

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Sunday, March 26, 2017*

YEAR A - FOURTH SUNDAY IN LENT

Welcome back, my brothers! Our readings today, at least the first reading and the Gospel, are continued from last Sunday, yesterday's service being a special celebration of the Feast of Gabriel the Archangel. Our Epistle reading today is taken from Ephesians which, although out of sequence from our continual readings of Romans, introduces most aptly the theme of our Gospel reading.

The theme of these readings is simply that of stepping out of the darkness of ignorance and into the light of gnosis of Christ. We read in Ephesians: "Arise sleeper! And rise up from the dead, and the Christos will shine upon you." Thus we read clearly this call to awakening, this call to enlightenment. This process of moving from darkness to light, from death to life, from sleep to wakefulness, from the ignorance of unconsciousness to the gnosis of full awareness, we read such similar descriptions of this process among every great spiritual tradition that we must consider it as a, if not the, most fundamental and universal truth. Far from being a condition intended to be reserved to the spiritual or cultural elite, it is rather the fact that spiritual enlightenment is the very *raison d'être* of religion, of every form of spirituality or enlightened philosophy. Every great teacher of universal truth has had the same message: Wake up!

In our Gospel reading we read of the man whom Jesus healed, who was born blind but was made to see. Here we have an example of a physical healing, a so-called miracle, that also serves as an allegory for the power of Jesus to bring one out of spiritual darkness into which we have been born, and into the light of day, which is truth and gnosis. That is, we need not deny the literal truth and fact of the physical miracle (which in fact only seems miraculous, but which is merely the result of Jesus being able to utilize the higher faculties that lie dormant - i.e. sleeping - within every human) in order to simultaneously recognize it as an allegory, or better a type of spiritual awakening.

To emphasize just how lost in the abyss of darkness the Pharisees were, John relates to us their reaction when the healed man was presented to them. Instead of praising the Most High for the wonderful act performed through Jesus, they condemn him for working on the Sabbath! What! Truly, their Sabbath is the day of their Lord, the Demiurge, Ialdabaoth. Saturday is indeed most fitting, seeing that it is ruled by Saturn, which is restriction and limitation. The Lord of Saturday seeks ever to restrict and limit the actions of man; he is the Lord of the law. This is not altogether a "bad" thing, but it is not conducive to spiritual enlightenment. The Christian Sabbath, Sunday, is ruled by the Logos, the giver of Light and Life. But in truth, any day will serve equally for the celebration of our Lord, for the Sun of our Lord is ever at its zenith, shedding its Light equally to all, at all times, and in all places.