entrance of Jesus into the cosmos, along with his works, teachings, death on the cross, & resurrection, are emblematic of psychic & pneumatic events that literally reshaped the very fabric of reality. In fact, the miracle of reintegration has already been accomplished. The Pleroma, and the things it contains, lies outside of our concept of space-time, which is a particular construct of the cosmos. So, even though the great restoration has been accomplished in eternity, we, in the sublunary realm, must witness this miracle through the fragmenting & refracting prism of space-time. This does not mean that we are passive witnesses, however. We are the very tools by which Christ's work is accomplished in the world.

This work is surely accomplished through all that we say & do, but Christ also gave us very special tools with which we may quicken his Work. These are the Holy Sacraments. And it is the sacrament of Holy Eucharist that serves most effectively as our spiritual nourishment & our spiritual armament. We know that Jesus instituted this sacrament at the Last Supper, and we see reference to it in both our Epistle & Gospel readings today.

In our Gospel reading from Luke, we encounter the resurrected Christ walking with some people & teaching them. When he stops with them & accepts their invitation to stay the evening, what does he do? Luke tells us that, "while he was reclining at the table with them, he took the bread & blessed it, & broke it, & gave it to them and their eyes were opened..." We thus see the central importance of this sacrament, & its ability to grant the sanctifying grace of gnosis. The Gospel really could not be more clear about this. The reason that this sacrament is such a powerful armament is that the gnosis it bestows allows us to see the substantial reality behind the mere appearances. And with full awareness we may easily sidestep the snares of the Demiurge, his archons, and all the forces of darkness. In the eternal sacrifice & the eternal resurrection of Christ, and our own death & resurrection in Christ, we become children of the Light - the sons & daughters of the Living Father.