

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II  
to the parish of St. Ambelain  
on Sunday, January 24, 2016*

YEAR C - THIRD SUNDAY AFTER THE EPIPHANY

Welcome Brethren. For the past few weeks we have focused on the universal, liberating Spirit of God which has been bequeathed to ALL of mankind. This is evidenced by the inherent need born within Man which has caused us from the beginning of time to search for, exalt, and ultimately seek to reunite with the originator of our Divine Principle. Around the world, different cultures approach this task in different ways. History tells us that the people of the world, separated by whole oceans and vast continents, developed completely apart from one another. The diversity of current cultures is a testament to this fact. So I believe it is more than just arrogant for the greater Christian church to believe that they, and they alone, can open the gates of heaven to all of mankind, I believe this is down-right wrong. Our second reading states, "For, in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and all were given one Spirit to drink." Now this piece of scripture is speaking of the Grace which Christ brought forth from the Father and poured out on man. As Christians we believe that the Christian tradition is the latest, and best, route to reunifying with God. And our scripture tells us that this is available to all, that Christ denies no one, but saves all. So you may ask, how does this relate to the other religions of the world? What Christ did when he incarnated was wake the world to its inherent divinity. His message, the Christian scriptures, spread throughout the world like a raging fire. This fire opened the minds of everyone, not just the Christians. The religious debates surrounding such topics as the human soul, the existence of an afterlife, as well as man's moral and ethical obligations was reignited. While, for Christians, Christ became the focus of their salvation, for others he became the main reason their religion and faith were tested and expanded, or disappeared.

Christ himself alludes to this in our Gospel today when he chooses to read from the book of the prophet Isaiah, "The Spirit of the Lord is upon me, on account of which, he anointed me to proclaim the good news to the poor. he has sent me to proclaim the release of the captives, and the recovery of sight to the blind, to send forth into freedom, those who have been oppressed, to proclaim the year of the Lord's favor." When Christ descended into the world, the Roman Empire was supposed to be the great melting pot of the world. But this melting pot had turned into a cesspool of oppression and political corruption. Christ ignited again beneath it the vivifying flame. Chaos and violence are usually the first to appear when real change begins. Then the dross begins to burn away and the refined, cultured matter settles. This is a long cyclical process, which we can visibly track over the last 2,000 years. We see it in the early years of Christianity, when many Pagan, Hermetic, and even Egyptian traditions disappeared or merged into each other or into Christianity, until Christianity turned upon itself and stagnated into its mainstream Eastern and Western forms. Again the world boils when Islam rises, until it too turns on itself. And today, the world over, Christianity, Islam, the various New Age movements, all testify to the fact that the Spirit of Man is burning bright. Given enough time, I have no doubt, the Spirit of Christ will pervade all. Until then, man will have to do their best, wherever they are, to see, feel, and unite with God.