

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Bruno II
to the Parish of St. Ambelain
on Sunday, February 7, 2016*

YEAR C - LAST SUNDAY AFTER THE EPIPHANY

Greetings brethren. Today is the last Sunday after the Epiphany, also known as Transfiguration Sunday. Beginning Ash Wednesday, our Patriarch, Tau Phosphoros, will begin delivering the homilies during our Lenten observance.

Transfiguration Sunday is important, obviously, because it is today that we celebrate the transfiguration of Jesus. However, what is not readily evident is the significance of those present at the Transfiguration. Let us look closer at those present and their significance.

It was Peter, John, and James who accompanied Christ up to the mountain to pray. Three men. Peter, the future figurehead of the psychical church; John, the most beloved disciple, whose Gospel adorns the altars of churches around the world, representing the mystical and spiritual church; and James, a disciple bearing witness and representing the physical church. The physical, psychical, and spiritual. The three parts of the world, mankind, and the Church, represented by these three men. Christ here represents the unifying principle, the equilibrating factor, he is the Philosopher's Stone which transforms these three distinct parts into one body, one Church. Christ begins uniting these three parts when he transforms while praying, but he can't finish this unification until his crucifixion & resurrection. This is even referenced at the end of our Gospel reading when they "were speaking of his departure which he was about to fulfill in Jerusalem."

On the other side of the spectrum we have Moses and Elijah appear. Where Peter, John and James represent the present, Moses and Elijah represent the past. Moses, according to scripture, was allowed to see the promised land, but was unable to enter it. Our second reading speaks of Moses and references a veil between him and the Spirit of the Lord. Thus, Moses represents the psychical man of the past. Elijah, however, never dies in the old scriptures; it is said instead that he walks with God. Elijah therefore represents the spiritual part of man, proof that the Spirit descending from God was bequeathed to man throughout time, and he also shows that always there have been the elect, capable of exposing that divine Spirit.

Christ is then the unifier of the past with the present. He transcends time, stepping from its current. He becomes the savior to the living and the dead. He begins the process of spiritual evolution, unveiling our hearts to his living word, allowing it to transform us into his image.

The Transfiguration is important because it marks another step towards the full unveiling of the divine Logos. This process began with the descent of Christ into his physical incarnation, and it will conclude with his resurrection from the dead and re-ascent into the heavens. But between his birth and return there are significant milestones which must occur: the baptism of Christ by John in the river Jordan, the rite of the Eucharist as delivered by Christ at the Last Supper, the death and resurrection of Christ. All of these are links in a chain of events which reinforce and reference the next. The Transfiguration fulfills its role in this formula. It marks the completion of past events and prepares the way for the future.

Today let us meditate on the revelation of Christ. But let it be a somber meditation as we prepare for Ash Wednesday and the Lenten season. Christ has come and shone his Light, let us prepare for his crucifixion and death.