

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II
to the Parish of St. Ambelain
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YEAR B - PROPER 19

Brethren, today I wish to speak with you about the power of names. In our Gospel reading Christ asks the disciples who they believe him to be. This is important as His power is only as available to them as their level of knowledge in who He is. If they believed Him to be John the Baptist, then all He could do for them is baptize. If He was Elijah or another prophet, then all He could do was prophesize. But they believed Him to be the Christos which gave Him all of the powers imbued in that name. Think of all the scripture references which involve demons and unclean spirits submitting to Christ. One example comes from Mark, chapter 1: "And suddenly there was a man in their synogogue with an unclean spirit and he cried out saying, 'What have you to do with us Jesus the Nazarene? Have you come to destroy us? I know you, who you are, the Holy One of God.' And Jesus rebuked him saying, 'Be quiet and come out of nim!' The unclean spirit convulsed him and cried out with a loud voice, then came out of him."

Elsewhere in scripture Christ empowers the disciples to cast out demons and dispel sin in His name. This only works if they have true faith and belief in that name, the name which is representative of the Aeonic Being which is Christ. We see this same concept in our Liturgy, especially in the Litany where we call forth all of the Past Masters to hear us and be near us. This also occurs in the Invocation of the Archangels as well as the Prayer to the Holy Spirit. These are just a few examples, closer examination will reveal many, many more.

Up till now we've spoken of tapping into the power of the higher Aeonic Beings through the knowledge of their names. When we move to the opposite end of the spectrum, knowledge of the lower, archontic beings gives us not the power of them, but over them. This is evident in our second reading, "For every Beast and Bird, Reptile and Sea Creature is tamed." This is a direct reference to Genesis, when man was tasked with naming and controlling all of the lower beings of the world. But our second reading alludes to more than just animals. We read: Beast and Bird, Reptile and Sea Creatures. These actually refer to the four elements of Earth, Air, Fire, and Water, and of the lower, archontic powers which operate here in the cosmos.

While a surface reading of our scripture today gives us a fine moral teaching: Do not speak ill of each other, but bless and pick one another up; this is not the full teaching here. Let us take notice that in our second reading it says, "Our of the same mouth comes blessing and cursing." With the name of Christ we have the power to accomplish great things. We bless our churches and ritual items as well as perform baptisms and the delivery from sin. On the opposing side, we can curse the unclean forces from our presence, demand that they flee and stop their unholy interference, either directly through the knowledge of their names, or through the aeonic, more powerful assistance of the angels and archangels.

So our focus on today's readings are on the twofold power of the tongue. When we speak to our brothers and sisters, we can either pick them up, or tear them down depending on what we choose to say. In like manner we can bless or curse depending on our faith and knowledge of the aeonic and archontic powers. Before you open your mouth, I urge you to consider: Are you blessing, or cursing?