

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, March 19, 2017*

YEAR A - THIRD SUNDAY IN LENT

Good morning everybody. Welcome to the third Sunday in our Lenten Season. We are continuing our readings today, the first from the Hymn of the Soul, the second from Paul's letter to the Romans, and the St. John's Gospel. The Gospel according to John is truly remarkable in its wholly spiritual quality. I'm not sure if I could rightly say that it is the single most important Gospel, but there are many elements that are indispensable to Church doctrine and practices; leaving no room for ambiguity, as may be found in the synoptics.

We are all well aware, of course, of the Gnostic significance of the Prologue, but that is just the very beginning of a long series of theologically significant elements. Whether the Gospel is talking about the necessity of the Eucharist, or the significance of Baptism and Chrismation, as in last Sunday's reading, it is clearly supporting the practices of the Sacraments. Likewise, today's reading leaves no question as to the divine origin of Jesus, or that he is the Christ. When the Samaritan woman says to him: "I know that a messiah is coming, the one called Christos," Jesus replies simply, "I am, the one speaking to you."

In that simple statement there are a number of important facts established. It states unequivocally that 1) the messiah and "the one called Christos" are one and the same; and 2) that Jesus is that very person. He also connects himself to divinity by the simple statement of "I am," for one of the principal Hebrew names of God is Eheieh, or "I am." Even the supreme Tetragrammaton is derived from the verb "to be." Thus, there is a direct connection between divinity and the very nature of existence itself.

Now, remember in the Prologue that Jesus is identified as the incarnation of the Logos, which is also identified as the divine creative principle. So, right from the beginning we see the relationship with the source of all existence. This is significant in that it sets the Messiah, the Christos, on a level far superior to that of what many expected of a messiah. The savior expected was one concerned with temporal kingdoms, and freeing the Jews from the yoke of Roman oppression. He was thought to be a governor of sorts, a political reformer. But what Jesus brought was the power to save the soul itself; to enable all people to free themselves from the yoke of their own inner oppressive forces. He brought the divine creative spark into the cosmos, making it accessible in a way unknown since Humanity's initial descent into the material plane.

Christ is our Lord, but he did not come to lord over us; he came to lift us up to his stature, to open the way for us to become co-heirs in the Pleroma, the kingdom of Heaven; to become anointed ones ourselves; to become children of the Father of Light.