

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, April 10, 2016*

YEAR C - THIRD SUNDAY OF EASTER

The Lord is risen! Greetings everyone, and welcome. Today is the third Sunday in our Easter season, and today we wrap up our study of the Trimorphic Protennoia. Last week we read the description of the 5 seals. And although we didn't discuss it at that time, you all know that this is whence we derive the "5 seals" portion of our baptism rite. We discussed this last year on the 7th Sunday of Easter, so if you like you may search the ACP archives for that homily, if you don't already have a copy.

At any rate, let's take a look at our final reading from the Trimorphic Protennoia. This passage touches on a theme that pervades both Sethian and Valentinian Gnosticism (if we may even rightly make a distinction between the two); it is that the Logos entered the cosmos disguised as one of its denizens. Before Jesus passed through the midst of men, unseen for who he truly was because he had taken on the likeness of a man, he passed among the archons clothed "as the son of their chief creator." he tells us, "The archons thought I was their Christ." And indeed he was their Christ. This is the "psychic Christ" that we speak of when we discuss the sacrificial aspect of the Eucharist. There is a real sacrifice of Christ that occurs at the Eucharistic celebration. But it is the Demiurge who demands this sacrifice, not the true God of Light.

Now, make no mistake, there is also a pneumatic transubstantiation that occurs as well, and it is this pneumatic Logos that we assimilate when we participate in Holy Communion. But prior to that is a psychic, Demiurgic rite. The first transubstantiation is into the psychic body & blood. This is evident in the rite of the breaking of the bread, wherein the psychic Christ is sacrificed unto his father, the Demiurge. The pneumatic Body cannot be broken, for it is One and indivisible. The pneumatic sacrifice has more to do with the Incarnation than the Crucifixion. But even the Demiurgic sacrifice serves the greater good, for the sacrifice of the psychic body liberated the pneumatic Logos to return to the Father of Light.

To put the whole thing into perspective: the Crucifixion of the physical Jesus released the psychic Christ animated by the pneumatic Logos. This separation allowed these constituent parts to return to their place of origin. The physical or hylic is put in the ground; the psychic ascends to the limits of the astral realms, where he sits at the right hand of his father. And the pneumatic transcends the astral to dwell in the Light of the Pleroma.

When we celebrate the Eucharist we are not just remembering or honoring this process, we are actually participating in the process. It is an event outside of time, therefore accessible to everyone at all times - not multiple sacrifices, but one sacrifice, performed in eternity, or at least until the "consummation of consummations" has taken place at the end of the age. We are performing a solemn & sacred duty. We cannot simply write off the Demiurge as "the Devil" & pretend he has no power here below. Truly, we seek to raise our consciousness to the pneumatic realms, but we live and operate here below, subjected to the rules & designs of the lesser architect. This is why we say that we give unto Caesar what is Caesar's and unto God what is God's. We should not elevate the temporal above the eternal, but it is necessary to accord all its proper place.