

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Thursday, May 25, 2017*

YEAR A - ASCENSION OF THE LORD

Greetings brethren, and welcome to our special celebration of the Feast of Ascension. From Easter Sunday up until now has represented the period of time that Jesus spent on earth after his resurrection. And today marks the moment of his ascension into the Kingdom of the Father. This past Sunday we read in John that the Father "will give you another Paraclete...the Spirit of Truth." In our reading from Ephesians today, Paul refers to it as "a spirit of wisdom and revelation in the full knowledge of him..." And at the point of his departure into the eternal realms, Jesus, in our reading from Luke, reassures his disciples, "See that I send the promise of my Father to you; but remain in the city until you are clothed with the power from on high."

It is, of course, the flames of Pentecost that we so eagerly await, as did those original followers. Now, some might wonder why we say that we await something that clearly occurred a very long time ago, at a very particular point in space and time. Is it, then, simply the remembrance of the event that we celebrate? It is not. It is the very event itself that we experience. This touches upon how the Logos - the Hand of God, if you will - acts upon the cosmos, and even goes to how it is that sacraments are established in their effectiveness.

There are many events that are merely accidental to our realm of sapce-time. That is, they are rooted here and have no permanence beyond this limited sphere. But when an action is carried out upon this plane having its roots in the divine realm, it creates an indelible mark that may be accessed experientially - not merely in memory - for the entire duration of space-time. The event, though impacting space-time, actually occurs outside of space-time. Thus, the effects of this action are not subject to decay or entropy, as are the products of this realm alone. And it is because of these "actions in eternity" that our Feasts and our Sacraments do not lose their efficacy over time. It also helps to clarify why form and intent are necessary to effect the sacraments, that is to say to access these interdimensional events.

The intent, or will, is the vehicle by which we unite our personal logos with the Divine Logos and the Divine Will. The form, and the matter as well, are what link the event in eternity to our space-time. And just as we discussed a couple of Sundays ago in regards to Christ, in descending from the Pleroma - a purely pneumatic realm - having the need to take on a psychic body before incarnating upon the hylic realm, so too do the "actions in eternity" which are really indistinguishable from entities, require a psychic form before entering into hylic matter.

Understanding these mechanics better, we are thus better able to understand why it was necessary for Christ to fulfill the things written in the "law of Moses and the prophets," as says our Gospel from Luke. We see this law and these prophecies as demiurgic in nature. But the demiurge is the lord of the psychic realm; and the Divine Will had to make use of these psychic forms as vehicles of its manifestation here below. It is in this way that we experience the real presence of Christ in the Eucharistic bread, and that all of the Sacraments and Feasts of the Church are truly experienced and not merely remembered.