

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

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

YEAR B - HOLY CROSS

Greetings brethren! It's great to be back delivering the homily after my brief mid-summer hiatus, during which I've been very busy with research and translation projects. I hope you've enjoyed Tau Bruno's homilies these last several weeks as much as I have. His service to the Parish of St. Ambelain and to the ACP in general is commendable.

Today we celebrate the Feast of the Holy Cross. As mystical and Gnostic Christians, we hold a special veneration for the sacred symbol of the Cross. The Cross is a symbol of our salvation. However, it is not in its use as an instrument of execution to which we look for its salvific value, but in its representation of Divine Equilibrium. In this Equilibrium is nothing less than the restoration of the Pleroma. But the term "Equilibrium" suggests a static state; a state to be desired & sought after to be sure, but a static state none-the-less. It therefore relates to us succinctly the desired end, but not the means by which we may attain that end. The Cross, though, contains within it the revelation of the process by which we may strive toward Equilibrium.

A Buddhist or a Taoist might laugh and scoff at the very concept of "striving" toward Equilibrium. For, do not our actions cause even further disruption? Does not action itself disrupt whatever is equilibrated? Would not a doctrine of non-interference be best to allow for a natural restoration of equilibrium? If the cosmos were perfect save for our troublesome meddling, then I would have to agree. If we held to a doctrine of pure pantheism then we would effectively be Taoists. But since we hold that our God is not only immanent but also wholly transcendent, and since we hold that the creation and maintenance of the cosmos is governed by less-than-perfect forces - a very indirect emanation of the All at best, and since we hold that Humanity in its First Estate is divine and anterior to and superior to the cosmos, we therefore recognize our roles as co-creators of the universe and likewise recognize our responsibility to help bring the cosmos closer to the divine Ideal.

Now, there is a word that is uniquely descriptive of this process represented by the Cross, this process which is our mission. This word has been uttered before us. We are not the originators of this word, but we are its conservators and we must continually vivify this word. It is a word that was used by our Parish's namesake within a certain Order of Knighthood, and it is a word that summarizes the whole of our work: Reconciliation. The image of the Cross represents this principle, and it is expressed within our Gospel reading; "God did not send the Son into the cosmos that he might judge the cosmos, but that the cosmos might be saved through him." In our Epistle reading we see "Christ crucified" as the great Reconciler between the doctrines of the Greeks and those of the Jews. And armed with this great principle, we may return to our first reading and understand that the "three human beings...in the world until the end of the age, the spiritual, the psychical, and the earthly," are all referring to each one of us, and that we can apply the principle of reconciliation to achieve a harmony & equilibrium of the planes and a wholeness of being. In this way we bring the macrocosmic principle into the microcosm where it may be operated toward the benefit of the general reintegration: the Equilibrium that is the restoration of the Pleroma.