

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Thursday, May 14, 2015*

YEAR B - ASCENSION OF THE LORD

The Lord is risen, my brethren, & He has ascended to the realm of His Father, from where he was sent down to us. Today we gather to celebrate the Feast of the Ascension of our Lord into the Pleroma.

The resurrection of Jesus was proof of God's power working through him in the world. But the ascension of Jesus was proof of who he claimed to be. That is, he would not have been able to ascend to the Father if he had not first descended from the Father.

It is because of the ascension of Jesus that we may have confidence in our own eventual reintegration into the Pleroma. For, if we are to become sons, as Jesus is the Son, then we may hope for the reward promised to us as co-heirs.

The ascension, like many of our Mysteries, is taking place at both the psychic & pneumatic levels. The psychic Christ, as the Son of Ialdabaoth, ascends to sit at the right side of his father. The pneumatic Logos ascends to His Father in the Pleroma. In our Gospel reading today, Jesus' surface message concerns the psychic Christ, saying that what is written about the Christ in the law of Moses, the Prophets, & the Psalms must be accomplished. It is the psychic Christ who was sent for the forgiveness of sins. And by that I mean sins against the demiurgic law, which are many. But the pneumatic Logos came to eradicate one sin only - that of spiritual ignorance, which is the source of all error.

The promise of his Father, therefore, is also of two types. Before Christ, the promise of the Demiurge was the swift destruction of any who would dare to oppose his sovereign will. With Christ came a new promise, that of a vicarious atonement through Christ's suffering & death. This is what we call the New Covenant. But there is also the promise of his Father in the Pleroma, the Most High God. This is the promise of eternal life, or aeonic life, or life in the aeons. This promise is fulfilled through the Logos, who was sent from the Pleroma into the cosmos to repair the break that has existed from the beginning of time; that is, from the point at which the equilibrium of the Pleroma became disrupted & the concept of "time" came into being. And the mechanism for this reparation & for our eternal salvation is gnosis, for the knowledge of our origin is necessary for our eventual return to that state.

The church catholic readily acknowledges that within the person of Jesus Christ are two natures. These two natures are typically referred to as "human" & "divine" - terms which we ourselves employ. But the terms "psychic" & "pneumatic" are actually better descriptors of these natures. So, during the Offertorium, when we make reference to "the divine & human natures of the Master Jesus, & our own divine & human natures," while we mix the water with the wine, what should be understood by that is the pneumatic & psychic natures of the Master Jesus & of ourselves. And through this act we understand that rather than seeking to snuff out the psychic..in favor of the pneumatic, we are to reconcile the one to the other, that the soul might become worthy of the Kingdom of the Father of Light.