

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΕ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, April 12, 2015*

YEAR B - SECOND SUNDAY OF EASTER

Greetings brethren, the Lord has risen! Today is the second Sunday in our Easter season, and this beautiful Spring day is a perfect representation of our rebirth in Christ's resurrection. But what does this mean for us, this "rebirth in Christ's resurrection"? It is simply that the birth, life, death, & resurrection of Jesus is a type or pattern for all of humanity to follow. You will notice that this is the very same Quaternary Law taught in our Martinist doctrine.

What this pattern entails is actually two deaths. The first "death" - or perhaps "sacrifice" is a more apt term - is the descent of the Logos into the world. The scriptures tell us that Jesus emptied himself, or put off his divinity that he might become as we are. This was certainly the greatest sacrifice; the shedding of the pneumatic robe of glory in order to become imprisoned in the world of matter. The second sacrifice then, the death on the cross, is really more of a liberation than a true death, for the part that was sacrificed was dead already; and the true, eternal, living Jesus was restored to his glory.

In Man, too, we have the pneumatic aspect that has become imprisoned in the fetters of forgetfulness; the portable tomb. But what is truly miraculous is that we do not have to wait for the death of our physical body to attain liberation. Because Jesus impressed this pattern upon the very fabric of reality, we may receive the benefits of the resurrection vicariously, through the attunement of our consciousness with His consciousness.

To be sure, we will still die our physical death, and obtain liberation in the usual manner. But by having previously obtained the resurrection vicariously, we will be prepared for that day, & will hold the keys of hell & death that unlock the higher realms. We will know the passwords demanded of us at each gate. This is what is meant when we are told that to be initiated is to learn how to die. It is not some morbid fascination with the macabre. It is our attunement with the universal patterns. These patterns, of course, have always existed in the Pleroma, or the archetypal realm. They have also existed in the lower realms as distorted reflections. And since those patterns have always existed, there have always been those who have been able to access their mysteries. But it was not until Jesus Christ that these patterns existed in the lower realms in a perfected form.

Thus, there have always been high initiates and the enlightened among every spiritual tradition who have penetrated the veil, but Christ has rent the veil in perpetuity. The Christian sacraments enable us to access the sacred mysteries more freely & openly than any time in recorded history. It is true that Christianity has preserved the priesthood, but the function of the priesthood has been turned on its head. That is, the ancient priesthoods sought to prevent the common man & woman from approaching the most holy mysteries. The Christian priesthood, though, is established to help every man & woman to attain full regeneration & reintegration; at least, that is how the priesthood is supposed to function. The priest is still the guardian of the mysteries, but it is to ensure one's proper entrance into those mysteries through the sacraments of Baptism, Chrismation, & the Eucharist, not to stand as one barring the gate. We have enough archonic forces of darkness doing that already!