

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, March 27, 2016*

YEAR C - EASTER SUNDAY

Rejoice, my brethren, the Lord is risen! Welcome, everyone, on this beautiful Easter Sunday, as we celebrate the Resurrection of Christ our King. Our expectations have been fulfilled. The vacuus tension has been relieved in the fulfillment of our greatest Hope.

We decided to utilize the readings for Easter Evening, in part so that we could continue our study of the Trimorphic Protennoia, and also because of the emphasis on the sacrament of the Eucharist found in both the Epistle & Gospel readings. But you should also read the Easter Day readings on your own when you have time. The 42nd Ode of Solomon is especially pertinent to the message of the Resurrection, as well as the Epistle & Gospel. The Gospel for those readings recounts the discovery of the empty tomb. And the Epistle & 42nd Ode of Solomon talk about what the Resurrection means to us and to the worldly powers. For in the Ode of Solomon we read, "Hell saw me and was miserable." And the Epistle speaks of the abolition of death, along with "every archon and every authority & power."

Let us turn, then, to the Evening Readings that we've used in this service. In our Epistle reading from 1st Corinthians, Paul explains that the "old leaven" - that is, the old law - must be purged to make room for the new. He tells us to "keep the feast not with the old leaven...but with the unleavened bread of sincerity & truth." It is because of this that the Western Church uses unleavened bread in its Eucharistic services, as opposed to the leavened bread used in the East. And while there are a number of philosophic doctrines of the Eastern Church that we feel are superior to the West, it is our opinion that the Western Church is more correct to use the unleavened hosts. This is not to say that the validity of the sacrament is in any way affected by this. But the unleavened bread seems more significant to us as symbolic of the sweeping away of the old demiurgic law, mixed with "malice & evil."

In our Gospel reading from Luke we see "how he was made known to them in the breaking of the bread." We thus see at every turn how critically important the Eucharist is, and how central it is to the Christian tradition. We know that our Sethian brothers & sister of old did not quite hold the same view. There is no question that they received deeply spiritual insights into the scriptures, and that they had profound and magnificent visions of the spiritual realms. We know too that they were ritualists, especially as concerns their special rites of Baptism. But it would seem that they were so caught up in the world of spirit that anything of a pschical nature seemed absolutely abhorrent to them. And the apostolic Church of their day, along with its sacraments, was seen as primarily a psychic church, devoid of the guiding spirit of Gnosis.

They were right, of course, at least in part. But it wasn't until Valentinus that the proper relationship was discovered between the psychic & pneumatic Church; that they were not in fact two churches, but One, Holy, Catholic & Apostolic Church. There is without doubt a psychic element to the Eucharistic rite, but it is also a pneumatic transformation. We do not see a conflict in this grand ritual, that is both theurgic & demiurgic at the same time, for we give unto Caesar what is Caesar's, and unto God what is God's. The key is reconciliation and rectification - this is the power of Christ; this is the Mystery of the Death & Resurrection.