

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Amhelain
on Sunday, April 19, 2015*

YEAR B - THIRD SUNDAY IN EASTER

The Lord has risen, my brethren! Greetings & blessings to you. Today is the 3rd Sunday in our Easter season, and as you can tell by our Gospel reading today, we are still celebrating the period after the resurrection but before the ascension, when the risen Jesus was walking among men, women, & children & continuing to give instruction & blessings before his return to the Pleorma.

Let us take a look at our 2nd reading, a brief 3-verse excerpt from the 3rd chapter of 1st John. Let's look first at a couple of terms used in this text that we've opted to leave untranslated. First we have the word "agape." Now, we could have just used the word "love" here, & we would not have been in error. But the Greek language is peculiar in that it contains several different words that each describe a very particular type of love. When we see the word Agape, we know that the very highest form of love is being referred to. And it is by the power of Agape, "that we should be called children of God."

The next sentence states, "The cosmos does not know us, because it did not know him." Here again, the word "cosmos" is often translated "world." But in the Greek we have "kosmos." The reason this is significant is the scope of activity & influence we're talking about here. To use the term "world" is not incorrect, as it conveys the idea that those who are attached & attuned to the lowest planes, that is, of the world, are unable to grasp the Spirit that moves us, or our mission. But "kosmos" extends this concept to the whole of the realms fashioned by the Demiurge, and the archons & authorities of those realms. The grandness implied by this word, therefore, is surely a much better representation of the extent of the influence of the Logos of God, and the Logos in us by extension.

But we are told then that, "what we will become has not yet been manifested," and that, "when he is manifested, we will be like him, because we will see him as he is." This is alluding to the complete spiritualization of the soul; for, as you know, this spiritualization is not an instant transformation, but a gradual process of unfoldment. We also know that only pure Spirit can behold pure Spirit. Thus, it is only when we have become completely spiritualized that "we will see him as he is." This is the process referred to during the dismissal of our Mass when it states that, "you may look with your eyes unveiled upon His most Holy Countenance and there see your true self revealed.

In the final sentence we read that, "everyone who has this hope in him purifies himself." We have talked before on the complementary natures of Faith & Gnosis, & how these complementary principles are depicted within our church seal. In this passage from 1st John we see another complementary pair. The passage opens with Agape and closes with Hope, which in the Greek is Elpis, as represented in the vertical arms of the cross on the ACP seal. We see, thus, that Hope is not some mere wishful thinking, it is a technical term related to the purifactory aspect of the process of salvation. In part, it is our reaching up to meet the Agape bestowed from on high.

Finally, I want to acknowledge the passing this week of our venerable brother in the gnosis, bishop Martin Jacobs, who dedicated his life to the Great Work, and who was my co-consecrator into the episcopate. There will be a special prayer for him later in the Mass.