

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΕ ΠΛΗΡΩΜΑΤΟΣ
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros
to the Parish of St. Ambelain
on Wednesday, November 1, 2017*

YEAR A - ALL SAINTS

Greetings everybody, I am very happy to be back at the altar for this important day in our liturgical calendar. The celebration of All Saints, and tomorrow, All Souls, is part of a tradition that extends back long before its adoption by the Christian Church. In the Celtic/Druidic tradition, October 31 was the traditional date to recognize and celebrate the transition from a period of light, life, and abundance to one of darkness, death, and scarcity. Likewise, in Egypt, early November saw the celebration of Isis' raising of Osiris to his station of Lord of the Underworld. In many ancient traditions, the period between late October to mid-November was seen to be a period when the veil between the living and the dead was at its thinnest; a time of contacting the ancestors, and of working to prevent unwanted malicious entities from taking hold in our world of life.

Now, it is easy to identify the solar/agricultural connection here. It is a time when the length of days is rapidly approaching its minimum; the harvest is over, and no further crops will yield themselves until the next year. But the traditions concerning the nearness of the spirit world at this time are not mere extrapolations from the solar myth. Rather, the solar myth, as well as our entire eco- and agricultural system is but another manifestation of the same underlying forces that cause the thinning of the veil. All of these things are related, to be sure; but it is not merely the case of a fantastic and naive superstition based on an observable geo/astronomical phenomenon.

As Gnostics and theurgists, we have inherited the duties and responsibilities of our ancient pagan forebears. We are to make good use of this period to undertake any number of theurgical and mystical works. As the name of this holy day suggests, it is a most opportune time to call upon all the holy men and women of all ages to elicit their aid in the Great Work of the spiritual regeneration of humanity. This can also be a time to perform powerful theurgic works. Many of us are accustomed to performing our most potent of theurgical operations during the period of the equinoxes, or even certain works at the solstices, but the periods between these major markers should not be neglected, least of all this one of such importance throughout antiquity.

Let us remember that our Lord Jesus is a Lord of Life and Death. In his descent to the underworld he became master of that realm, and has therefore been given the epithet of "first-born of the dead." It is therefore Christ in his aspect of Lord of the Underworld that we are to invoke to aid us in our operations pertaining to this holy mystery. There is nothing "evil" in this; there is nothing morally or theologically "wrong" with this. The mysteries of death and the world of spirits and of the dead are just as much a part of the Great Path as are the mysteries of light and life. The true theurgist, empowered initiatically and apostolically, has absolutely nothing to fear in darkness and death. In fact, he or she becomes that very light and life amidst the darkness, becoming not only an aid to one's fellow humans on earth, but even as a beacon to the souls of the deceased, struggling toward the light. May all the Holy Ones of the Aeons hear us and be near us, now and forever.